

مُخْتَصَر  
صَحِيح مُسْلِم

The Translation of the Meanings of  
Summarized

**Sahih Muslim**

Arabic - English

Volume 1

Compiled by  
Al-Hâfiz Zakiuddin Abdul-Azim Al-Mundhiri



Published by  
**Darussalam**  
Publishers & Distributors  
Riyadh, Saudi Arabia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





*In the Name of Allāh, the Most Gracious, the Most Merciful*

### **A Note from the Compiler**

All praises are due to Allāh, the Most Merciful, the Most Forgiving, the Most Generous, the Controller of the hearts and the gazes, the All-Knowing of that which is open and that which is hidden. I praise Him with a praise that is eternal, throughout the night and the day. And I testify that there is no deity worthy of worship except Allāh Alone, Who has no partners. This is a testimony that will save whoever says it from the torment of the Hell-fire. And I testify that Muhammad is His chosen Prophet and His selected Messenger from the noblest descent. May Allāh's blessing be upon him, his family, his wives and his worthy Companions, with magnitude and greatness. May this blessing be upon them always and forever, as long as the night and the day remain.

Thus, to proceed, I have summarized this book from the *Sahih* of Al-Imam Abul-Husain Muslim bin Al-Hajjāj Al-Qushairi An-Naisaburi. It is a summarization that makes memorization easy for those who wish to memorize it. It also makes things easier for the one who wants to investigate or look into the *Sahih*. I organized it in a way that will help the one who is looking for something specific to find it faster. With its small size it contains a great portion of the intended information from the original *Sahih*.

I hope that Allāh benefits with this book its reader, its writer, whoever inspects it and myself. Verily, He is the Most Nearer and the Answerer (of supplications).

## Publishers Note

*Ahadiith* (traditions) of the Prophet Muhammad ﷺ are his sayings, deeds and approvals which were memorized, recorded and transmitted by the Companions and their followers. There are many collections and compilations of *Ahadiith*. Among these the most famous are the six collections which are known as *Kutub Sittah*, these are : *Sahih Al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dāwud*, *Sunan An-Nasa'i*, *Al-Jāmi' li-Tirmidhi* and *Sunan Ibn Mājah*. The first two are regarded more authentic and known as *Sahihain*. Out of these two, *Sahih Al-Bukhari* has a higher position and is termed as the most reliable book after the Noble Qur'an.

We have presented the translations of *Sahih Al-Bukhari* in the English language in nine volumes, and also its summarized edition in one volume. Now, we are presenting the English translation of *Summarized Sahih Muslim* in two volumes. Although *Sahih Al-Bukhari* is the most reliable collection of *Ahadiith*, however, *Sahih Muslim* has certain aspects of superiority. Imam Muslim adhered strictly to most of the principles of the Science of *Hadith* which were somehow at some places ignored by his teacher Imam Bukhari. Imam Muslim accepted for his collection only such *Ahadiith* which had been transmitted with an unbroken chain of reliable narrators, free from all defects and were in perfect harmony with the narrations of other narrators. He has recorded only those *Ahadiith* which were transmitted at least by two different narrators from two different Companions. Imam Bukhari has sometimes used the *Kunyah* (surname) of the narrators and sometimes their names. Imam Muslim avoided this confusion. Imam Muslim is also particular in pointing out the slightest difference in the text of the narrations. Imam Bukhari has fragmented most of the *Ahadiith* and presented the portions under different chapters, while Imam Muslim presented them as a whole narration. So, the works of both Imams provide different approaches for the scholars and readers of *Ahadiith*.

As about 58% *Ahadiith* of *Sahih Muslim* are also found in *Sahih Al-Bukhari*, we have based the translation of such *Ahadiith* on the translation of *Sahih Al-Bukhari* by Dr. Muhsin Khan. We are also benefited from the translation of *Sahih Muslim* by Abdul Hamid Siddiqi which was published in Pakistan. It took about five years to complete the project, and various translators and editors of Darussalam worked on it. Finally, Mr. Sidheeque M. A. Veliankode and Mr. Mohammad Ayub worked on it and gave the present shape to it.

We hope that this presentation will be appreciated by the readers and we ask Allāh to give us strength and means to work on other projects in the cause of Islam – *Amin!*

**Abdul Malik Mujahid**  
**General Manager**  
**Darussalam Publishers**

## Biography of Al-Hāfiz Al-Mundhiri

### His Birth :

He is the great Hāfiz Zakiuddin Abdul-Azim bin Abdul-Qawi bin Abdullah bin Salāmah Abu Muhammad Al-Mundhiri, originally Ad-Dimashqi (his family was from Damascus, Syria) and then Al-Misri (Egyptian), which was the place of his birth, his home and his death. He was born in the year 581 Hijri.

### His Teachers :

He memorized the Qur'ān and was well-educated in Islamic etiquette and jurisprudence. Then he began to study the Science of *Hadith* and excelled in it. He heard *Hadith* from a group of the scholars of *Hadith*. From them was Al-Hāfiz Abul-Hasan Ali bin Al-Mufaddal Al-Maqdisi. He remained with him for a period of time and he completed his studies with him. In the Prophetic city of Al-Madinah, he heard *Hadith* from Al-Hāfiz Ja'far bin Amusān. In Damascus he heard *Hadith* from Umar bin Tabarzad. He also studied with *Hadith* scholars in Najran, Alexandria, Ar-Raha and in Bait Al-Maqdis (Jerusalem). He first began hearing from *Hadith* scholars in the year 591 Hijri when he was a ten-year-old boy.

### His Most Famous Writings :

- 1 - *At-Tarhib wat-Tarhib*
- 2 - *Mukhtasar Sahih Muslim*
- 3 - *Mukhtasar Sunan Abi Dāwud*
- 4 - *Sharh At-Tanbih li-Abi Ishāq Ash-Shirāzi fil-Fiqh Ash-Shāfi'i*
- 5 - *Arba'un Hadīthan fi Fadl Istinā' Al-Ma'rūf*
- 6 - *Al-A'lām bi Akhbār Shaikh Al-Bukhārī Muhammad bin Salām*
- 7 - *Mu'jam Ash-Shuyukh*
- 8 - *'Amal Al-Yaum wal-Lailah*

### His Students :

A group of scholars learned and narrated *Hadith* from him. From them was Al-Hāfiz Ad-Dimyāti, who completed his studies with Al-Mundhiri. Also 'Allāmah Taqiuddin Ibn Daqiq Al-'Eid, Al-Yunaini Abul-Husain, Ismā'il bin 'Asākir and Ash-Sharif 'Izzuddin were all his students. He used to teach in the congregational mosque of Az-Zāfiri in Cairo, Egypt. Then he became the head scholar of Ad-Dār Al-Kāmiliyah, where he concluded his teaching after disseminating the knowledge for twenty years.

### His Virtue :

Ash-Sharif 'Izzuddin Al-Hāfiz said : "Our Shaikh, Zakiuddin had no equal in the Science of *Hadith* with all of its various branches. He was an *'Ilm* (extremely knowledgeable) concerning the authentic *Ahādith*, the unauthentic *Ahādith*, the defective *Ahādith* and their routes of transmission. He was extremely well-versed in his knowledge of the *Hadith* reporters, their disparagement and their integrity (*Jarh wa*

*Ta'dil*), their deaths, their births and their life events. He was a leader, steadfast and extremely pious. He was firm in whatever he said, and certain concerning whatever he reported.”

Adh-Dhahabi said: “There was no one in his time who had memorized more (*Ahadith*) than him.”

### **From the Events of His Life :**

He used to give *Fatāwa* (religious verdicts) in the lands of Egypt. Then he ceased giving such verdicts. His refusal to give religious verdicts was due to a strange reason which informs us of his fairness, the gentleness of his soul and his recognition of virtue in one who possesses it. This was alluded to by At-Tāj As-Subki, who said : "I heard my father (At-Taqi As-Subki) saying that Ash-Shaikh ‘Izzuddin bin Abdus-Salām used to teach *Ahadith* for a short period in Damascus. Then, when he entered Cairo, he gave up teaching and began attending the gathering of Ash-Shaikh Zakiuddin Al-Mundhiri. He would sit in Al-Mundhiris lessons and listen to him amongst the ordinary group of listeners and he would not teach anything. Ash-Shaikh Zakiuddin Al-Mundhiri also gave up giving religious verdicts during this time. He said: “Wherever Ash-Shaikh ‘Izzuddin enters (i.e., a town, city or land), then the people there have no need of me!”

### **His Death :**

He died on the 4th of Dhul-Qa’dah in the year 656 Hijri.

## Imam Muslim

The full name of Imam Muslim is Abul-Hussain 'Asākiruddin Muslim bin Hajjāj Al-Qushairi An-Naisaburi. He belonged to the Qushair tribe of the Arab clan Rabi'ah. He was born in 202 or 206 H (819 or 821 CE) in Nishapur, a town of Iran. His parents were religious people and so he was brought up in a pious environment. Because of this he spent all of his life as a pious and righteous person. A distinguishing attribute of his excellent character is that he never indulged in backbiting, which is a common human shortcoming.

Imam Muslim travelled far and wide to collect the *Ahadith* (traditions) in the countries of Arabia, Egypt, Iraq and Syria, and benefited from the prominent *Hadith* scholars of that time by attending the lectures and classes of those learned persons. His teachers included Ishāq bin Rawaih, Ahmad bin Hanbal, Ubaidullah Al-Qawāriri, Qutaibah bin Sa'id, Abdullah bin Maslamah, Harmalah bin Yahya and others.

Afterwards he settled down at Nishapur, where he came into contact with Imam Bukhari. Seeing the vast knowledge and deep insight of him in the *Ahadith* of the Prophet ﷺ, Imam Muslim remained attached with him until the end of his life. He also attended the lectures of another scholar of *Hadith*, Muhammad bin Yahya Adh-Dhuhli, but when the difference of opinion arose between Imam Bukhari and Muhammad bin Yahya on the issue of the creation of the Noble Qur'an, Imam Muslim favored Imam Bukhari and left the company of Muhammad bin Yahya.

Imam Muslim compiled many books and treatises on *Hadith*, the most important of his works is the compilation of the *Hadith* collection *Al-Jāmi' As-Sahih*, which is famous by the name of *Sahih Muslim*. Some scholars of *Hadith* opine that in some respects it is the best and most authentic collection of *Ahadith*. Imam Muslim laboriously collected 3,00,000 *Ahadith*, but after a critical study, he selected only 4,000 *Ahadith* for this collection. Other contributions of Imam Muslim on the subject of *Hadith* are: *Al-Kitāb Al-Musnad Al-Kabir 'Alar-Rijāl*, *Al-Jāmi' Al-Kabir*, *Kitāb-ul-Asma' wal-Kuna*, *Kitāb-ul-'Ilal*, *Kitāb-ul-Wahdān*, etc.

Many students learned the Science of *Hadith* from Imam Muslim. Those who became famous and occupied a prominent position are: Abu Hātim Rāzi, Musa bin Hārūn, Ahmad bin Salamah, Abu 'Isa Tirmidhi, Abu Bakr bin Khuzaimah, Abu 'Awānah and Hāfiz Dhahbi.

Imam Muslim died at the age of fifty-seven years in 261 H (875 CE) and was buried in the suburbs of Nishapur.





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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 1- THE BOOK OF IMÂN (FAITH)

(1) CHAPTER. The first step of *Imân* is to say: "*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)"

1. Abu Jamrah رضي الله عنه narrated: I was an interpreter between the people and 'Abdullâh bin 'Abbâs. Once a woman happened to come there and asked about *Nabeedh Al-Jarr* (the wine pitcher). He said that a delegation of the tribe of 'Abdul-Qais came to Allâh's Messenger ﷺ who asked them, "Who are the people (i.e., you)? (or) who are the delegates?" They replied, "(We are from the tribe of) Rabi'ah." Then the Prophet ﷺ said to them, "Welcome, O people [or said, O delegation (of 'Abdul-Qais)]. Neither will you have disgrace nor will you regret." They said: "O Messenger of Allâh! We have come to you from a far distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do some clear commands (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter *Jannah* (by acting on them)." The Prophet ﷺ ordered them to do four things, and forbade them from four things. He ordered them to believe in Allâh Alone, and said to them, "Do you know what is meant by believing in Allâh Alone?" They replied, "Allâh and His Messenger know better." Thereupon the Prophet ﷺ said, "That means to testify that *Lâ ilâha illallâh wa anna Muhammad-ur-Rasûlullâh* (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh),

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١ - كتاب الإيمان

(١) بَابُ أَوَّلُ الْإِيمَانِ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ

١ - عَنْ أَبِي جَمْرَةَ؛ قَالَ: كُنْتُ أُرْتَجِمُ بَيْنَ يَدَيْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ؟ فَقَالَ: إِنْ وَقَدَ عَبْدُ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْوَفْدُ؟ (أَوْ: مَنِ الْقَوْمُ؟)». قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ (أَوْ: بِالْوَفْدِ) غَيْرَ خَزَايَا وَلَا نَدَامَى». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْتِيكَ مِنْ شَقَمَةٍ بَعِيدَةٍ، وَإِنَّ بَيْنَنَا وَبَيْنَكَ هَذَا الْحَيَّ مِنْ كُفَّارٍ مُضَرٍّ، وَإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ الْحَرَامِ؛ فَمُرْنَا بِأَمْرِ فَضْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ. قَالَ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُؤَدُّوا حُمْسًا مِنَ الْمَعْتَمِ». وَنَهَاهُمْ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمَرْقَةِ (قَالَ

*Iqâmat-as-Salât* (to perform prayers perfectly), to pay *Zakât*, to observe fasts during the month of *Ramadhân*, (and) to pay *Al-Khumus* (one-fifth) of the war booty (to be given in Allâh's Cause).” Then he forbade them four things, namely *Ad-Dubbâ*, *Al-Hantam*, *Al-Muzaffat* (and) *An-Naqir* or *Al-Muqaiyar* (these were the names of pots in which alcoholic drinks used to be prepared and served). The Prophet ﷺ further said: “Memorize these (this *Hadith*) and tell about it to the people whom you have left behind.” And in the version of Abu Bakr with the addition of words “who are behind you.” And Ibn Mu‘âdh added in the *Hadith* quoted from his father as saying: “The Messenger of Allâh ﷺ said to Ashajj (of Abdul-Qais): “Verily you possess two such qualities which Allâh loves insight and deliberateness.”

2. Abu Hurairah رضي الله عنه narrated: One day while Allâh's Messenger ﷺ was sitting out for the people, there came a man (the angel Gabriel عليه السلام) and asked, “What is Faith, O Messenger of Allâh!?” Allâh's Messenger ﷺ replied, “Faith is to believe in Allâh, His Angels, His Books, (the) Meeting with Him, His Messengers, and to believe in the Last (day of) Resurrection.” Then he further asked, “O Messenger of Allâh! What is Islam?” Allâh's Messenger ﷺ replied: “Islam is to worship Allâh Alone and associate none else with Him, *Iqâmat-as-Salât* (to perform obligatory prayers perfectly), to pay the *Zakât* and to observe fasts during the month of *Ramadhân*.” Then he further asked, “O Messenger of Allâh! What is *Ihsân* (perfection)?” Allâh's Messenger ﷺ replied, “To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “O Allâh's Messenger! When will the Hour

شُعْبَةُ: وَرَبَّمَا قَالَ: النَّقِيرُ. قَالَ: وَرَبَّمَا قَالَ: الْمُقَيَّرُ، وَقَالَ: «أَحْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ» (وقال أبو بكر في روايته: مَنْ وَرَاءَكُمْ).

وزاد ابن مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ؛ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَشَجِّ (أَشَجَّ عَبْدُ الْقَيْسِ): «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءَةُ». [أخرجه البخاري: ٨٧ ومسلم: ١٧٧].

٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكِتَابِهِ، وَلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ». قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ؛ فَإِنَّكَ إِنْ لَا تَرَاهُ؛ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَحْدِثُكَ

be established?" Allāh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its signs: 1. When the slave (lady) gives birth to her master; that is one of the signs of the Hour. 2. When the naked, bare-footed would become the chief of the people; that is one of its signs. 3. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings; that is one of its signs. And the Hour is one of five things which nobody knows except Allāh." Then the Prophet ﷺ recited this Qur'ānic Verse: "Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." (31:34) Then that man left and the Prophet ﷺ asked his Companions to call him back to him. They went to bring him back, but they could not see anything (him). Then the Prophet ﷺ said, "That was Gabriel who came to teach the people their religion."

عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا؛ فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَتِ الْعُرَاءُ الْحُفَاءَ رُؤُوسَ النَّاسِ؛ فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ؛ فَذَاكَ مِنْ أَشْرَاطِهَا؛ فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ (ثُمَّ تَلَا ﷺ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤]. ثُمَّ أَذْبَرَ الرَّجُلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ». فَأَخَذُوا لِيَرُدُّوهُ، فَلَمْ يَرَوْا شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ». [أخرجه البخاري: ٥٠ ومسلم: ٩].

3. Sa'id bin Al-Musaiyab said that his father (Al-Musaiyab) رضي الله عنه narrated: When the time of death of Abu Tālib came near, the Messenger of Allāh ﷺ went to him and found by his side Abu Jahl (bin Hishām) and 'Abdullāh bin Abu Umaiyah bin Al-Mughirah. Allāh's Messenger ﷺ said, "O uncle! Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), a word with which I shall be a witness (i.e., arguer) for you before Allāh." Abu Jahl and 'Abdullāh bin Abu Umaiyah said, "O Abu Tālib! Are you going to denounce the religion of 'Abdul-Muttalib?" Allāh's Messenger ﷺ kept on inviting Abu Tālib to say it (i.e., *Lā ilāha illallāh*: none has the

٣ - عن سعيد بن المسيب عن أبيه رضي الله عنه؛ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ؛ جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَمُّ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ؛ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ! أَتَرَعَّبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟! فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَغْرِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ



right to be worshipped but Allāh) while they (Abu Jahl and ‘Abdullāh) kept on repeating their statement till Abu Tālib said as his final statement to them that he was on the religion of ‘Abdul-Muttalib and refused to say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). Then Allāh’s Messenger ﷺ said, “By Allāh, I will keep on seeking Allāh’s forgiveness for you unless I am forbidden (by Allāh) to do so.” So Allāh revealed (the Verse) concerning him: “It is not (proper) for the Prophet and those who believe to seek Allāh’s forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).” (9:113) And also Allāh revealed (the Verse) concerning Abu Tālib, and Allāh said to His Messenger ﷺ: “Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.” (28:56)

(2) CHAPTER. I have been commanded to fight against the people till they say: “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)”

4. Abu Hurairah رضي الله عنه narrated: When Allāh’s Messenger ﷺ died and Abu Bakr رضي الله عنه became the caliph after him, some Arabs renegaded (reverted to disbelief) (and Abu Bakr decided to declare war against them). ‘Umar bin Al-Khattāb رضي الله عنه said to Abu Bakr رضي الله عنه, “How can you fight with these people although Allāh’s Messenger ﷺ said, ‘I have been ordered (by Allāh) to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said: *Lā ilāha illallāh* (none has the right to be

تِلْكَ الْمَقَالَةَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُفَرْ لَكَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ١١٣]، وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [القصص: ٥٦].  
[أخرجه البخاري: ١٣٦٠ ومسلم: ٢٤].

(٢) بَابٌ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ

٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ؛ قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؛ فَقَدْ

worshipped but Allāh), then he had rescued his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh.” Abu Bakr رضي الله عنه said, “By Allāh! I will fight those who differentiate between *Salāt* and *Zakāt*, as *Zakāt* is the compulsory right to be taken from the property (according to Allāh’s Orders). By Allāh! If they refuse to pay me even a rope that fetters the legs of a camel hobbling it, which they used to pay at the time of Allāh’s Messenger ﷺ, I would fight with them for withholding it.” Then ‘Umar رضي الله عنه said, “By Allāh, it was nothing, but Allāh opened Abu Bakr’s chest towards the (decision to) fight and then only I realized that his decision was right.”

5. ‘Abdullāh bin ‘Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: “I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh, wa anna Muhammad-ur-Rasulullāh* (none has the right to be worshipped but Allāh, and that Muhammad is the Messenger of Allāh), and *Iqāmat-as-Salāt* (offer the prayers perfectly) and give *Zakāt*<sup>(1)</sup>, so if they perform all that, then they saved their lives and properties from me except for Islamic laws, and then their reckoning (accounts) will be with Allāh.”

(3) CHAPTER. He who kills a disbeliever after he declares: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)

6. Al-Miqdād bin Al-Aswad رضي الله عنهما narrated that he said: “O Messenger of Allāh! Suppose I met one of the infidels and

عَصَمَ مِنِّي مَالَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ؛ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ؛ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ؛ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ؛ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ؛ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. [أخرجه البخاري: ١٣٩٩ ومسلم: ٢٠].

٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا؛ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ». [أخرجه البخاري: ٢٥ ومسلم: ٢٢].

(٣) بَابُ مَنْ قَتَلَ رَجُلًا مِنَ الْكُفَّارِ بَعْدَ أَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

٦ - عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ!

(1) A certain fixed proportion of the wealth (2.5%) of every Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islam. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahih Al-Bukhāri, Vol.2, The Book of *Zakāt* (24)].

we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I submit to Allâh (in Islam), i.e., I have become a Muslim, should I kill him, O Messenger of Allâh, after he had said this?' The Messenger of Allâh ﷺ said, "You should not kill him." Al-Miqdâd said, "O Messenger of Allâh! But he had cut off my hand, and then only he had uttered those words? Should I kill him?" The Messenger of Allâh ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words." The *Hadith* transmitted by Auzâ'i and Ibn Juraij contains these words: He said: "I accepted Islam for Allâh's sake," And in the *Hadith* narrated by Ma'mar the words are: When I knelt down to kill him, he said, "None has the right to be worshipped but Allâh."

7. Usâmah bin Zaid رضي الله عنهما said: The Messenger of Allâh ﷺ sent us in a campaign. In the morning we attacked Al-Huruqât of Juhainah (tribe). I caught hold of a man (from among them), he said, "*Lâ ilâha illallâh*," but I stabbed him. It once occurred concern to me and I talked about it to the Prophet ﷺ and the Messenger of Allâh ﷺ said, "Did you kill him after he had said '*Lâ ilâha illallâh*'?" I said, "O Messenger of Allâh, but he said so out of the fear of weapon." He said: "Did you tear his heart to find out whether it had said or not." The Prophet ﷺ kept on repeating to me so often that I wished I had embraced Islam that day. The narrator said that Sa'd رضي الله عنه said: "By Allâh, I would never kill any Muslim until a person with a heavy belly, i.e., Usâmah, would not kill." Upon this a

أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ لِلَّهِ؛ أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَدْ قَطَعَ يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ» فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَيْهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ. أَمَّا الْأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ؛ فَفِي حَدِيثِهِمَا: قَالَ: أَسْلَمْتُ لِلَّهِ. وَأَمَّا مَعْمَرٌ؛ فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لَأَقْتُلَهُ؛ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. [أَخْرَجَهُ البخاري: ٤٠١٩ ومسلم: ٩٥].

٧ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَصَبَحْنَا الْحُرُقَاتِ مِنْ جُهَيْنَةَ، فَأَذْرَكْتُ رَجُلًا، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَطَعَنْتُهُ، فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَقَتَلْتَهُ؟». قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا قَالَهَا خَوْفًا مِنَ السَّلَاحِ. قَالَ: «أَفَلَا شَفَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا؟». فَمَا زَالَ يُكْرِرُهَا عَلَيَّ حَتَّى تَمَيَّنْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ: فَقَالَ سَعْدٌ: وَأَنَا وَاللَّهِ لَا أَقْتُلُ

person remarked: "Did Allâh not say this: 'And fight them until there is no more *Fitnah* and religion will be wholly for Allâh'?" (V. 8:39) Sa'd رضي الله عنه said: "We fought so that there should be no more *Fitnah*, but you and your companions wish to fight so that there should be more *Fitnah*."

8. Safwân bin Muhriz said that Jundab bin 'Abdullâh Al-Bajali رضي الله عنه during the stormy days of Ibn Zubair, sent a message to 'As'as bin Salâmah and said: "Gather some men from your brothers so that I should talk to them." He sent a messenger to them (members of his family). When they had assembled, Jundab came there with a yellow hooded cloak on him. He said: "Talk what you were busy in talking." The talk went on by turns, till there came his (Jundab's) turn. He took off the hooded cloak from his head and said: "I have come to you with no other intention but to narrate to you a *Hadith* of your Prophet ﷺ: Verily, the Messenger of Allâh ﷺ sent a squad of the Muslims to a tribe of the polytheists. Both the armies confronted one another. There was a man among the army of polytheists who whenever intended to kill a man from among the Muslims, he killed him. Amongst the Muslims was a man looking forward to (an opportunity of) his unmindfulness. He (the narrator) said: 'We talked that he was Usâmah bin Zaid.' When he raised his sword, he (the polytheist) uttered: '*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh),' but he (Usâmah bin Zaid) killed him. When the messenger of the glad tidings came to the Prophet ﷺ, he asked him (about the events of the battle) and he informed him

مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطَيْنِ (يَعْنِي: أَسَامَةَ). قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللَّهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الَّذِينَ كَفَرُوا لِلَّهِ﴾ [الأنفال: ٣٩]؟ فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةً، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً. [أخرجه البخاري: ٤٢٦٩ ومسلم: ٩٦].

٨ - عن صفوان بن محرز؛ أنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ رَضِيَ اللَّهُ عَنْهُ بَعَثَ إِلَى عَسَّاسِ بْنِ سَلَامَةَ زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ؛ فَقَالَ: اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ. فَبَعَثَ رَسُولًا إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا؛ جَاءَ جُنْدَبٌ وَعَلَيْهِ بُرُوسٌ أَصْفَرُ، فَقَالَ: تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ. حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ؛ حَسَرَ الْبُرُوسَ عَنْ رَأْسِهِ، فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلَا أُرِيدُ أَنْ أُخْبِرَكُمْ إِلَّا عَنْ نَبِيِّكُمْ ﷺ؛ إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعَثًا مِنْ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمْ التَّقْوَا، فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ؛ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ. قَالَ: وَكُنَّا نَحَدِّثُ أَنَّهُ أَسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَجَعَ عَلَيْهِ السَّيْفُ؛ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَى

about the man (Usâmah) and what he had done. He called for him and asked him why he had killed him. He (Usâmah) said: 'O Messenger of Allâh, he struck the Muslims and killed such and such of them (and he named some of them). (He continued) I attacked him and when he saw the sword, he said: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).' The Messenger of Allâh ﷺ said: 'Did you kill him?' He (Usâmah) replied in the affirmative. He Prophet (ﷺ) remarked: 'What would you do with: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), when it would come (before you) on the Day of Judgment?' He (Usâmah) said: 'O Messenger of Allâh ﷺ seek forgiveness for me (from your *Rubb*).' He (the Prophet ﷺ) said: 'What would you do with: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), when it would come (before you) on the Day of Judgment?' He (the Prophet ﷺ) added nothing to it but kept saying: 'What would you do with: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), when it would come (before you) on the Day of Judgment?'"

**(4) CHAPTER. He who meets Allâh the Exalted with certitude of Faith would enter Jannah**

9. 'Uthmân رضي الله عنه narrated: The Messenger of Allâh ﷺ said, "He who died knowing (fully well) that none has the right to be worshipped but Allâh, entered Jannah."

10. Either Abu Hurairah رضي الله عنه or Abu Sa'îd رضي الله عنه (the narrator A'mash has a little doubt about the name) narrated: During the day of the Tabuk holy battle, the (provisions) ran short and the men (of the army) suffered from starvation. They said: "O Messenger of Allâh, will you permit us to

النبي ﷺ فسأله فأخبره، حتى أخبره خبر الرجل كيف صنع، فدعاه فسأله فقال: «لَمْ قَتَلْتُهُ؟!». فقال: يا رسول الله! أوجع في المسلمين، وقتل فلاناً وفلاناً (وسمى له نقرأ)، وإنني حملت عليه، فلما رأى السيف؛ قال: لا إله إلا الله. قال رسول الله ﷺ: «أَقْتَلْتُهُ؟!». قال: نعم. قال: «فكيف تصنع بـ (لا إله إلا الله) إذا جاءت يوم القيامة؟». قال: يا رسول الله! استغفر لي. قال: «فكيف تصنع بـ (لا إله إلا الله) إذا جاءت يوم القيامة؟!». قال: فجعل لا يزيد على أن يقول: «فكيف تصنع بـ (لا إله إلا الله) إذا جاءت يوم القيامة». [أخرجه مسلم: ٩٧].

**(٤) بَابٌ مَنْ لَقِيَ اللَّهَ تَعَالَى بِإِيمَانٍ غَيْرِ شَاكٍّ فِيهِ، دَخَلَ الْجَنَّةَ**

٩ - عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ؛ دَخَلَ الْجَنَّةَ». [أخرجه مسلم: ٢٦].

١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (أَوْ: عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ؛ شَكَّ الْأَعْمَشُ)؛ قَالَ: لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكَ؛ أَصَابَ النَّاسَ مَجَاعَةٌ، فَقَالُوا: يَا رَسُولَ اللَّهِ! لَوْ

slaughter our camels? We shall eat them and use their fat.” The Messenger of Allâh ﷺ said: “Do as you please.” He (the narrator) said: Then ‘Umar رضي الله عنه came there and said: “O Messenger of Allâh! If you do that (giving your consent to slay their camels), we shall be run short of riding-animals. But (I should suggest that you) summon them to bring their remaining provisions. Then invoke Allâh’s blessings on them. Perhaps, it is hoped Allâh shall bless on them.” The Messenger of Allâh ﷺ replied in the affirmative. He called for a leather mat to be used as a tablecloth and spread it out. Then he called the people to bring the remaining portions of their provisions. He (the narrator) said: Someone was coming with a handful of mote, another was coming with a handful of dates, still another was coming with a portion of bread, until small quantities of these things were collected on the tablecloth. (The narrator said): Then the Messenger of Allâh ﷺ invoked blessing (on them) and said: “Fill your utensils with these provisions.” He (the narrator) said: They filled their vessels to the brim with them, and no one amongst the army was left even with a single empty vessel. He (the narrator) said: They ate their full, and there was still a surplus. Upon this the Messenger of Allâh ﷺ remarked: “I bear testimony that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh. The man who meets his *Rubb* without harboring any doubt about these two (truths) will never be kept away from *Jannah*.”

11. As-Sunabihi narrating from ‘Ubâdah bin Sâmî said: I went to ‘Ubâdah when he was about to die. I burst into tears. Upon this he said to me: “Allow me some time (so that I may talk to you). Why do you weep? If I am asked to bear witness, I would certainly testify for you (that you are a believer).

أَذْنْتُ لَنَا فَحَرْنَا نَوَاصِحَنَا، فَأَكَلْنَا وَادَّهَنَّا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا». قَالَ: فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ فَعَلْتُ؛ قَلَّ الظَّهْرُ، وَلَكِنْ أَدْعُهُمْ بِفَضْلِ أَزْوَاجِهِمْ، ثُمَّ أَدْعُ اللَّهَ لَهُمْ بِالْبَرَكَةِ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». فَدَعَا بِنَطْعٍ، فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَاجِهِمْ. قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَّةٍ. قَالَ: وَيَجِيءُ الْآخَرُ بِكَفِّ تَمْرٍ. قَالَ: وَيَجِيءُ الْآخَرُ بِكَسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النَّطْعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ. قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَتِكُمْ». قَالَ: فَأَخَذُوا فِي أَوْعِيَتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وِعَاءً إِلَّا مَلْؤُوهُ. قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، وَفَضَلَتْ فَضْلَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهَمَا عَبْدٌ غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ». [أخرجه مسلم: ٢٧ ...].

١١ - عن الصُّنَابِيَّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ، فَقَالَ: مَهْلًا، لِمَ تَبْكِي؟ فَوَاللَّهِ؛ لَئِنْ اسْتَشْهَدْتُ لَا أَشْهَدَنَّ لَكَ،

Should I be asked to intercede, I would certainly intercede for you, and if I have the power, I would certainly benefit to you.” Then he said: “By Allāh, never did I hear anything from the Messenger of Allāh ﷺ which could have been a source of benefit to you and I have not conveyed it to you except this single *Hadith* that I intend to narrate to you today, since I am going to breathe my last. I heard the Messenger of Allāh ﷺ saying: ‘He who testifies that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, Allāh has prohibited the Hell-fire for him.’”

12. Abu Hurairah رضي الله عنه narrated: We were sitting around the Messenger of Allāh ﷺ; Abu Bakr and ‘Umar رضي الله عنهما were also there among the audience. Meanwhile the Messenger of Allāh ﷺ stood up and left us. He delayed in coming back to us, which caused anxiety that he might have been attacked by some enemy when we were not with him; so being alerted we rose. I was the first to be concerned. I therefore went out to search for the Messenger of Allāh ﷺ and came to a compound belonging to Banu An-Najjār — a section of the *Ansār*. I went round it looking for a gate but failed to find one. Seeing a *Rabi*’ (i.e., streamlet) flowing into the compound from an external well. I crouched, like a fox, and slunk into (the place) where Messenger of Allāh ﷺ was. Then the Prophet ﷺ asked: “Is it Abu Hurairah?” I replied: “Yes, O Messenger of Allāh.” He said: “What is the matter with you?” I replied: “You were amongst us but rose, went away and delayed for a time, so fearing that you might be attacked by some enemy when we were not with you, we became alarmed. I was the first to be worried. So when I came to this compound, I crouched as a fox does, and these people are following

وَلَيْنَ شَفَعْتُ لِأَشْفَعَنَّ لَكَ، وَلَيْنَ اسْتَطَعْتُ لَأَنْفَعَنَّكَ. ثُمَّ قَالَ: وَاللَّهِ؛ مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمْوهُ، إِلَّا حَدِيثًا وَاحِدًا، وَسَوْفَ أَحَدُتُّكُمْوهُ الْيَوْمَ وَقَدْ أَحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩].

١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا فُعُودًا حَوْلَ رَسُولِ اللَّهِ ﷺ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا فِي نَفَرٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ أَظْهَرِنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْطَعَ دُونَنَا، وَفَرَعْنَا، فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَخَرَجْتُ أَبْتَغِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رَبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بَيْتٍ خَارِجَةٍ (وَالرَّبِيعُ: الْجَدُولُ)، فَاحْتَفَرْتُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَبُو هُرَيْرَةَ؟!». فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «مَا شَأْنُكَ؟». قُلْتُ: كُنْتُ بَيْنَ أَظْهَرِنَا، فَقُمْتُ فَأَبْطَأَتْ عَلَيْنَا، فَخَشِينَا أَنْ تُقْطَعَ دُونَنَا، وَفَرَعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَأَتَيْتُ هَذَا الْحَائِطَ، فَاحْتَفَرْتُ

me. Then he addressed me, "O Abu Hurairah," and gave me his sandals and said: "Take away these sandals of mine, and when you meet anyone outside this compound who testifies that none has the right to be worshipped but Allāh, being affirmed of it in his heart, gladden him with *Jannah*." Now the first one I met was 'Umar. He asked: "What are these sandals, O Abu Hurairah?" I replied: "These are the sandals of the Messenger of Allāh ﷺ with which he has sent me to gladden anyone I meet, who testifies that none has the right to be worshipped but Allāh, being affirmed of it in his heart, he will go to *Jannah*." The narrator said: Thereupon 'Umar struck me on the breast and I fell on my back. He then said: "Go back, O Abu Hurairah." So I returned to the Messenger of Allāh ﷺ and I was about to burst into tears that 'Umar followed me closely and there he was behind me. The Messenger of Allāh ﷺ said: "What is the matter with you, O Abu Hurairah?" I said: "I happened to meet 'Umar and conveyed to him the message with which you sent me. He struck me on my breast which made me fall down upon my back and he ordered me to go back." Upon this the Messenger of Allāh ﷺ said: "O 'Umar! What prompted you to do this?" He said: "O Messenger of Allāh, my mother and father be sacrificed for you, did you send Abu Hurairah with your sandals to gladden anyone he met who testified that none has the right to be worshipped but Allāh, and being assured of it in his heart, that he would go to *Jannah*?" He said: "Yes." 'Umar said: "Please do not do it, for I am afraid that people will trust only in it, let them go on doing (good) deeds." The Messenger of Allāh ﷺ said: "Well, let them."

كَمَا يَحْتَفِزُ النَّعْلُ، وَهَؤُلَاءِ النَّاسُ وَرَائِي. فَقَالَ: «يَا أَبَا هُرَيْرَةَ!». وَأَعْطَانِي نَعْلَيْهِ، وَقَالَ: «أَذْهَبْ بِنَعْلَيَّ هَاتَيْنِ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ؛ فَبَشِّرْهُ بِالْجَنَّةِ». فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ، فَقَالَ: مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ؟ فَقُلْتُ: هَاتَانِ نَعْلَا رَسُولِ اللَّهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ؛ بَشِّرْهُ بِالْجَنَّةِ. قَالَ: فَضْرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيَيْ، فَخَرَزْتُ لَاسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ. فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْهَشْتُ بُكَاءً، وَرَكِبَنِي عُمَرُ فَإِذَا هُوَ عَلَى أَثَرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا هُرَيْرَةَ؟». فَقُلْتُ: لَقِيتُ عُمَرَ، فَأَخْبَرْتُهُ بِالَّذِي بَعَثَنِي بِهِ، فَضْرَبَ بَيْنَ ثَدْيَيْ ضَرْبَةً خَرَزْتُ لَاسْتِي، فَقَالَ: ارْجِعْ. قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ! مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟». قَالَ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي؛ أَبْعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ؛ مَنْ لَقِيَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ بَشِّرْهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ». قَالَ: فَلَا تَفْعَلْ؛ فَإِنِّي أَخْشَى أَنْ يَتَكَلَّمَ النَّاسُ عَلَيْهَا؛ فَخَلَّاهُمْ يَعْمَلُونَ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَخَلَّاهُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٣١].



13. Mu'âdh bin Jabal رضي الله عنه narrated : I was riding behind the Prophet ﷺ and between me and him there was only the back of the saddle, he said, "O Mu'âdh bin Jabal!" I replied, "I am at your beck and call with utmost pleasure O Allâh's Messenger." Then he proceeded for a while and said, "O Mu'âdh!" I replied, "I am at your beck and call with utmost pleasure O Allâh's Messenger." Then he proceeded a while and said, "O Mu'âdh!" I replied, "I am at your beck and call with utmost pleasure, O Allâh's Messenger." He said, "Do you know what is Allâh's right upon the slaves?" I said, "Allâh and His Messenger know best." He said, "Allâh's right upon the slaves is that they should worship Him (Alone) and not associate anything else with Him." Then he proceeded for a while, and then said, "O Mu'âdh bin Jabal!" I replied, "I am at your beck and call with utmost pleasure O Allâh's Messenger," He said, "Do you know what is the right of the slaves upon Allâh if they do that?" I replied, "Allâh and His Messenger know best." He said, "(The right of the slaves upon Allâh is that) He will not punish them (if they do that)."

14. Mahmood bin Rabi' رضي الله عنه narrated from 'Itbân bin Mâlik رضي الله عنه. He said: I came to Al-Madinah and met 'Itbân. I asked him, "I have received a *Hadith* concerning you." He said: Something had occurred wrong in my eyesight. I therefore, sent (a message) to the Prophet ﷺ: "Verily it is my ardent desire that you should kindly come to my home and offer prayer there so that I should make that (corner) a place of worship." He said: The

١٣ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا مُؤَخَّرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ!». قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ!». قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ!». قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: «هَلْ تَذَرِي مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ؟». قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً». ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ!». قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: «هَلْ تَذَرِي مَا حَقَّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟». قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ». [أخرجه البخاري: ٢٨٥٦ ومسلم: ٣٠].

١٤ - عَنْ مَحْمُودِ بْنِ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ، عَنْ عِثْبَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَدِمْتُ الْمَدِينَةَ فَلَقَيْتُ عِثْبَانَ، فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ، أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ ﷺ: «إِنِّي أَحِبُّ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي مَنْزِلِي فَأَتَّخِذَهُ مُصَلًّى». قَالَ: فَأَتَى النَّبِيُّ ﷺ وَمَنْ

Prophet ﷺ came there, accompanying with his Companions whom Allâh willed. He entered and offered prayer at my residence, while his Companions were talking to each other, (this conversation centered around hypocrites) and then the conspicuous one, Mâlik bin Dukhshum, was made the target and they wished that he (the Prophet ﷺ) would have cursed him so that he would face death or they wished that to cause him any terrible harm. In the meanwhile, the Messenger of Allâh ﷺ completed his prayer and said: "Does Mâlik bin Dukhshum not testify that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh?!" They replied: "He professed it apparently but does not do it by heart." He (the Prophet ﷺ) said: "He who testifies that none has the right to be worshipped but Allâh and that I am the Messenger of Allah, would not enter Hell or its (flames) would not consume him." Anas said: This *Hadith* impressed me very much and I told my son to write it down; so he wrote it.

#### (5) CHAPTER. The *Imân* (Faith) and its characteristics

15. Abu Sa'îd Al-Khudri رضي الله عنه said: People from the tribe of 'Abdul-Qais came to Allâh's Messenger ﷺ and said: "O Prophet of Allâh, we belong to the tribe of Rabi'ah, there live between you and us the disbelievers of the Mudar tribe so we find it impossible to come to you except in the Forbidden Months (of holy war), so please command us to a deed which we must communicate to those who have been left behind us and by doing which we may enter the *Jannah*." Upon this the Messenger of Allâh ﷺ said: "I enjoin upon you four (things) and forbid you to do four (things): Worship Allâh and associate

شاء الله من أصحابه، فدخل، وهو يُصلي في منزلي وأصحابه يتحدثون بينهم، ثم أسندوا عظم ذلك وكبره إلى مالك بن دُخْشَم؛ قالوا: ودُّوا أنه دعا عليه فهلك، ودُّوا أنه أصابه شيء. ففضى رسول الله ﷺ الصلاة، وقال: «أليس يشهد أن لا إله إلا الله وأني رسول الله؟!» قالوا: إنه يقول ذلك وما هو في قلبه. قال: «لا يشهد أحد أن لا إله إلا الله وأني رسول الله فدخل النار أو تطعمه». قال أنس: فأعجبني هذا الحديث، فقلت لابني: اكْتُبْهُ. فكتبه. [أخرجه البخاري: ٤٢٥ ومسلم: ٣٣].

#### (٥) بَابُ الْإِيمَانِ مَا هُوَ؟ وَبَيَانُ خِصَالِهِ

١٥ - عن أبي سعيد الخدري رضي الله عنه؛ أن أناساً من عبد القيس قَدِمُوا على رسول الله ﷺ، فقالوا: يا نبي الله! إننا حي من ربيعة، وبيننا وبينك كفار مُضَر، ولا نَقْدِرُ عليك إلا في أشهر الحُرْم؛ فمَرْنَا بِأمرٍ نَأْمُرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ إِذَا نَحْنُ أَخَذْنَا بِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: اعْبُدُوا اللَّهَ وَلَا

none else with Him, establish prayer, pay *Zakât*, and observe the fast of *Ramadân*, and pay one-fifth of the booty (to be given in Allâh's Cause). And I prohibit you from four (things): *Ad-Dubba'*, *Al-Hantam*, *Al-Muzaffat* (and) *An-Naqir* (these were the names of pots in which alcoholic drinks used to be prepared and served). They said: "O Prophet of Allâh ﷺ! Do you know precisely what *An-Naqir* is?" He replied: "Yes, it is a stump which you hollow out and in which you throw small dates." [Sa'îd said: Or he (the Prophet ﷺ) used the word *Tamr* (dates).] The Prophet ﷺ then added: "Then you sprinkle water over it and when its fermentation subsides, you drink it, then one amongst you (or said: one amongst them) strikes his cousin with the sword." He (the narrator) said: There was a man amongst the people (of the tribe) who had sustained injury (wound) on this very account (due to intoxication), and he said that out of shame he tried to conceal it from the Messenger of Allâh ﷺ. I however inquired, "Then what type of vessels we should use to drink O Messenger of Allâh?" He ﷺ replied: "The water-skins, the mouths of which are tied (with a string)." They said: "O Messenger of Allâh! Our land abounds in rats, and water-skins cannot remain safe." The Messenger of Allâh ﷺ said: "(Drink from water-skins) even if these are nibbled by rats, even if these are nibbled by rats." And then (addressing) Ashaj of 'Abdul-Qais, the Prophet of Allâh ﷺ said: "Verily, you possess two such qualities which Allâh loves, insight and deliberateness."

16. Abu Dhar رضي الله عنه narrated: I asked the Messenger of Allâh ﷺ, "What is the best deed?" He replied, "To believe in Allâh and to fight for His Cause." I then asked, "What

تَشْرِكُوا بِهِ شَيْئًا، وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمْسَ مِنَ الْعَنَائِمِ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ! مَا عَلِمُكَ بِالنَّقِيرِ؟ قَالَ: «بَلَى؛ جَذْعٌ تَقْرُونَهُ فَتَقْدِفُونَ فِيهِ مِنَ الْقُطِيعَاءِ (قَالَ سَعِيدٌ: أَوْ قَالَ: مِنَ التَّمْرِ)، ثُمَّ تَصُبُّونَ فِيهِ مِنَ الْمَاءِ، حَتَّى إِذَا سَكَنَ غَلْيَانُهُ؛ شَرِبْتُمُوهُ، حَتَّى إِنْ أَحَدَكُمْ (أَوْ: إِنْ أَحَدَهُمْ) لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». قَالَ: وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذَلِكَ. قَالَ: وَكُنْتُ أَحْبُبُّهَا حَيَاءً مِنْ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: فَيَسِمُ نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي أَسْقِيَةِ الْآدَمِ الَّتِي يَلَاثُ عَلَى أَفْوَاهِهَا». قَالُوا: يَا رَسُولَ اللَّهِ! إِنْ أَرْضُنَا كَثِيرَةَ الْجِرْدَانِ، وَلَا تَبْقَى بِهَا أَسْقِيَةُ الْآدَمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وإِنْ أَكَلَتْهَا الْجِرْدَانُ، وَإِنْ أَكَلَتْهَا الْجِرْدَانُ». قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لِأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاةُ». [أَخْرَجَهُ مُسْلِمٌ: ١٨].

١٦ - عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ

is the best kind of manumission (of slaves)?” He replied, “The manumission of the most precious slave and the most beloved by his master.” I asked, “If I cannot afford to do that?” He said, “Help the weak or do good for a person who cannot work for himself.” I said, “O Messenger of Allah, if I am not able to do some of the jobs?” He said, “Refrain your evil from harming others, for this will be regarded as a charitable deed for your own good.”

وَالْجِهَادُ فِي سَبِيلِهِ. قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسُهَا عِنْدَ أَهْلِهَا وَأَكْثَرُهَا تَمَنَّا». قَالَ: قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لَأَخْرَقَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ؛ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥١٨]

ومسلم: [٨٤].

#### (7) CHAPTER. Commandment to believe in Allāh and seek refuge with Allāh from whispers of Satan

17. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said: “The people will constantly ask you questions pertaining to knowledge till they would say: Allāh created us, but who created Allāh?” He (Abu Hurairah) was (at the time of narrating this *Hadith*) holding the hand of a man and said: “Allāh and His Messenger told the truth, two persons have already asked me this question and this is the third one (or said: one person has asked me and this is the second).”

Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “The people will constantly ask you O Abu Hurairah, till they would say: ‘well, it is Allāh, (but after all) who created Allāh?’” He (Abu Hurairah) narrated: Once I was in the mosque that some of the bedouins came to me there and said: “O Abu Hurairah! Well, it is Allāh Who created us, but who created Allāh?” I took hold of the pebbles in my hand and flung at them and remarked: “Disperse, disperse, my intimate friend (the Prophet) ﷺ has already told the truth.”

#### (٧) بَابُ فِي الْأَمْرِ بِالْإِيمَانِ وَالِاسْتِعَاذَةِ بِاللَّهِ عِنْدَ وَسْوَاسَةِ الشَّيْطَانِ

١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَكُمْ عَنِ الْعِلْمِ حَتَّى يَقُولُوا: هَذَا اللَّهُ خَلَقَنَا؛ فَمَنْ خَلَقَ اللَّهُ؟!». قَالَ: وَهُوَ آخِذٌ بِيَدِ رَجُلٍ، فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهَذَا الثَّلَاثُ (أَوْ قَالَ: قَدْ سَأَلَنِي وَاحِدًا، وَهَذَا الثَّانِي). [أَخْرَجَهُ

مسلم: [١٣٥].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُونَ يَسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ حَتَّى يَقُولُوا: هَذَا اللَّهُ؛ فَمَنْ خَلَقَ اللَّهُ؟!». قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ، إِذْ جَاءَنِي نَاسٌ مِنَ الْأَعْرَابِ، فَقَالُوا: يَا أَبَا هُرَيْرَةَ! هَذَا اللَّهُ خَلَقَنَا؛ فَمَنْ خَلَقَ اللَّهُ؟! قَالَ: فَأَخَذَ حَصَى بِكَفِّهِ فَرَمَاهُمْ بِهِ،

ثُمَّ قَالَ: قوموا، قوموا، صَدَقَ خَلِيلِي ﷺ. [أخرجه مسلم: ١٣٥].

**(8) CHAPTER. To believe in Allâh and to remain steadfast**

18. Sufyân bin 'Abdullâh Ath-Thaqafi رضي الله عنه narrated: I asked the Messenger of Allâh ﷺ, "Tell me about Islam a thing which I would not ask anybody else after you." [In the *Hadith* of Abu Usâmah (the words are): other than you.] He (the Prophet ﷺ) replied: "Say: 'I affirm my faith in Allâh,' and then remain steadfast on it."

**(9) CHAPTER. Proofs of the Prophet ﷺ and to believe in them**

19. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said: "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief. But what I have been given is the Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

20. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said: "By Him in Whose Hand is the life of Muhammad, he who amongst this nation, the Jews or Christians hears about me but does not believe in that which I have been sent with, and dies in this state (of disbelief), he shall be one of the dwellers of Hell-fire."

21. Sha'bi reported that one of the

١٨ - عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّخَفِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ (وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ). قَالَ: «قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمْ». [أخرجه مسلم: ٣٨].

**(٩) بَابٌ فِي آيَاتِ النَّبِيِّ ﷺ وَالْإِيمَانِ بِهِ**

١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ». [أخرجه البخاري: ٤٩٨١ ومسلم: ١٥٢].

٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ؛ يَهُودِيٍّ، وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». [أخرجه مسلم: ١٥٣].

٢١ - عَنْ صَالِحِ بْنِ صَالِحٍ

residents of Khurāsān asked him: "O Abu 'Amr! Some of the people amongst us who belong to Khurāsān say that a person who freed his slave-woman and then married her, is like one who rode over a sacrificial camel (animal)." Sha'bi said: Abu Burdāh's father narrated that Allāh's Messenger ﷺ said: "Three persons will have a double reward: (1) A person from the People of the Scriptures (a Jew or a Christian) who believed in his Prophet (Jesus or Moses (عليهما السلام) and then he found the Prophet (Muhammad) ﷺ so he believed in him also (i.e., embraced Islam), followed him and confirmed his truth, so he has a double reward. (2) A slave who fulfils his duties to Allāh and also the obligations to his master, has a double reward. (3) A person who has a bondwoman and feeds her good, teaches her good manners and manumits her and then marries her, he has also a double reward." Sha'bi added to that Khurāsāni man: Accept this *Hadith* without (giving) anything. Formerly a man was (obliged) to travel to Al-Madinah even for a smaller *Hadith* than this.

الْهَمْدَانِي، عَنِ الشَّعْبِيِّ؛ قَالَ: رَأَيْتُ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ، سَأَلَ الشَّعْبِيَّ، فَقَالَ: يَا أَبَا عَمْرٍو! إِنَّ مَنْ قَبِلْنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ فِي الرَّجُلِ إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا؛ فَهُوَ كَالرَّاكِبِ بَدَنَتُهُ. فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ ﷺ فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ؛ فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ عَزَّ وَجَلَّ وَحَقَّ سَيِّدِهِ؛ فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَدَّاهَا فَأَحْسَنَ غِذَاءَهَا، ثُمَّ أَدْبَاهَا فَأَحْسَنَ أَدْبَاهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا؛ فَلَهُ أَجْرَانِ». ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هَذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ؛ فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَ هَذَا إِلَى الْمَدِينَةِ.

[أخرجه البخاري: ٩٧ ومسلم: ١٥٤]

#### (10) CHAPTER. Whoever possesses three (qualities) will taste the sweetness of Faith

#### (١٠) بَابُ ثَلَاثٍ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ

22. Anas رضي الله عنه narrated that the Prophet ﷺ said: "Whoever possesses the following three qualities will taste the sweetness of Faith: (1) Whom Allāh and His Messenger become dearer than anything else. (2) Who loves a person and he loves him only for Allāh's sake. (3) Who hates to convert to disbelief (atheism) so much so after Allāh has brought (saved) him out of it (infidelity), as he hates to be thrown in the fire."

٢٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ

يُقَذَّفَ فِي النَّارِ». [أخرجه البخاري: ١٦  
و ٢١ ومسلم: ٤٣].

23. Anas رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "None of you will have Faith till he loves me more than his father, his children and all mankind."

٢٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ». [أخرجه مسلم: ٤٤].

24. Anas رضي الله عنه narrated that the Prophet ﷺ said: "By Him in Whose Hand is my life, none of you will have Faith till he likes for his neighbour (or the narrator said: his brother) what he likes for himself."

٢٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ (أَوْ قَالَ: لِأَخِيهِ) مَا يُحِبُّ لِنَفْسِهِ». [أخرجه مسلم: ٤٥].

(11) CHAPTER. He tasted the flavor of *Imân* who was pleased with Allâh as his *Rubb* (Lord)

(١١) بَابُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا

25. 'Abbâs bin Abdul-Muttalib رضي الله عنه narrated that he heard the Messenger of Allâh ﷺ as saying: "He tasted the flavor of *Imân* (Faith) who became pleased with Allâh as the *Rubb* (Lord), with Islam as the religion and with Muhammad as the Messenger."

٢٥ - عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا». [أخرجه مسلم: ٣٤].

(12) CHAPTER. Four characteristics of an absolute hypocrite

(١٢) بَابُ أَرْبَعٍ مِنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا

26. 'Abdullâh bin 'Amr رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Whoever has the following four (characteristics), will be a pure hypocrite; and whoever has one of the following (characteristics), will have one characteristic of hypocrisy unless and until he gives it up: (1) Whenever he speaks, he tells a lie. (2) Whenever he makes a covenant, he proves treacherous. (3)

٢٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ؛ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَلَّةٌ مِنْهُنَّ؛ كَانَ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ

Whenever he promises, he always breaks it. (4) Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner (using abusive language and deviating from the truth)."

But in a *Hadith* narrated by Sufyân: "If he has any characteristic, he would have the characteristic of hypocrisy."

27. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie. (2) Whenever he promises, he always breaks it. (3) Whenever he is trusted, he proves to be dishonest."

#### (13) CHAPTER. Similitudes of a believer and a hypocrite or a disbeliever

28. Ka'b bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The example of a believer is that of a fresh tender plant, which the wind shakes and bends it sometimes and some other time it makes it straight till it stands at its roots. And the example of a disbeliever is that of a pine tree which keeps straight on its roots and nothing bends it till once it is uprooted suddenly."

In another version: "It makes it straight one time till its destined end comes. And the example of a hypocrite is that of a pine tree which keeps straight and nothing touches it."

#### (14) CHAPTER. The example of a Muslim is like a palm tree

فَجَرَّ. غيرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُمْ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ». [أخرجه البخاري: ٣٤ ومسلم: ٥٨].

٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ». [أخرجه البخاري: ٣٣ ومسلم: ٥٩].

#### (١٣) بَابُ مَثَلِ الْمُؤْمِنِ كَالزَّرْعِ وَمَثَلِ الْمُنَافِقِ وَالكَافِرِ كَالْأَرْزَةِ

٢٨ - عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ؛ تُقَيِّمُهَا الرِّيحُ، وَتَضْرَعُهَا مَرَّةً، وَتَعْدِلُهَا أُخْرَى؛ حَتَّى تَهْبِجَ. وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمَجْذِيَّةِ عَلَى أَصْلِهَا، لَا يُقَيِّمُهَا شَيْءٌ حَتَّى يَكُونَ أَنْجِعَافُهَا مَرَّةً وَاحِدَةً».

وفي رواية: «وَتَعْدِلُهَا مَرَّةً، حَتَّى يَأْتِيَهُ أَجْلُهُ، وَمَثَلُ الْمُنَافِقِ مَثَلُ الْأَرْزَةِ الْمَجْذِيَّةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ». [أخرجه البخاري: ٥٦٤٣ ومسلم: ٢٨١٠].

#### (١٤) بَابُ مَثَلِ الْمُسْلِمِ مَثَلُ النَّخْلَةِ



29. 'Abdullāh bin 'Umar رضي الله عنهما narrated: While we were with Allāh's Messenger ﷺ, he said, "Tell me of a tree which resembles a Muslim man. Its leaves do not fall and it gives its fruits every now and then." Ibn 'Umar said: It came to my mind that such a tree must be the date-palm, but seeing Abu Bakr and 'Umar saying nothing, I disliked to speak and to comment anything. 'Umar then said: "If you had said it, it would have been dearer to me than such and such."

٢٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شَبَّهَ (أَوْ: كَالرَّجُلِ) الْمُسْلِمِ، لَا يَتَحَاتُّ وَرَقُهَا، تُؤْتِي أَكْلَهَا كُلَّ حِينٍ». قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا يَتَكَلَّمَانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا، فَقَالَ عُمَرُ: لِأَنْ تَكُونَ قُلْتُهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. [أَخْرَجَهُ البخاري: ٦١ ومسلم: ٢٨١١].

#### (15) CHAPTER. Modesty is (part) of Faith

30. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Faith (Belief) consists of more than seventy (or more than sixty) branches (i.e., parts). The most excellent one of them is to say *La ilāha illallāh* (none has the right to be worshipped except Allāh) and the least and lowest of them is to remove the injurious and harmful things from the path. And modesty (*Al-Haya*)<sup>(1)</sup> is a part of Faith."

(١٥) بَابُ الْحَيَاءِ مِنَ الْإِيمَانِ  
٣٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ (أَوْ: بِضْعٌ وَسِتُّونَ) شُعْبَةً؛ فَأَفْضَلُهَا: قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَذْنَاهَا: إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ». [أَخْرَجَهُ البخاري: ٩ ومسلم: ٣٥].

31. Abu Qatādah رضي الله عنه reported: We were sitting with 'Imrān bin Husain in a company and Bushair bin Ka'b was also amongst us. Imrān narrated to us on that day that the Messenger of Allāh ﷺ said: "*Al-Haya*" (modesty etc.) is an absolute goodness (or said: modesty is a complete goodness)." Upon this Bushair bin Ka'b said: "Verily we find in some books (or books of wisdom) that it (*Al-Haya*) leads to tranquility (peace of mind) and solemnity for the sake of Allāh and there is also weakness in it." 'Imrān was

٣١ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ، وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ» (أَوْ) قَالَ: الْحَيَاءُ كُلُّهُ خَيْرٌ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ (أَوْ الْحِكْمَةِ) أَنَّ مِنْهُ سَكِينَةٌ وَوَقَارٌ لِلَّهِ

(1) The term *Al-Haya* covers a large number of concepts which are to be taken together; amongs them are self-respect, modesty, bashfulness and honor etc.

so much enraged that his eyes became reddish and he said, "I am narrating you the *Hadith* of the Messenger of Allâh ﷺ and you are making contradiction in it." Imrân reiterated the *Hadith*. Bushair repeated (the same thing). Imrân then got enraged. We asserted: "Verily, Bushair is one amongst us, O Abu Nujaid! There is nothing wrong with him."

تعالى ومنه ضَعُفٌ. قَالَ: فَغَضِبَ  
عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ:  
أَلَا أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ  
وَتُعَارِضُ فِيهِ؟! قَالَ: فَأَعَادَ عِمْرَانُ  
الْحَدِيثَ. قَالَ: فَأَعَادَ بُشَيْرٌ، فَغَضِبَ  
عِمْرَانُ، فَمَا زِلْنَا نَقُولُ: إِنَّهُ مِنَّا أَبَا  
نُجَيْدٍ، إِنَّهُ لَا بَأْسَ بِهِ. [أَخْرَجَهُ  
البخاري: ٦١١٧ ومسلم: ٣٧].

#### (16) CHAPTER. Neighborliness and hospitality are of *Imân* (Faith)

32. Abu Shuraih Al-Khuzâ'i رضي الله عنه narrated that the Prophet ﷺ said: "He who believes in Allâh and the Last Day, should be kind to his neighbor. And he who believes in Allâh and the Last Day, should be hospitable to his guest. And he who believes in Allâh and the Last Day, should say good words or keep silent."

#### (١٦) بَابٌ مِنَ الْإِيمَانِ حُسْنُ الْجَوَارِ وِإِكْرَامُ الضَّيْفِ

٣٢ - عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ  
رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ:  
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛  
فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلْيُكْرِمْ ضَيْفَهُ،  
وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛  
فَلْيَقُلْ خَيْرًا أَوْ لَيْسَ كُنْتُ». [أَخْرَجَهُ  
البخاري: ٦٠١٩ ومسلم: ٤٨].

#### (17) CHAPTER. He whose neighbor does not feel safe from his evil, shall not enter *Jannah*

33. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He whose neighbordoes not feel safe from his evil, shall not enter *Jannah*."

#### (١٧) بَابٌ لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بِوَأَيْقِهِ

٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا  
يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ  
بِوَأَيْقِهِ». [أَخْرَجَهُ البخاري: ٦٠١٦  
ومسلم: ٤٦].

#### (18) CHAPTER. Redressing the wrong with hand, tongue and heart is part of *Imân* (Faith)

34. Târiq bin Shahâb said: It was Marwân who was the first to deliver *Khutbah* before

#### (١٨) بَابٌ مِنَ الْإِيمَانِ تَغْيِيرُ الْمُتَكَبَّرِ بِالْيَدِ وَاللِّسَانِ وَالْقَلْبِ

٣٤ - عَنْ طَارِقِ بْنِ شَهَابٍ؛  
قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ

'Eid Prayer. A man stood up and said: "Prayer should precede *Khutbah*." He (Marwân) said: "This has been done away with." Upon this Abu Sa'îd رضي الله عنه remarked, "This man has done his duty. I heard the Messenger of Allâh ﷺ saying: 'Whoever of you witnesses the wrong, let him correct it with his hand; and if he cannot, then with his tongue; and if he cannot, let him abhor it in his heart; this reflects the weakest level of *Imân*.'"

35. 'Abdullâh bin Mas'ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "There was no Prophet whom Allâh sent before me to his nation but had among his people disciples and companions who followed his *Sunnah* and obeyed his command. Then there came after them their successors who said what they did not practice, and practiced what they were not commanded to do. Whoever strove against them with his hand is a believer, and whoever strove against them with his tongue is a believer, and whoever strove against them with his heart is a believer, and beyond that there is *Imân* of the weight a mustard seed." Abu Râfi' رضي الله عنه said: I narrated this *Hadith* to 'Abdullâh bin 'Umar but he denied it. Then Ibn Mas'ud came who stayed at Qanât, and 'Abdullâh bin 'Umar رضي الله عنهما wanted me to accompany him on a visit to him (as 'Abdullâh bin Mas'ud was ailing), so I went with him. As we sat, I asked Ibn Mas'ud about this *Hadith*. He narrated it in the same way as I narrated it to Ibn 'Umar.

قَبْلَ الصَّلَاةِ مَرَوَانُ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ. فَقَالَ: قَدْ تَرَكْتُ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا؛ فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ؛ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ؛ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ». [أَخْرَجَهُ مُسْلِمٌ: ٤٩].

٣٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ تَعَالَى فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَأَصْحَابٌ، يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ: يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَقْعَلُونَ مَا لَا يُؤْمَرُونَ؛ فَمَنْ جَاهَدَهُمْ بِيَدِهِ؛ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ؛ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ؛ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ». قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ، فَتَرَلَّ بَقَاءً، فَاسْتَبَغَنِي إِلَيْهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَعُودُهُ، فَأَنْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ أَكَمَا حَدَّثْتُ ابْنَ عُمَرَ. [أَخْرَجَهُ مُسْلِمٌ: ٥٠].

**(19) CHAPTER. Only a believer loves 'Ali and only a hypocrite hates him**

36. Zirr bin Hubaish رضي الله عنه reported that 'Ali bin Abu Tâlib رضي الله عنه said: "By Him Who split up the seed and created man, the Prophet ﷺ emphasized to me that only a believer loves me and only a hypocrite hates me."

**(20) CHAPTER. The sign of *Imân* is loving the *Ansâr* and the sign of hypocrisy is hating them**

37. Al-Bara' رضي الله عنه narrated that the Prophet ﷺ said about the *Ansâr*: "Only a believer loves them, and only a hypocrite hates them. He who loves them, Allâh loves him; and he who hates them, Allâh hates him."

**(21) CHAPTER. *Imân* (Faith) returns to Al-Madinah**

38. Abu Hurairah رضي الله عنه reported that the Messenger of Allâh ﷺ said: "Verily *Imân* returns to Al-Madinah just as a snake returns to its hole."

**(22) CHAPTER. *Imân* and wisdom are Yemenite**

39. Abu Hurairah رضي الله عنه narrated: I heard the Prophet ﷺ saying: "The people of Yemen have come. They are more weak and soft-hearted. *Imân* is Yemenite and wisdom

**(١٩) بَابٌ لَا يُحِبُّ عَلِيًّا إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ**

٣٦ - عَنْ زُرِّ بْنِ حُبَيْشٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ؛ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ؛ أَنْ لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ. [أخرجه مسلم: ٧٨].

**(٢٠) بَابٌ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَبُغْضُهُمْ آيَةُ النِّفَاقِ**

٣٧ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ. مَنْ أَحَبَّهُمْ؛ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ؛ أَبْغَضَهُ اللَّهُ». [أخرجه مسلم: ٧٥].

**(٢١) بَابٌ إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ**

٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا». [أخرجه البخاري: ١٨٧٦ ومسلم: ١٤٧].

**(٢٢) بَابٌ الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ**

٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ

is Yemenite. Calmness is the quality of the sheep owners. While pride and haughtiness are the qualities of the camel owners towards the place of sunrise.”

40. Jâbir bin ‘Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “The harshness of heart and sternness is in the east and Faith is among the people of Al-Hijâz.”

(23) CHAPTER. He who does not believe, his good deeds would not avail him

41. ‘Aishah رضي الله عنها narrated that she asked: “O Messenger of Allah, Ibn Jud‘ân, in *Al-Jâhliyah* (Pre-Islamic era), used to maintain good ties with his kins and feed the poor. Would that be of any avail to him?” He said: “It will not avail him. He did not say even one day: ‘O my *Rubb*, forgive my sins on the Day of Requital’.”

(24) CHAPTER. You will not enter *Jannah* until you believe

42. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “You will not enter *Jannah* until you believe, and you will not believe until you love one another. Shall I direct you about a thing which if you do, will love one another? Greet one another.”

أَفِيدَةً، وَأَضْعَفُ قُلُوبًا، الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ. السَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، قَبْلَ مَطْلَعِ الشَّمْسِ». [أخرجه البخاري: ٣٣٠١ ومسلم: ٥٢].

٤٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِلْظُ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالْإِيمَانُ فِي أَهْلِ الْحِجَازِ». [أخرجه مسلم: ٥٣].

(٢٣) بَابٌ مَنْ لَمْ يُؤْمِنْ؛ لَمْ يَنْفَعَهُ عَمَلٌ صَالِحٌ

٤١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّجِمَ، وَيُطْعِمُ الْمُسْكِينَ؛ فَهَلْ ذَلِكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ». [أخرجه مسلم: ٢١٤].

(٢٤) بَابٌ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا

٤٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُونَ حَتَّى تُحَابِّئُوا، أَوْ لَا أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَّبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». [أخرجه مسلم: ٥٤].

(25) CHAPTER. A fornicator does not retain *Imân* while he commits fornication

43. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A fornicator, at the time he is committing adultery, is not a believer; and a thief, at the time of stealing, is not a believer; and a drunkard, at the time of drinking alcoholic drink, is not a believer." And Abu Hurairah used to add besides the above cases: "And he who robs a valuable thing while the people are looking at him, is not a believer at the time he is robbing." And in the *Hadith* of Hammâm: "The believers are looking" and added: "And an exploiter of you, at the time of exploitation, is not a believer; so avoid and avoid."

## (26) CHAPTER. A believer is not stung twice from the same hole

44. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "A believer does not get stung twice from the same hole."

## (27) CHAPTER. Concerning temptation in the Faith

45. Abu Hurairah رضي الله عنه reported that some Companions of the Prophet ﷺ came and asked him, "Some thought crosses our minds that one of us finds it too horrible to express." He (the Prophet ﷺ) said: "Do you

## (٢٥) بَابٌ لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ

٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ». وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ». وَفِي حَدِيثِ هَمَّامٍ: «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا وَهُوَ حِينَ يَنْتَهَبُهَا مُؤْمِنٌ». وَزَادَ: «وَلَا يَغْلُ أَحَدُكُمْ حِينَ يَغْلُ وَهُوَ مُؤْمِنٌ؛ فَإِيَّاكُمْ إِيَّاكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٧٥ وَمُسْلِمٌ: ٥٧].

## (٢٦) بَابٌ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ

٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ وَاحِدٍ مَرَّتَيْنِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٣٣ وَمُسْلِمٌ: ٢٩٩٨].

## (٢٧) بَابٌ فِي الْوَسْوَسَةِ فِي الْإِيمَانِ

٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَظَّمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ.

really experience this?" They said: "Yes." He remarked: "That is the manifest *Imân*."

قَالَ: «وَقَدْ وَجَدْتُمُوهُ؟» قَالَ: نَعَمْ. قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٢].

**(28) CHAPTER. The greatest of major sins is ascribing partner to Allâh**

**(٢٨) بَابُ أَكْبَرُ الْكِبَائِرِ: الْإِشْرَاقُ بِاللَّهِ**

46. Abu Bakrah رضي الله عنه narrated: "We were with the Messenger of Allâh ﷺ and he said: "Shall I inform you about the greatest of the major sins? (He repeated it thrice): (1) To ascribe partners to Allâh, (2) to disobey parents, and (3) to give a false testimony." The Messenger of Allâh ﷺ was reclining then he sat and he kept repeating it until we said would that he stop.

٤٦ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ (ثَلَاثًا): الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ (أَوْ: قَوْلُ الزُّورِ)». وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَكِنًا، فَجَلَسَ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٥٤ وَمُسْلِمٌ: ٨٧].

47. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Avoid the seven deadly sins." He was asked, "O Messenger of Allâh! What are they?" He said, "Ascribing partners to Allah, sorcery, taking the life which Allâh has forbidden except through justice, devouring *Riba* (usury), devouring an orphan's wealth, defecting from the battlefield, and accusing and libeling chaste and pious believing women."

٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٦٦ وَمُسْلِمٌ: ٨٩].

**(29) CHAPTER. Do not become disbelievers after me by killing one another**

**(٢٩) بَابُ لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ**

48. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Prophet ﷺ said during his Farewell pilgrimage: "Be careful (or said: Woe to you)! Do not turn into infidels

٤٨ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيْحَكُمْ (أَوْ قَالَ:

after me killing one another.”

**(30) CHAPTER. He who disowns his father is an infidel**

49. Abu ‘Uthmān reported: When Ziyād was claimed to be the son (of Abu Sufyān), I met Abu Bakrah رضي الله عنه and asked him, “What have you done? I heard Sa’d bin Abu Waqqās as saying: ‘My ears heard the Messenger of Allāh ﷺ saying: Whoever claims in Islam to be the son of a person other than his own father, and he knows he is not his father, then *Jannah* (will be) forbidden for him’. ” Abu Bakrah said: “I heard it from the Messenger of Allāh ﷺ.”

**(31) CHAPTER. Calling a Muslim an infidel**

50. Abu Dhar رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying: “Anyone who claims knowingly to be the son of any other than his real father, he commits an act of infidelity; and if somebody claims a thing which does not belong to him, he is not from us and let such a person assume his place in Hell-fire. And he who calls a man an infidel with disbelief or said him ‘the enemy of Allah’, while he is not so, the appellation becomes his.”

**(32) CHAPTER. Which sin is the biggest**

51. ‘Abdullāh bin Mas‘ud رضي الله عنه narrated that a man asked, “O Messenger of Allah! What sin is the biggest sin in the Sight of Allāh?” He said, “That you ascribe a rival to Allāh when it is He Who created

وَيْلَكُمْ! لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُم رِقَابَ بَعْضٍ. [أخرجه البخاري: ٦١٦٦ ومسلم: ٦٦].

**(٣٠) بَابٌ مَنْ رَغِبَ عَنْ أَبِيهِ؛ فَهُوَ كُفَّرُ**

٤٩ - عَنْ أَبِي عُثْمَانَ؛ قَالَ: لَمَّا ادَّعَى زِيَادٌ لَقِيْتُ أَبَا بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ؛ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [أخرجه البخاري: ٦١٦٦ ومسلم: ٦٣].

**(٣١) بَابٌ مَنْ قَالَ لِأَخِيهِ: كَافِرٌ**

٥٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ؛ إِلَّا كَفَرَ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ؛ فَلَيْسَ مِنَّا، وَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ: عَدُوٌّ لِلَّهِ، وَلَيْسَ كَذَلِكَ؛ إِلَّا حَارَ عَلَيْهِ». [أخرجه البخاري: ٣٥٠٨ ومسلم: ٦١].

**(٣٢) بَابٌ أَيُّ الذَّنْبِ أَكْبَرُ**

٥١ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ».



you.” He asked, “What is next?” He said, “To kill your son, being afraid that he may share your meals.” He asked, “What is next?” He said, “To commit adultery with the wife of your neighbor.” Then this Verse was revealed to confirm it: “And those who do not worship with Allâh another god, nor kill a human whom Allâh has forbidden except through justice, nor fornicate; and whoever does this, shall receive the punishment.” (25:68)

قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨]. [أخرجه البخاري: ٤٤٧٧]

ومسلم: ٨٦.]

### (33) CHAPTER. He who dies ascribing no partner to Allâh will enter Jannah

(٣٣) بَابٌ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

52. Jâbir bin ‘Abdullâh رضي الله عنهما narrated that a man came to the Prophet ﷺ and said: “O Messenger of Allâh, what are the two necessities?” He said: “He who dies ascribing no partner to Allâh, he enters Jannah; and he who dies ascribing a partner to Allâh, he enters Hell.”

٥٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْمَوْجِبَتَانِ؟ قَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا؛ دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا؛ دَخَلَ النَّارَ». [أخرجه مسلم: ٩٣.]

53. Abu Dhar رضي الله عنه narrated: came to the Prophet ﷺ while he was asleep and wearing white clothes. Then I went back to him again, but he was asleep. Then I went back to him again when he was awake. I sat down. He said, “Nobody says: *La ilâha illallâh* (there is no true God except Allâh), and dies believing in that, but he will enter Jannah.” I said, “Even if he committed illegal sexual intercourse and theft?” He said, “Even if he committed illegal sexual intercourse and theft!” I said, “Even if he committed illegal sexual intercourse and theft?” He said, “Even if he committed illegal sexual intercourse and theft?” He said, “Even if he committed illegal sexual intercourse and theft!” He said three times. Then he said in the fourth one:

٥٣ - عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ؛ أَنَّ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ نَائِمٌ، عَلَيْهِ نَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ؛ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ مَاتَ عَلَى ذَلِكَ؛ إِلَّا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟! قَالَ: «وَأِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟! قَالَ: «وَأِنْ زَنَى وَإِنْ سَرَقَ»؛ ثَلَاثًا، ثُمَّ قَالَ فِي

“in spite of Abu Dhar’s dislikeness.” Abu Dhar left saying: “In spite of Abu Dhar’s dislikeness.”

الرَّابِعَةُ: «على رَغْمِ أَنْفِ أَبِي ذَرٍّ». قَالَ: فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ. [أخرجه البخاري: ١٢٣٧ ومسلم: ٩٤].

**(34) CHAPTER. He who has in his heart the weight of a mustard seed of arrogance, shall not enter Jannah**

**(٣٤) بَابٌ لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ**

54. ‘Abdullâh bin Mas‘ud رضي الله عنه narrated that the Prophet ﷺ said, “He who has in his heart the weight of a mustard seed of arrogance, shall not enter *Jannah*.” A man said, “One loves his dress to be nice, and his sandals be nice.” He said: “Verily, Allâh is Beautiful and He loves beauty. Arrogance is rejecting the truth and disregarding people.”

٥٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ». قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً؟ قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ: بَطَرُ الْحَقِّ، وَغَمَطُ النَّاسِ». [أخرجه مسلم: ٩١].

**(35) CHAPTER. Slandering lineage and wailing on the dead are part of disbelief**

**(٣٥) بَابُ الطَّعْنِ فِي النَّسَبِ وَالنِّبَاحَةِ مِنَ الْكُفْرِ**

55. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Two traits of infidelity people have, slandering lineage and wailing on the dead.”

٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّبَاحَةُ عَلَى الْمَيِّتِ». [أخرجه مسلم: ٦٧].

**(36) CHAPTER. He who says ‘We are rained by the effects of stars,’ is an infidel**

**(٣٦) بَابٌ مَنْ قَالَ: مُطْرِنَا بِالْأَنْوَاءِ؛ فَهُوَ كَافِرٌ**

56. Zaid bin Khâlid Al-Juhani رضي الله عنه narrated: The Prophet ﷺ led us in the *Fajr* prayer at Hudaibiyah after a rainy night. When he finished the prayer, he faced people and said, “Do you know what your *Rubb* has said?” The people replied, “Allâh and His Messenger know best.” He said, “Allâh has said: ‘In this morning some of My slaves

٥٦ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ؛ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟».

remained as true believers and some infidels. He who says: We are rained by the bounty of Allāh and His Mercy, is the believer in Me and he disbelieves in the star; and he who says: We are rained by the effect of a particular star, is a disbeliever in Me and a believer in the star."

قالوا: الله ورسوله أعلم. قال: «قال: أصحح من عبادي مؤمن بي وكافر، فأما من قال: مطرنا بفضل الله ورحمته؛ فذلك مؤمن بي كافر بالكوكب، وأما من قال: مطرنا بنوء كذا وكذا؛ فذلك كافر مؤمن بالكوكب». [أخرجه البخاري: ٨٤٦ ومسلم: ٧١].

**(37) CHAPTER. If a slave runs away from his master it is infidelity**

**(٣٧) بَابُ إِذَا أَبَى الْعَبْدُ؛ فَهُوَ كُفْرٌ**

57. Jarir رضي الله عنه narrated that he heard (the Prophet ﷺ) saying: "Any slave who runs away from his master, commits an act of infidelity until he returns to him." Mansur said: "I swear by Allāh, this *Hadith* was related to the Prophet ﷺ, but I hate it to be reported on my authority here by me, here in Basrah."

٥٧ - عن الشَّعْبِيِّ، عن جَرِيرٍ رضي الله عنه؛ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَى مِنْ مَوَالِيهِ؛ فَقَدْ كَفَرَ حَتَّى يَرْجَعَ إِلَيْهِمْ». فَقَالَ مَنْصُورٌ: قَدْ وَاللَّهِ رَوَيْتُ عَنِ النَّبِيِّ ﷺ، وَلَكِنِّي أَكْرَهُ أَنْ يُرَوَى عَنِّي هَا هُنَا بِالْبَصْرَةِ. [أخرجه مسلم: ٦٨].

58. Jarir رضي الله عنه narrated that the Prophet ﷺ said: "When the slave runs away from his master, his prayer would not be accepted."

٥٨ - عن جَرِيرٍ رضي الله عنه، عن النَّبِيِّ ﷺ؛ قَالَ: «إِذَا أَبَى الْعَبْدُ؛ لَمْ تُقْبَلْ لَهُ صَلَاةٌ». [أخرجه مسلم: ٧٠].

**(38) CHAPTER. Verily, my supporter is Allāh and righteous believers**

**(٣٨) بَابُ إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ**

59. 'Amr bin Al-Ās رضي الله عنه narrated: I heard the Prophet ﷺ saying openly not privately: "The family of so-and-so are not my supporters but my supporter is Allāh and the righteous believers."

٥٩ - عن عَمْرِو بْنِ الْعَاصِ رضي الله عنه؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ جَهَاراً غَيْرَ سِرٍّ يَقُولُ: «أَلَا إِنَّ آلَ أَبِي (بَعْنِي: فَلَنَا) لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ». [أخرجه البخاري: ٥٩٩٠ ومسلم: ٢١٥].

(39) CHAPTER. The good deeds of a believer are rewarded in both the worlds whereas those of the infidel are rewarded in this world

60. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "Surely Allâh does not wrong a believer a single good deed. He rewards it in this world and requites it in the next. As for the infidel, he is provided in this world for his good deeds, until when he comes in the next world, there would be no good deeds for him to be rewarded for."

(٣٩) بَابُ جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدُّنْيَا وَالْآخِرَةِ وَتَعْجِيلُ حَسَنَاتِ الْكَافِرِ فِي الدُّنْيَا

٦٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً؛ يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ: فَيُطْعَمُ بِحَسَنَاتٍ مَا عَمَلَ بِهَا لِلَّهِ فِي الدُّنْيَا، حَتَّى إِذَا أَقْضِيَ إِلَى الْآخِرَةِ؛ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا». [أخرجه مسلم: ٢٨٠٨].

(40) CHAPTER. What is Islam? And the detail of its characteristics

61. Talhah bin 'Ubaidullâh رضي الله عنه narrated that a man from Najd with shaggy hair came to the Messenger of Allâh ﷺ and we heard the sound of his voice but could not understand what he was saying, until when he came near to the Messenger of Allâh ﷺ and then we found out that he was asking about Islam. The Messenger of Allâh ﷺ said: "You have to perform five *Salât* (prayers) in a day and night." The man asked, "Is there any more prayer for me?" The Messenger of Allâh ﷺ replied, "No, unless you want to perform optional prayers." The Messenger of Allâh ﷺ further said to him: "You have to observe *Saum* (fasts) of the month of Ramadân." The man asked, "Is there any more fasting upon me?" The Messenger of Allâh ﷺ replied, "No, unless you want to observe the optional fasting." Then the Messenger of Allâh ﷺ further said to him: "You have to give the *Zakât*." The man asked, "Is there any thing other than *Zakât*

(٤٠) بَابُ الْإِسْلَامِ مَا هُوَ؟ وَبَيَانُ خِصَالِهِ

٦١ - عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ، نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ﷺ؛ فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا؛ إِلَّا أَنْ تَطَوَّعَ». وَصِيَامُ شَهْرِ رَمَضَانَ. قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لَا؛ إِلَّا أَنْ تَطَوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا؛ إِلَّا أَنْ تَطَوَّعَ». قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ؛ لَا

in this condition, I would hope to be among the dwellers of *Jannah*. Then we were

منه، ولو مُتُّ عَلَى تِلْكَ الْحَالِ؛

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responsible for certain things which I do not know what would happen to me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around for a period of time which takes to slaughter a camel and distribute its meat so that I enjoy your company, and to see what will I answer the messengers (angels) of my *Rubb* (Lord)."

(44) CHAPTER. Abusing a Muslim is *Fusuq* and killing him is *Kufr*

65. 'Abdullâh bin Mas'ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Abusing a Muslim is *Fusuq* (an act of disobedience) and killing him is an act of *Kufr* (disbelief)."

(45) CHAPTER. Whoever does well in Islam will not be punished for what he did in *Al-Jâhliyah*

66. 'Abdullâh bin Mas'ud رضي الله عنه narrated that some people said to the Messenger of Allâh ﷺ, "O Allâh's Messenger! Shall we be punished for what we did in the Pre-Islamic Period of Ignorance?" He said, "As for him who became a true Muslim, he will not be punished for his past sins; but he who does not become a true Muslim (but a hypocrite), he will be punished for his previous as well as for the sins he commits in Islam."

(46) CHAPTER. When one of you becomes a genuine Muslim, each good deed will be multiplied ten times

لَرَجُوتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. ثُمَّ وَلَيْنَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مُتُّ؛ فَلَا تَصْحَبْنِي نَائِحَةٌ وَلَا نَارٌ، فَإِذَا دَفَنْتُمُونِي؛ فَشْنُؤَا عَلَيَّ الثَّرَابَ شَتًّا، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنَحْرُ جَزُورٌ وَيُقَسِّمَ لَحْمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أَرَا جُعُ بِهِ رُسُلَ رَبِّي. [أخرجه مسلم: ١٢١].

(٤٤) بَابُ سَبَابِ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

٦٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». [أخرجه البخاري: ٤٨ ومسلم: ٦٤]

(٤٥) بَابُ مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

٦٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ أَنَسٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! أَتُؤَاخَذُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ؛ فَلَا يُؤَاخَذُ بِهَا، وَمَنْ أَسَاءَ؛ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ». [أخرجه البخاري: ٦٩٢١ ومسلم: ١٢٠].

(٤٦) بَابُ إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ؛ فَكُلَّ حَسَنَةٍ يَعْمَلُهَا تَكْتَبُ بِعَشْرِ أَمْثَالِهَا

67. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "Allâh, the Exalted said: 'When my slave intends do a good deed but does not do it, I record it as one good for him; but if he does, I record as tenfold in his favor. Attention: When he intends to do evil, but does not commit it, I forgive that. But if he commits it, I record it as one evil against him.'" The Messenger of Allâh ﷺ also said: "The angels said: 'Our *Rubb*! your slave intends to commit a sin (though their *Rubb* knows better).' Upon this He said: 'Watch him, if he commits it, write it against him; but if he does not do it, write it as one good deed because he desisted from doing it for My sake.'" The Messenger of Allâh ﷺ said: "When one of you becomes a genuine Muslim, then every good deed he does, will be rewarded ten times to seven hundred times, and every bad deed he does, will be recorded as one until he meets Allâh."

٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً: فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا؛ فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا. وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً؛ فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلَهَا، فَإِذَا عَمِلَهَا؛ فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا». وَقَالَ رَسُولُ اللَّهِ ﷺ: «قَالَتِ الْمَلَائِكَةُ: رَبِّ! ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً (وَهُوَ أَبْصَرُ بِهِ). فَقَالَ: ارْقُبُوهُ، فَإِنْ عَمِلَهَا؛ فَاتُّبِئْهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا؛ فَاتُّبِئْهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَّائِي». وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ عَزَّ وَجَلَّ». [أخرجه البخاري: ٤٢ ومسلم: ١٢٩].

68. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh has forgiven my followers the evil thoughts that cross their minds, as long as they do not utter them or put them into action."

٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ». [أخرجه البخاري: ٢٥٢٨ ومسلم: ١٢٧].

(47) CHAPTER. A Muslim is the one who avoids harming Muslims

(٤٧) بَابُ الْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْهُ

69. 'Abdullâh bin 'Amr bin Al-Âs رضي الله عنه

٦٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ

عنهما narrated that a man asked the Messenger of Allāh ﷺ, "Who is the best Muslim?" He replied, "The one who avoids harming the Muslims with his tongue and hands."

**(48) CHAPTER. He who did good deeds in the Ignorance Period then converted to Islam**

70. 'Urwah bin Zubair reported that Hakim bin Hizām told him that he said to the Messenger of Allāh ﷺ, "O Messenger of Allāh, before embracing Islam I used to do good deeds like giving in charity, manumitting slaves and maintaining good relations with kith and kin. Shall I be rewarded for those deeds?" The Messenger of Allāh ﷺ replied him, "You became Muslim with all those good deeds (without losing their reward)."

**(49) CHAPTER. Warning against affliction**

71. Hudhaifah رضي الله عنه narrated: We were with the Messenger of Allāh ﷺ. He said, "Count those people who proclaim Islam." We said, "O Messenger of Allāh! Should you fear for us although we are between six hundred to seven hundred?" He said, "You don't know, you may be put in trial." He (Hudhaifa) said: So we have been afflicted that one of us would not perform prayer but secretly.

**(50) CHAPTER. Islam started as a stranger and it will return as it started between the two mosques**

العاصِ رضي الله عنهما؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ». [أخرجه البخاري: ١٠ ومسلم: ٤٠].

**(٤٨) بَابٌ مَن عَمِلَ بِرَأً فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ**

٧٠ - عَنْ عُروَةَ بْنِ الزُّبَيْرِ؛ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ رَسُولِ اللَّهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَتُّ بِهَا فِي الْجَاهِلِيَّةِ؛ مِنْ صَدَقَةٍ أَوْ عَنَاقَةٍ أَوْ صَلَوةٍ رَحِمَ، أَفِيهَا أَجْرٌ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَسَلَّمْتَ عَلَى مَا أَسَلَّمْتَ مِنْ خَيْرٍ». [أخرجه البخاري: ١٤٣٦ ومسلم: ١٢٣].

**(٤٩) بَابُ التَّحْذِيرِ مِنَ الْإِبْتِلَاءِ**

٧١ - عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْصُوا لِي كَمْ يَلْفِظُ الْإِسْلَامَ». قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّ مِئَةٍ إِلَى السَّبْعِ مِئَةٍ؟ قَالَ: «إِنَّكُمْ لَا تَدْرُونَ لَعَلَّكُمْ أَنْ تُبْتَلَوْا». قَالَ: فَابْتُلَيْنَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لَا يُصَلِّي إِلَّا سِرًّا. [أخرجه البخاري: ٣٠٦٠ ومسلم: ١٤٩].

**(٥٠) بَابٌ بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ وَهُوَ يَأْرُزُ بَيْنَ الْمَسْجِدَيْنِ**

72. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "Islam started as a stranger and it will return as a stranger as it started. It will recede between the two mosques just as the snake returns to its hole."

٧٢ - عن ابن عمر رضي الله عنهما، عن النبي ﷺ؛ قال: «إِنَّ الإسلامَ بَدَأَ غَرِيباً، وَسَعُودُ غَرِيباً كَمَا بَدَأَ، وَهُوَ يَارِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَارِزُ الْحَيَّةُ إِلَى جُحْرِهَا». [أخرجه مسلم: ١٤٦].

#### (51) CHAPTER. What was the beginning of Revelation to the Messenger of Allāh ﷺ

(٥١) بَابُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ

73. 'Urwah bin Zubair reported that 'Aishah رضي الله عنها, wife of the Prophet ﷺ, told him that the revelation to the Messenger ﷺ began with the true visions in his sleep. Whenever he saw a dream, its interpretation came as clear as the break of dawn. Then he was made to love seclusion. He used to seclude himself in Cave Hira' to stay there a number of nights contemplating before he returned to his family. Then he would return to Khadijah and take provisions and go back again until when suddenly the Truth came to him while he was in the cave of Hira'. The angel came to him and asked him to read. He said, "I cannot read." The Prophet ﷺ added, "Then the angel hugged me and pressed me hard that I became exhausted. He then released me and again asked me to read and I replied, 'I cannot read.' Thereupon he hugged me again and pressed me a second time until I was exhausted. He then released me and again asked me to read but again I replied, 'I cannot read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read with the Name of your *Rubb*, Who has created. Created man from a thing which clings. Read! And Your *Rubb* is the Most Generous, Who has taught by the pen. He has taught man what he did not know.' (V 96:1-5)."

٧٣ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ.

ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَخْلُو بِغَارٍ جِرَاءٍ يَتَحَنَّنُ فِيهِ (وَهُوَ التَّعَبُّدُ) اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لَذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ، فَجَاءَهُ الْمَلِكُ، فَقَالَ: اقْرَأْ. قَالَ: «مَا أَنَا بِقَارِئٍ». قَالَ: «فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. قُلْتُ: مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ، حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. فَقُلْتُ: مَا أَنَا بِقَارِئٍ.



Then Allâh's Messenger ﷺ returned with the Revelation and his body was trembling. Then he went to Khadijah (رضي الله عنها) and said, "Wrap me up! Wrap me up!" They wrapped him until his fear departed. He said to Khadijah, "O Khadijah, what has happened to me?" And he informed her what had happened (and said), "I was worried about myself (being unable to handle the responsibility)." Khadijah replied, "Never! Rejoice. I swear by Allâh, Allâh will never disgrace you. By Allâh, you keep good relations with your kith and kin, you speak the truth, bear people's burden, help the poor and the needy, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadijah (رضي الله عنها) then accompanied him to her cousin Waraqah bin Naufal bin Asad bin Abdul-Uzza, who, during the Period of Ignorance became a Christian, and used to write the writing with Arabic letters. He used to write from the Gospel in Arabic as much as Allâh willed. He was an old man and had lost his eyesight. Khadijah said to him, "Listen to the story of your nephew, O my uncle." Waraqah bin Naufal asked, "O my nephew! What have you seen?" The Messenger of Allâh ﷺ described whatever he had seen. Waraqah said, "This is the same angel whom Allâh sent to Moses bin 'Imrân. I wish I were young and could live up to the time when your people will drive you out." The Messenger of Allâh ﷺ asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "No man came with something similar to what you have brought but was treated with hostility; and if I survive until that day then I will support you strongly."

فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، حَتَّى بَلَغَ مِنِّي السَّهْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: ﴿اقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ [المعلق: ١-٥].

فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجُفَ بَوَادِرُهُ، حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «زَمِّلُونِي، زَمِّلُونِي». فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوعُ، ثُمَّ قَالَ لِيَخْدِيجَةَ: «أَيُّ خَدِيجَةٍ! مَا لِي؟». وَأَخْبَرَهَا الْخَبَرَ؛ قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي». فَقَالَتْ لَهُ خَدِيجَةُ: كَلَّا؛ أَبْشِرْ؛ فَوَاللَّهِ؛ لَا يُخْزِيكَ اللَّهُ أَبَدًا، وَاللَّهِ؛ إِنَّكَ لَتَتَّصِلُ الرَّجِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكُلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتُقْرِئُ الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا، وَكَانَ امْرَأً تَلَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ، وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ تَعَالَى أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ عَمٍّ! اسْمَعْ مِنْ ابْنِ أَخِيكَ. قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي! مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا التَّامُوسُ الَّذِي

أُنْزِلَ عَلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ، يَا لَيْتَنِي فِيهَا جَدْعًا! يَا لَيْتَنِي أَكُونُ حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرِجِي هُمْ؟!». قَالَ وَرَقَةُ: نعم؛ لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ؛ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. [أخرجه البخاري: ٣ ومسلم: ١٦٠].

74. Yahya said: I asked Abu Salamah, "Which (Sûrah) of the Qur'ân was revealed first?" He replied, "Al-Muddaththir." I said, "Or Sûrat Al-'Alaq?" He said: I asked Jâbir bin 'Abdullâh رضي الله عنهما "Which (Sûrah) of the Qur'ân was revealed first?" He said, "Al-Muddaththir." I said, I tell you what Allâh's Messenger ﷺ said. He said, "I was in seclusion in the cave of Hira' for one month, and when I completed the limited period of my seclusion, I came down till I reached the bottom of valley. I heard a voice calling me, so I looked in front of me, behind me, to my right and to my left, but I did not see anybody. I was again called and I looked about but saw nothing. I was called again and I raised my head and behold! I saw (an angel) (sitting) on a throne in the open atmosphere [i.e., Jibril (Gabriel)]. I began to tremble severely. So I came to Khadijah and told her to cover me up. Then they covered me up and poured water on me. Then, Allâh revealed to me: 'O you, who is covered up (in garments). Arise and warn! And magnify your *Rubb* and purify your garments.' (74: 1-4)."

٧٤ - عَنْ يَحْيَى؛ قَالَ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ: ﴿أَقْرَأُ﴾. فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ فَقَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾. فَقُلْتُ: أَوِ: ﴿أَقْرَأُ﴾. قَالَ جَابِرٌ: أَحَدُكُمْ مَا حَدَّثَنَا بِهِ رَسُولُ اللَّهِ ﷺ: قَالَ: «جَاوَزْتُ بَجَرَاءَ شَهْرًا، فَلَمَّا قَضَيْتُ جَوَارِي، نَزَلْتُ، فَاسْتَبَطَنْتُ بَطْنَ الْوَادِي، فَنُودِيتُ، فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرِ أَحَدًا، ثُمَّ نُودِيتُ، فَنَظَرْتُ، فَلَمْ أَرِ أَحَدًا، ثُمَّ نُودِيتُ، فَرَفَعْتُ رَأْسِي؛ فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ (يَعْنِي: جِبْرِيلَ عَلَيْهِ السَّلَامُ)، فَأَخَذَنِي رَجْفَةً شَدِيدَةً، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثَرُونِي. فَدَثَرُونِي، فَضَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ ٥ فَرِّ فَأَنْذِرْ ٥ وَرَبِّكَ فَكَبِّرْ ٥ وَبَابَكَ فَطَهِّرْ ٥...». [أخرجه البخاري: ٤٩٢٤ ومسلم: ١٦١].

## (52) CHAPTER. The muchness of Revelation and its continuity

75. Anas bin Mâlik رضي الله عنه narrated: "Verily, Allâh the Exalted continued Revelation on the Messenger of Allâh ﷺ before his death until he died. And most of the Revelation was on the day the Messenger of Allâh ﷺ died."

## (٥٢) بَابٌ فِي كَثْرَةِ الْوَحْيِ وَتَتَابُعِهِ

٧٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيَ عَلَى رَسُولِ اللَّهِ ﷺ قَبْلَ وَفَاتِهِ حَتَّى تُوفِّيَ، وَأَكْثَرُ مَا كَانَ الْوَحْيُ يَوْمَ تُوفِّيَ رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٣٠١٦.]

## (53) CHAPTER. Night journey of the Prophet ﷺ to the heavens and enjoining the prayer

76. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I was brought Al-Burâq (it is an animal, white and long, larger than a donkey but smaller than a mule, who would place his hoof as far as its sight reaches). I mounted it and came to the Bait-ul-Maqdis (Sacred House in Jerusalem), then I tied it to the ring which was used by the Prophets. I entered the mosque and prayed two Rak'ah in it, and then came out and Jibril brought me a vessel of wine and a vessel of milk. I chose themilk, and Jibril said: 'You have chosen the natural thing.' Then he ascended with me to heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us and behold! We saw Adam. He welcomed me and prayed for my well-being. Then he ascended with me to the second heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us. When I

## (٥٣) بَابُ الْإِسْرَاءِ بِالنَّبِيِّ ﷺ إِلَى السَّمَاوَاتِ وَفَرَضِ الصَّلَاةِ

٧٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ بِالْبُرَاقِ (وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ، فَوْقَ الْحِمَارِ وَدُونَ الْبَعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُتَتَهَى طَرَفِهِ)». قَالَ: فَرَكِبْتُهُ، حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَزَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْتَبُطُ بِهَا الْأَنْبِيَاءُ».

قَالَ: «ثُمَّ دَخَلْتُ الْمَسْجِدَ، فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ، فِجَاعًا نِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: اخْتَرْتَ الْفِطْرَةَ».

قَالَ: «ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: وَقَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا؛ فَإِذَا

entered, 'Isa bin Maryam and Yahya bin Zakariya, cousins from the maternal side, welcomed me and prayed for my well-being. Then he ascended with me to the third heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us, and I saw Yusuf عليه السلام who had been given half of the beauty. He welcomed me and prayed for my well-being. Then he ascended with me to the fourth heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us, and I saw Idris عليه السلام was there. He welcomed me and prayed for my well-being. (About him) Allâh, the Exalted, has said: 'We elevated him (Idris) to an exalted position' (19:57). Then he ascended with me to the fifth heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us and then I was with Hârun (Aaron) عليه السلام. He welcomed me and prayed for my well-being. Then he ascended with me to the sixth heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.' He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us and there I saw Musa (Moses) عليه السلام. He welcomed me and prayed for my well-being. Then he ascended with me to the seventh heaven. Jibril requested the gate be opened. He was asked: 'Who is this?' He said: 'Jibril.'

بَادَمَ، فَرَحَّبَ بِي، ودعا لي بِخَيْرٍ.  
ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقِيلَ:  
مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ  
مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ  
إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. قَالَ: «فَفُتِّحَ  
لَنَا؛ فَإِذَا أَنَا بَابُنِي الْخَالَةِ: عِيسَى بْنُ  
مَرْيَمَ وَيَحْيَى بْنُ زَكَرِيَّا صَلَوَاتُ اللَّهِ  
عَلَيْهِمَا، فَرَحَّبَا بِي، وَدَعَا لِي بِخَيْرٍ.  
ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟  
قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ  
إِلَيْهِ. قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِّحَ لَنَا؛  
فَإِذَا أَنَا بِيُوسُفَ ﷺ، إِذَا هُوَ قَدْ  
أُعْطِيَ شَطْرَ الْحُسَيْنِ». قَالَ: «فَرَحَّبَ  
بِي، وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟  
قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ  
إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِّحَ لَنَا؛  
فَإِذَا أَنَا بِإِدْرِيسَ، فَرَحَّبَ بِي، وَدَعَا  
لِي بِخَيْرٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ:  
«وَرَفَعْنَاهُ مَكَانًا عَلِيًّا».

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟  
قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ

He was asked: 'Who is with you?' He said: 'Muhammad.' He was asked: 'Has he been sent for?' He said: 'Yes, he has.' And it was opened for us and there I saw Ibrahim عليه السلام leaning against the Bait-ul-Ma'mur into which seventy thousand angels enter every day and never return to it. Then I was taken to Sidrat-ul-Muntaha whose leaves are like elephant ears and its fruits like large clay water containers. And when the Command of Allāh came upon it, it changed that. No creation of Allāh can describe it due to its beauty. Then Allāh revealed to me a Revelation and made obligatory on me fifty prayers a day and night. Then I went down to Musa عليه السلام and he said: 'What has your *Rubb* enjoined on your *Ummah*?' I said: 'Fifty prayers a day and night.' He said: 'Return to your *Rubb* and ask Him for reduction (in the number of prayers), for your *Ummah* shall not be able to bear this burden, as I have put to test the Children of Israel and tried them (and found them too weak to bear such a heavy burden).' I went back to my *Rubb* and said: 'My *Rubb*, make it lighter for my *Ummah*.' He reduced five prayers for me. I went down to Musa عليه السلام and said: 'He reduced five prayers for me.' He said: 'Verily, *Ummah* shall not be able to bear this burden; return to your *Rubb* and ask Him to make it lighter.' I then kept going back and forth between my *Rubb* and Musa عليه السلام, till He said: 'There are five prayers every day and night, O Muhammad, each equals ten, so that makes fifty prayers. He who intends to do a good deed and does not do it. It will be considered as one good deed; and if he does it, it will be recorded for him as ten. Whereas he who intends to do an evil deed and does not do it, it will not be recorded for him; and if he does it, only one evil deed will be recorded.' I then came down and when I came to Musa عليه السلام, he said:

إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا؛  
فَإِذَا أَنَا بِهَارُونَ عَلَيْهِ السَّلَامُ، فَرَحَّبَ، وَدَعَا  
لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. قِيلَ: مَنْ هَذَا؟  
قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ عَلَيْهِ السَّلَامُ. قِيلَ: وَقَدْ بُعِثَ  
إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا؛  
فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ، فَرَحَّبَ بِي،  
وَدَعَا لِي بِخَيْرٍ.

ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ،  
فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟  
قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ عَلَيْهِ السَّلَامُ. قِيلَ: وَقَدْ بُعِثَ  
إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا؛  
فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مُسْنِدًا ظَهْرَهُ إِلَى  
الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ  
يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ  
إِلَيْهِ.

ثُمَّ ذَهَبَ بِي إِلَى السُّدْرَةِ الْمُتَنَهَى،  
وَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَإِذَا ثَمَرُهَا  
كَالْقِلَافِ. قَالَ: فَلَمَّا غَشِيَهَا مِنْ أَمْرِ  
اللَّهِ مَا غَشِيَ؛ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ  
خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ  
حُسْنِهَا، فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَى،  
فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ  
يَوْمٍ وَلَيْلَةٍ.

فَنَزَلْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا  
فَرَضَ رَبُّكَ عَلَيَّ أَمَّتِكَ؟ قُلْتُ:

‘Go back to your *Rubb* and ask Him to make it lighter.’” Upon this the Messenger of Allâh ﷺ said: “I kept returning to my *Rubb* until I felt shy of Him.”

خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ؛ فَإِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ؛ فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ.

قال: «فَرَجَعْتُ إِلَى رَبِّي، فَقُلْتُ: يَا رَبِّ! خَفِّفْ عَلَيَّ أُمَّتِي. فَحَطَّ عَنِّي خَمْسًا، فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقُلْتُ: حَطَّ عَنِّي خَمْسًا. قَالَ: إِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ؛ فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهِ التَّخْفِيفَ».

قال: «فَلَمْ أَزَلْ أَرْجِعْ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى وَبَيْنَ مُوسَى عَلَيْهِ السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ! إِنَّهُمْ خَمْسُ صَلَوَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ؛ فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هَمَّ بِحَسَنَةٍ، فَلَمْ يَعْمَلْهَا؛ كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا؛ كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ، فَلَمْ يَعْمَلْهَا؛ لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا؛ كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ.

قال: «فَنَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ». [أخرجه البخاري: ٧٥١٧ ومسلم: ١٦٢].

(54) CHAPTER. Mention of the Prophets by the Prophet ﷺ

(٥٤) بَابُ ذِكْرِ النَّبِيِّ ﷺ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ

77. Ibn 'Abbâs رضي الله عنهما narrated : We traveled with the Messenger of Allâh ﷺ between Makkah and Al-Madinah and we passed by a valley. The Prophet ﷺ asked : "What valley is this?" They said : "This is the valley of Azraq." Upon this he remarked : "As though I can see Musa عليه السلام [and then he described his complexion and hair, and other things which Dâwud (the narrator) could not remember], putting his fingers in his ears and pronouncing *Talbiyah* loudly passing through this valley." We then traveled (farther) until we came to a mountain trail. He said : "What mountain trail is this?" They said : "It is the Harsha or Laft." He said : "As though I can see Yunus on a red camel, wearing a woolen cloak. The reign of his camel was fibre of date-palm, and he was passing through the valley pronouncing *Talbiyah*."

٧٧ - عن ابن عباس رضي الله عنهما؛ قال: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ، فَقَالَ: «أَيُّ وَادٍ هَذَا؟». فَقَالُوا: وَادِي الْأَزْرَقِ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ (فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ) وَاضِعًا إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُورٌ إِلَى اللَّهِ تَعَالَى بِالتَّلْبِيَةِ، مَارًّا بِهَذَا الْوَادِي». قَالَ: ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى نَبِيٍّ، فَقَالَ: «أَيُّ نَبِيٍّ هَذِهِ؟». قَالُوا: هَرَشَى أَوْ لَفْتُ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةٌ صُوفٍ، خِطَامُ نَاقَتِهِ لَيْفٌ خُلْبِيَّةٌ، مَارًّا بِهَذَا الْوَادِي مُلْبِيًّا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٥٥ وَمُسْلِمٌ: ١٦٦].

78. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "I met Musa عليه السلام when taken up to heavens." The Prophet ﷺ described him saying, (I think he said) "He was a tall person with combed hair as if he is of one of the people of Shanu'ah (tribe)." The Prophet ﷺ further said: "And I met 'Isa (Jesus)." The Prophet ﷺ described him saying, "He was of moderate height and red-faced as if he had just come out of a hot bath." He said, "I saw Ibrâhim (Abraham) عليه السلام, of all his offspring I resemble him most." The Prophet ﷺ further said, "I was offered two vessels; one contained milk and the other contained wine. I was asked to take either of them which I liked, and I took the milk and drank it. He said to me, 'You have chosen the right disposition. If you had taken the wine, your (Muslim) nation would have gone astray.'"

٧٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ (فَتَعْتَهُ النَّبِيُّ ﷺ)؛ فَإِذَا هُوَ رَجُلٌ (حَسْبُهُ قَالَ:) مُضْطَرِبٌ، رَجُلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ». قَالَ: «وَلَقِيتُ عِيسَى (فَتَعْتَهُ النَّبِيُّ ﷺ)؛ فَإِذَا هُوَ رَيْعَةٌ أَحْمَرُ، كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ (يَعْنِي: حَمَامًا)». قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَأَنَا أَشْبَهُ وَلَدَهُ بِهِ». قَالَ: «فَأَتَيْتُ بِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ حَمْرٌ، فَقِيلَ لِي: خُذْ أَيُّهُمَا شِئْتَ».

فَأَخَذْتُ اللَّبَنَ، فَشَرِبْتُهُ، فَقَالَ:  
هُدَيْتَ الْفِطْرَةَ (أَوْ: أَصَبْتَ الْفِطْرَةَ)،  
أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ؛ غَوَتْ  
أُمَّتُكَ». [أخرجه البخاري: ٣٤٣٧  
ومسلم: ١٦٨].

(55) CHAPTER. The Prophet ﷺ mentioned  
'Isa عليه السلام and Dajjâl

79. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Prophet ﷺ mentioned *Al-Masih Ad-Dajjâl* (Pseudo-Christ) in front of the people saying, "Allâh is not one-eyed, while *Al-Masih Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape." The Messenger of Allâh ﷺ said: "While sleeping near the Ka'bah last night, I saw in a dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was combed and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is *Al-Masih* son of Mary.' Behind him I saw a man who had short and curly hair, whose right eye was blind, resembling Ibn Qatan in appearance most. He was placing his hands on the shoulders of two persons while performing *Tawâf* around the Ka'bah. I asked, 'Who is this?' They replied, '*Al-Masih Ad-Dajjâl*.'"

(٥٥) بَابٌ فِي ذِكْرِ النَّبِيِّ ﷺ  
الْمَسِيحِ عَلَيْهِ السَّلَامُ وَالذَّجَّالِ

٧٩ - عن عبد الله بن عمر رضي الله عنهما؛ قال: ذَكَرَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَيْنَ ظَهْرَانِي النَّاسِ الْمَسِيحَ الدَّجَّالَ، فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ عَيْنَ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أُرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكَعْبَةِ؛ فَإِذَا رَجُلٌ أَدَمٌ كَأَحْسَنِ مَا تَرَى مِنْ أَدَمِ الرَّجَالِ، تَضْرِبُ لِمَتَّهُ بَيْنَ مَتَكِبَيْهِ، رَجُلٌ الشَّعْرُ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَتَكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: الْمَسِيحُ ابْنُ مَرْيَمَ. وَرَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطِطًا، أَعْوَرُ عَيْنَ الْيُمْنَى، كَأَشْبَهُ مَنْ رَأَيْتُ مِنَ النَّاسِ بَابْنِ قَطَنِ، وَاضِعًا يَدَهُ عَلَى مَتَكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الْمَسِيحُ الدَّجَّالُ». [أخرجه البخاري: ٣٤٣٩ ومسلم: ١٦٩].

(56) CHAPTER. The Prophet ﷺ led the  
Prophets in Salât

(٥٦) بَابٌ صَلَّى النَّبِيُّ ﷺ بِالْأَنْبِيَاءِ  
عَلَيْهِمُ السَّلَامُ



80. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "I was in Hijr and the Quraish were asking me about my night journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not remember. I was very much distressed as I had never been before. Then Allāh raised it (Bait-ul-Maqdis) before my eyes. I looked at it, that they did not ask about anything but I informed them about it. I was with a group of Prophets. There was Musa عليه السلام performing prayer and I found him to be a well-built man as if he was a man of Shan'ah. And there was 'Isa (Jesus) son of Mary performing prayer. 'Urwah bin Mas'ud Ath-Thaqafi looked like him most. I saw Ibrâhim عليه السلام performing prayer; the one who looked like him most is your Companion (the Prophet ﷺ him). When the time of prayer came, I led them. When I finished praying, someone said: 'This is Mâlik, the keeper of the Hell; greet him. I turned to him, but he greeted me first."

٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ، وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلْتَنِي عَنْ أَشْيَاءٍ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أَتِئُهَا، فَكُرْبْتُ كُرْبَةً مَا كُرْبْتُ مِثْلَهُ قَطُّ». قَالَ: «فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهِ، مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَتَانَتْهُمْ بِهِ.

وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ؛ فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي؛ فَإِذَا رَجُلٌ ضَرْبُ جَعْدٍ كَأَنَّهُ مِنْ رِجَالِ شَوْءَةٍ، وَإِذَا عِيسَى بْنُ مَرْيَمَ قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهًا عُرُوهُ بْنُ مَسْعُودٍ التَّقْفِيُّ، وَإِذَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَشَبَّهُ النَّاسِ بِهِ صَاحِبُكُمْ (يَعْنِي: نَفْسَهُ)، فَحَانَتْ الصَّلَاةُ، فَأَمَمْتُهُمْ، فَلَمَّا فَرَعْتُ مِنَ الصَّلَاةِ؛ قَالَ لِي قَائِلٌ: يَا مُحَمَّدُ! هَذَا مَالِكُ صَاحِبِ النَّارِ؛ فَسَلِّمْ عَلَيْهِ. فَالْتَفَتْتُ إِلَيْهِ؛ فَبَدَأَنِي بِالسَّلَامِ». [أَخْرَجَهُ مُسْلِمٌ: ١٧٢].

#### (57) CHAPTER. The Prophet ﷺ reached *Sidrat-ul-Muntaha* in the Night Journey

81. 'Abdullâh bin Mas'ud رضي الله عنه narrated: When the Messenger of Allāh ﷺ was taken in the Night Journey, he ended in *Sidrat-ul-Muntaha*, which is in the sixth heaven, where everything ascending from earth stops to be then handled from there, and where ends everything that descends

#### (٥٧) بَابُ انْتِهَاءِ النَّبِيِّ ﷺ إِلَى سِدْرَةِ الْمُنْتَهَى فِي الْإِسْرَاءِ

٨١ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ؛ انْتَهَى بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ،

from above it and is handled from there. (It is with reference to this that) Allāh said: "When there comes upon the Lote-Tree whatever comes upon it." (53:16). He (the narrator) said: (It was) golden butterflies. He further said: The Messenger of Allāh ﷺ was given three (things): he was given five prayers, he was given the concluding Verses of *Sūrat Al-Baqarah*, and those of his *Ummah* who do not associate partners with Allah, Allāh will forgive their major sins.

**(58) CHAPTER. The Saying of Allah : "And was at a distance of about two bows length or (even) nearer."**

82. Ash-Shaibāni said: I asked Zirr bin Hubaish رضي الله عنه regarding the Verses: "And was at a distance of about two bows length or (even) nearer." (53: 9) Ibn Mas'ud told me that the Prophet ﷺ had seen Jibril عليه السلام with six hundred wings.

83. 'Abdullāh bin 'Abbās رضي الله عنهما said (regarding the Verse): "The heart did not lied what he saw," and "Certainly he saw Him in another descent," (53:11,13) that he saw him twice with his mind's eye.

**(59) CHAPTER. About seeing Allāh**

84. Masruq said: I was sitting leaning on a cushion in (the house of) 'Ā'ishah رضي الله عنها when she said, "O Abu 'Ā'ishah, there are three claims, and he who claims one of them, would have forged a gross lie against Allāh."

فَيَقْبِضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبِطُ بِهِ مِنْ فَوْقِهَا فَيَقْبِضُ مِنْهَا. قَالَ: ﴿إِذْ يَنْشَأُ الِندْرَةَ مَا يَنْشَأُ﴾ [النجم: ١٦]. قَالَ: فَرَأَسُ مِنْ ذَهَبٍ. قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا: أُعْطِيَ الصَّلَوَاتِ الْحَمْسَ، وَأُعْطِيَ خَوَاتِمَ سُورَةِ الْبَقَرَةِ، وَغَيْرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُفْحِمَاتِ. [أخرجه مسلم: ١٧٣].

**(٥٨) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾**

٨٢ - عَنِ الشَّيْبَانِيِّ؛ قَالَ: سَأَلْتُ زَيْدَ بْنَ حُبَيْشٍ رَضِيَ اللَّهُ عَنْهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ [النجم: ٩]؟ فَقَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتْمِائَةٌ جَنَاحَ. [أخرجه البخاري: ٣٢٣٢ ومسلم: ١٧٤].

٨٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى...﴾ [وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى] [النجم: ١١-١٣]. قَالَ: رَأَاهُ بِفُؤَادِهِ مَرَّتَيْنِ. [أخرجه مسلم: ١٧٦].

**(٥٩) بَابٌ فِي رُؤْيَا اللَّهِ جَلَّ جَلَالُهُ**

٨٤ - عَنْ مَسْرُوقٍ؛ قَالَ: كُنْتُ مُتَكِنًا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: يَا أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ؛ فَقَدْ أَعْظَمَ عَلَى

I asked, "What are they?" She said, "He who claims that Muhammad ﷺ saw his *Rubb*, he would have forged a gross lie against Allâh." I was reclining then I sat up and said, "O Mother of the believers, slow down and do not rush. Has not Allâh said: 'And truly he saw him in the clear horizon,' (81:23) and 'indeed he saw him in another descent,' (53:13)?" She said, "I am the first of this *Ummah* who asked the Messenger of Allâh ﷺ about it, and he said: 'Verily, that was Jibril. I have never seen him in his original form in which he was created except on those two occasions; I saw him descending from heaven and filling (the space) from the sky to the earth with the greatness of his size.'" She said, "Have you not heard that Allâh said: 'No vision can grasp Him, but He grasps the visions, and He is Subtle, and All-Aware.' (6:103)?" She further said: "Have you not heard that Allâh says: 'And it is not for a human that Allâh should speak to him except by Revelation, or from behind a veil, or that He sends a messenger (angel), so that He reveals whatsoever He wills by His leave. Verily, He is the Supreme, the Wise.' (43:51)." She said, "He who claims that the Messenger of Allâh ﷺ concealed anything from the Book of Allâh, he would have forged a gross lie against Allâh. Allâh says: 'O Messenger! Deliver that which has been sent down from your *Rubb*, and if you do not, then you have not delivered His Message.' (5:67)." She said, "He who claims that he can tell what will happen tomorrow, he would have forged a gross lie against Allâh. And Allâh says: 'Say: None in the heavens and the earth knows the Unseen except Allah.' (27:65)."

And Dâwud added to his version of this *Hadith*: She said: "Had Muhammad ﷺ concealed a thing from what has been sent down to him, he would have concealed this

اللهِ الْفَرِيَّةَ. قُلْتُ: مَا هُنَّ؟ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ؛ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفَرِيَّةَ. قَالَ: وَقَدْ كُنْتُ مَكِينًا، فَجَلَسْتُ، فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ! أَظْهَرْنِي وَلَا تَعْجَلِينِي، أَلَمْ يَقُلِ اللَّهُ تَعَالَى: ﴿وَلَقَدْ رَآهُ بِالْأَفْقِ الْأَيْمَنِ﴾ [التكوير: ٢٣]، ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ [النجم: ١٣]؟ فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَنَا أَوَّلُ هَذِهِ الْأَمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «إِنَّمَا هُوَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ، سَادًّا عِظَمَ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». فَقَالَتْ: أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿لَا تَذَرِكُهُ إِلَّا بَصَرٌ وَهُوَ يَبْصُرُ مَا لَا بَصَرٌ لَهُ﴾ [الأنعام: ١٠٣]؟ أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيَ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا... إِلَى قَوْلِهِ:﴾ [عليّ حَكِيمٌ] [الشورى: ٥١]؟

قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ؛ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفَرِيَّةَ، وَاللَّهُ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ [المائدة: ٦٧].

Verse: 'And (remember) when you said to him whom Allāh has graced (by guiding him to Islam) and whom you have done favor: Keep your wife to yourself, and fear Allah; and you hide in yourself (what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make public and you fear people whereas it is Allāh Whom you should fear.' (33:37)."

قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ؛ فَقَدْ أَغْطَمَ عَلَى اللَّهِ الْفَرِيَّةَ، وَاللَّهُ يَقُولُ: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [النمل: ٥٦].

وزاد داود: قَالَتْ: وَلَوْ كَانَ مُحَمَّدٌ ﷺ كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكَتَمَ هَذِهِ الْآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ [الأحزاب: ٣٧]. [أخرجه البخاري: ٤٨٥٥ ومسلم:

[١٧٧].

85. Abu Musa رضي الله عنه narrated: The Messenger of Allāh ﷺ spoke to us and told us five things. He said: "Verily, Allāh the Exalted does not sleep, and it does not befit Him to sleep. He lowers the Scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is Light. (In another version: Fire.) If He lifts it, the splendor of His Countenance would consume His creation so far as His Sight reaches."

٨٥ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ، وَلَا يَبْغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ، (وَفِي رَوَايَةٍ: النَّارُ)، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ». [أخرجه مسلم:

[١٧٩].

86. Abu Hurairah رضي الله عنه narrated: Some people said to the Messenger of Allāh ﷺ, "O Messenger of Allāh, shall we see our *Rubb* on the Day of Resurrection?" The Messenger of Allāh ﷺ said, "Do you have

٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أُنَاسٌ قَالُوا لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ تَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ

any trouble seeing the moon on the night when it is full?" They said, "No! O Messenger of Allah." He further said, "Do you have any trouble seeing the sun in a clear sky?" They said, "No!" He said, "Verily, you will see Him in the same way."

"Allâh will gather people on the Day of Resurrection and will say: 'Let every people follow what they used to worship. Let those who used to worship the sun follow the sun, and those who worshipped the moon follow the moon, and those who worshipped the *Tâghut* (false deities) follow the *Tâghut*.' This *Ummah* (of Islam) alone will remain with their hypocrites. Allâh will then come to them in a form other than the form which they recognize, and will say: 'I am your *Rubb*.' They will say: 'We take refuge with Allâh from you. We will stay here until our *Rubb* comes to us.' Then Allâh, the Exalted, will come to them in the form that they recognise and say: 'I am your *Rubb*.' They will say: 'You are our *Rubb*.' And they will follow Him."

"A bridge will be set over Hell; and I and my *Ummah* will be the first to cross it; and none but the Messengers will speak on that Day, and the supplication of the Messengers on that Day will be: 'O Allâh! grant safety, grant safety.' In Hell, there are long hooks like the thorns of Sa'dân plant. Have you seen Sa'dân plant?" They replied, "Yes, O Messenger of Allâh." He said, "Verily, it is like the thorns of Sa'dân, but no one knows what their size is except Allâh. They snatch people according to their deeds. Some of them will escape for their (good) deeds, and some will have their flesh cut up till they make it to safety."

"When Allâh finishes judging between His slaves, and wants to take out of Fire whoever He wants out of Hell. He will command the angels to bring out those who had not

تُضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟». قَالُوا: لَا يَا رَسُولَ اللَّهِ! قَالَ: «هَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟». قَالُوا: لَا. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ».

يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا؛ فَلْيَتَّبِعْهُ. فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتِ الطَّوَاغِيتِ، وَتَبْقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللَّهُ تَعَالَى فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ. فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا. فَإِذَا جَاءَ رَبُّنَا؛ عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنَا. فَيَتَّبِعُونَهُ.

وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَي جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعَوَى الرُّسُلُ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَالِبُ مِثْلِ شَوْكِ السَّعْدَانِ؛ هَلْ رَأَيْتُمُ السَّعْدَانِ؟. قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ؛ غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدَرُ عَظِيمِهَا إِلَّا اللَّهُ، تَخْطِفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ

associated anything with Allāh; to whom Allāh wants to show mercy among those who say: *La ilāha illallāh* (i.e., there is no true God but Allāh). They (the angels) recognise them in Fire by the marks of prostration, for Hell-fire consumes everything of man except the marks of prostration. Allāh has forbidden Fire to consume the marks of prostration. They will be taken out of Fire after being burn out, and the Water of Life would be poured on them, and they will grow out as seed sprouts by the side of the waterway. When Allāh finishes judging His slaves; there will be left a man facing Fire, and he is the last to enter *Jannah*. He will say 'O my *Rubb*! Turn my face away from Fire, for its heat hurts me and its blaze scorched me.' He will then supplicate Allāh as long as Allāh wishes. Then Allāh will say: 'Would you ask for more than that if I grant your wish?' He would say: 'I would not ask You more than this,' and he would give his *Rubb* covenants and promises as Allāh wishes, and so He would turn his face away from Fire."

"When he faces *Jannah* and sees it, he will remain silent as long as Allāh wishes him to. Then he will say: 'O my *Rubb*! Bring me closer to the gate of the *Jannah*.' Allāh will say to him: 'Did you not give covenants and promises that you would not ask for anything besides what I had given you. Woe to you! O son of Adam, how treacherous you are!' He will say: 'O my *Rubb*!' and continues supplicating to Allāh until He says to him: 'If I grant you that, perhaps you will ask for more.' He will reply: 'No, by Your Greatness,' and he will give his *Rubb* promises and covenants as Allāh has wishes. He then brings him to the gate of *Jannah*."

"When he stands at the gate of *Jannah*, it becomes open before him, and he sees the goodness and the joy in it. He remains quiet

المُوقِنُ (يَعْنِي: بِعَمَلِهِ)، وَمِنْهُمْ الْمُجَازِي حَتَّى يُنَجَّى.

حَتَّى إِذَا فَرَّغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ؛ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا مِمَّنْ أَرَادَ أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ قَدْ امْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ مِنْهُ كَمَا تَنْبُتُ الْحَبَّةُ فِي حِمِيلِ السَّيْلِ.

ثُمَّ يُفَرِّغُ اللَّهُ تَعَالَى مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، يَقُولُ: أَيُّ رَبِّ! أَصْرِفْ وَجْهِي عَنِ النَّارِ؛ فَإِنَّهُ قَدْ قَسْبَنِي رِيحُهَا، وَأُحْرِقَنِي ذِكَاؤُهَا. فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ أَنْ يَدْعُوهُ، ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبُّهُ مِنْ عُھُودٍ وَمَوَاقِيقَ مَا شَاءَ اللَّهُ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ.

فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَأَاهَا؛ سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ

as long as Allāh wants him. He then says : 'O my *Rubb*, admit me to *Jannah*.' Allāh says : 'Have you not given covenants and promises that you would not ask for anything more than what I granted you? Woe to you! son of Adam, how treacherous you are!' And he would say : 'O my *Rubb*! I do not wish to be the most wretched of your creatures.' He continues invoking Allāh until Allāh laughs. When Allāh laughs at him, He says : 'Enter the *Jannah*.' When he enters it, Allāh says : 'Make wishes.' He asks his *Rubb* and wishes until Allāh reminds him of such and such (things). When his wishes are exhausted Allāh says : 'That is for you and the like of it too.'"

'Ata' bin Yazid said : Abu Sa'īd Al-Khudri was with Abu Hurairah (رضي الله عنهما) and he did not reject anything from the *Hadith* narrated by him, until but when Abu Hurairah said that which Allāh said to the man : 'and the like of it too,' Abu Sa'īd said : 'and ten times like of it too,' O Abu Hurairah!" Abu Hurairah said : "I do not remember except the words : 'That is for you and the like of it too.'" Abu Sa'īd said : "I bear witness that I memorized from the Messenger of Allāh ﷺ his words : 'That is for you and ten times like of it too.'" Abu Hurairah said : "That man will be the last to enter *Jannah*."

يَقُولُ : أَيُّ رَبِّ! قَدَّمْنِي إِلَى بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ : أَلَيْسَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَاقِفَكَ؛ لَا تَسْأَلُنِي غَيْرَ الَّذِي أُعْطِيتُكَ؟ وَتِلْكَ يَا ابْنَ آدَمَ؛ مَا أَغْدَرَكَ! فَيَقُولُ : أَيُّ رَبِّ! يَدْعُو اللَّهَ، حَتَّى يَقُولَ لَهُ : فَهَلْ عَسَيْتَ إِنْ أُعْطِيتُكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ : لَا وَعِزَّتِكَ، فَيُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَاقِفٍ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ.

فَإِذَا قَامَ عَلَى بَابِ الْجَنَّةِ؛ انْتَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ : أَيُّ رَبِّ! أَذْخَلَنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ : أَلَيْسَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَاقِفَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ؟ وَتِلْكَ يَا ابْنَ آدَمَ؛ مَا أَغْدَرَكَ! فَيَقُولُ : أَيُّ رَبِّ! لَا أَكُونُ أَشَقَى خَلْقِكَ. فَلَا يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ؛ فَإِذَا ضَحِكَ اللَّهُ تَعَالَى مِنْهُ؛ قَالَ : اذْخُلِ الْجَنَّةَ. فَإِذَا دَخَلَهَا؛ قَالَ اللَّهُ لَهُ : تَمَتَّه. فَيَسْأَلُ رَبَّهُ وَيَتَمَتَّى، حَتَّى إِنَّ اللَّهَ لَيَذْكُرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الْأُمَانِيُّ؛ قَالَ اللَّهُ تَعَالَى : ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ.

قال عطاء بن يزيد: وأبو سعيد الخدري مع أبي هريرة لا يردُّ عليه

من حديثه شيئاً، حتَّى إذا حَدَّثَ أَبُو هُرَيْرَةَ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِذَلِكَ الرَّجُلِ: «وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: «وَعَشْرَةُ أَمْثَالِهِ مَعَهُ»؛ يَا أَبَا هُرَيْرَةَ! قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَوْلَهُ: «ذَلِكَ لَكَ وَعَشْرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٨٠٦ وَمُسْلِمٌ: ١٨٢].

#### (60) CHAPTER. Delivering the monotheists from (Hell) Fire

#### (٦٠) بَابُ خُرُوجِ الْمُؤَحِّدِينَ مِنَ النَّارِ

87. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "As for Fire inhabitants who are its people, they would neither die nor live in it. But there will people from you whom the Fire caught on account of their sins (or said: on account of their misdeeds). He would cause them to die until when they turn into charcoal, intercession will be permitted and they will be brought in groups and placed in the rivers of *Jannah* and then it will be said: 'O people of the *Jannah*, pour water on them.' Then they will grow like the sprouting of seed in the waterway." A man among the people said: "(It sounds) as if the Messenger of Allâh ﷺ lived in rural area."

٨٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ نَاسٌ مِنْكُمْ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ (أَوْ قَالَ: بِخَطَايَاهُمْ)؛ فَأَمَّا تَهُمُ اللَّهُ تَعَالَى إِمَانَةً، حَتَّى إِذَا كَانُوا فَحْمًا؛ أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فُبْتُوا عَلَى أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ! أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ. [أَخْرَجَهُ مُسْلِمٌ: ١٨٥].

88. Anas reported from Ibn Mas'ud رضي

٨٨ - عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ



that the Messenger of Allāh ﷺ said: "The last to enter *Jannah* will be a man who walks once, stumbles once and be scorched by Fire once. Then when he makes it to the other end, he will turn to it and say: 'Blessing is He Who has saved me from you. Allāh has given me a thing which He has not given the former nor later.' Then a tree will be raised for him and he says: 'O my *Rubb*! Bring me near this tree so that I may sit in its shade and drink from its water.' Allāh would say: 'O son of Adam, if I grant you this, you probably will ask Me for something else.' He would say: 'No, my *Rubb*.' And he would promise Him that he will not ask for anything else. His *Rubb* will excuse him because He sees that he cannot have patience for it. So He brings him near it, and he takes shelter in its shade and drinks its water."

"Then a more beautiful tree than the first appears to him and he says: 'O my *Rubb*! Bring me closer to this tree to drink from its water and sit in its shade, and I will not ask you for anything else.' He (Allāh) says: 'O son of Adam! Did you not promise Me that you will not ask Me for anything else.' He says: 'Certainly, my *Rubb*, but I will not ask you for anything else.' He says: 'If I bring you near it, you may ask Me for something else.' He promises Him that he will not ask for anything else. His *Rubb* will excuse him because he sees something he cannot help desiring. So He brings him near it and he enjoys its shade and drinks from its water."

"Then a tree will be raised for him at the gate of *Jannah*, more beautiful than the first two. He says: 'O my *Rubb*! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask you for anything else.' He (Allāh) says: 'O son of Adam! Did you not promise Me that you will not ask Me for anything else?' He says:

رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَخِيرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ؛ يَمْشِي مَرَّةً، وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا؛ انْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ، لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ.

فَتَرْفَعُ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيُّ رَبِّ! أَذْنِي مِنْ هَذِهِ الشَّجَرَةِ؛ لَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! لَعَلِّي إِنْ أَعْطَيْتُكَهَا؛ سَأَلْتَنِي غَيْرَهَا؟ فَيَقُولُ: لَا يَا رَبِّ! وَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذَرُهُ؛ لِأَنَّهُ بَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تَرْفَعُ لَهُ شَجَرَةٌ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيُّ رَبِّ! أَذْنِي مِنْ هَذِهِ؛ لَأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى يَا رَبِّ! هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: لَعَلِّي إِنْ أَذْنَيْتُكَ مِنْهَا تَسْأَلَنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذَرُهُ؛ لِأَنَّهُ بَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا.

ثُمَّ تَرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ،

‘Certainly, my *Rubb*, but I shall not ask you for anything else.’ His *Rubb* would excuse him for he sees something which he does not have patience to obtain. He (Allâh) brings him near it. When He brings him near it, he hears the voices of the inhabitants of the *Jannah*. He says: ‘O my *Rubb*! Admit me to it.’ There upon, Allâh says: ‘O son of Adam, what makes you stop asking me? Will you be content if I give you the world and similar to it with it?’ He says: ‘O my *Rubb*! Are you mocking at me, though you are the *Rubb* of the worlds?’”

Ibn Mas‘ud laughed and asked (the listeners): “Why don’t you ask me why I am laughing?” They asked: “Why do you laugh?” He said: It is in this way that the Messenger of Allâh ﷺ laughed. They (the Companions of the Prophet ﷺ) asked: “Why do you laugh, O Messenger of Allâh?” He said: “On account of the laugh of the *Rubb* of the worlds, when the man said: ‘Are you mocking at me though you are the *Rubb* of the worlds?’ Allâh says: ‘I am not mocking at you, but I have the power to do whatever I wish.’”

هِيَ أَحْسَنُ مِنَ الْأُولَيَيْنِ، فيقول: أَيُّ رَبِّ! أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ؛ لَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا. فيقول: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِذْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى يَا رَبِّ! هَذَا لَا أَسْأَلُكَ غَيْرَهَا. وَرَبُّهُ تَعَالَى يَعْذِرُهُ؛ لِأَنَّهُ يَرَى مَا لَا صَبَرَ لَهُ عَلَيْهِ، فَيَذْنِبُهُ مِنْهَا.

فَإِذَا أَدْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فيقول: أَيُّ رَبِّ! أَدْخِلْنِيهَا. فيقول: يَا ابْنَ آدَمَ! مَا يَصْرِفُنِي مِنْكَ؟ أَيْرُضِيكَ أَنْ أُعْطِيكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ: يَا رَبِّ! أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟!.

فَضَحِكَ ابْنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ؟ قَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فيقول: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ، وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٨٧].

89. Abu Zubair reported that he heard from Jābir bin ‘Abdullāh رضي الله عنهما who was asked about crossing the Bridge. He said: “We will come on the Day of Resurrection like this and like this, and see that which will

٨٩ - عَنْ أَبِي الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يُسْأَلُ عَنِ الْوُرُودِ؟ فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا - انْظُرْ؛

be above the people.”

He said: “Then the nations will be summoned along with their idols and whom they used to worship one after another. Then our *Rubb* will come to us and say: ‘Who are you waiting for?’ They would say: ‘We are waiting for our *Rubb*.’ He says: ‘I am your *Rubb*.’ They will say: ‘Not until we see You,’ and He appears to them laughing. He will go along with them and they will follow Him; and every person, whether a hypocrite or a believer, will be given a light.”

“There are spikes and hooks on the Bridge over Hell to catch whom Allâh wants. Then the light of the hypocrites will be put out, and the believers delivered. The first group to cross it safely comprise seventy thousand persons whose faces are like the full moon, and they will not be called to account. Then those who immediately follow them, their faces like the brightest stars in the sky. This is how (the groups would follow one after another).”

“Then intercession will be permitted to all those who are entitled to intercede. They intercede until they take out of Fire he who had said: *La illâha illallâh* (i.e., there is no true God but Allâh), and had in his heart virtue of the weight of a barley grain. They will be laid down in *Jannah* and the inhabitants of *Jannah* sprinkle water over them until they sprout like the seed which grows in the waterway, and their burns disappear. One of them will be asked about his wishes and will be granted this world and ten times with it.”

أَي: ذَلِكَ فَوْقَ النَّاسِ -

قَالَ: فَتَدْعَى الْأُمَمَ بِأَوْثَانِهَا وَمَا كَانَتْ تَعْبُدُ، الْأَوَّلَ فَلْأَوَّلَ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ، فَيَقُولُ: مَنْ تَنْتَظِرُونَ؟ فَيَقُولُونَ: نَنْتَظِرُ رَبَّنَا. فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ. فَيَنْجَلِي لَهُمْ يَضْحَكُ. قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطِي كُلَّ إِنْسَانٍ مِنْهُمْ - مُنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا، ثُمَّ يَتَّبِعُونَهُ.

وَعَلَى جَسَرٍ جَهَنَّمَ كَلَالِبُ وَحَسَكٌ تَأْخُذُ مَنْ شَاءَ اللَّهُ تَعَالَى، ثُمَّ يُطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، سَبْعُونَ أَلْفًا، لَا يُحَاسِبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَصْوِلِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ.

ثُمَّ تَحِلُّ الشَّفَاعَةُ، وَيَشْفَعُونَ حَتَّى يَخْرُجَ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، فَيُجْعَلُونَ بِنِهَاةِ الْجَنَّةِ، وَيُجْعَلُ أَهْلُ الْجَنَّةِ يَرُشُونَ عَلَيْهِمُ الْمَاءَ، حَتَّى يَبْهَتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ خُرَافُهُ، ثُمَّ يَسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشْرَةُ أَمْثَالِهَا مَعَهَا. [أَخْرَجَهُ الْبَخَارِيُّ: ٦٥٥٨ وَمُسْلِمٌ:

[١٩١].

90. Yazid Al-Faqir said: This view of the Khawârij (i.e., those who commit major sins

٩٠ - عَنْ يَزِيدَ الْفَقِيرِ؛ قَالَ: كُنْتُ شَغَفَنِي رَأْيِي مِنْ رَأْيِ الْخَوَارِجِ،

will live eternally in Hell) had obsessed me. We set out in a large group intending to perform *Hajj*, and then to propagate among people the views of the Khawārij. We passed by Al-Madinah and found there Jābir bin 'Abdullāh (رضي الله عنهما) sitting near a column talking to people about the Messenger of Allāh ﷺ. When he mentioned the dwellers of Hell, I said: "O Companion of the Messenger of Allāh ﷺ, what is this you are talking about? And Allāh says: 'Verily, whomever You admit to Fire, You certainly humiliate him,' (3:192) and 'they want to come out of it, they will be turned back into it,' (32:20) so what is it that you say?" He said: "Do you read the Qur'ân?" I said: "Yes." He said: "Have you heard about the (exalted) position of Muhammad ﷺ (i.e., to which Allāh will raise him)?" I said: "Yes." He said: "It is the position of Muhammad ﷺ through which Allāh takes out of Fire whomever He wants to take out." He then described the Path (the Bridge) and how people will cross it, and said: "I am afraid I may not have remembered (other things)." But he asserted that some people will come out of Hell after being into it, and he said: "They will come out of it looking like dry sesame stems. They will enter one of the rivers of *Jannah*, and then come out as if they were (white like) paper."

We then returned and said: "Woe to you! Do you think that old man forces lies against the Messenger of Allāh ﷺ?" We gave up the vof the Khawārij And by Allāh, none of us retained the Kharijite belief except one man. A similar statement was made by Abu Nu'aim.

فَخَرَجْنَا فِي عِصَايَةِ ذَوِي عَدَدٍ، نُرِيدُ أَنْ نَخُجَّ ثُمَّ نَخْرُجَ عَلَى النَّاسِ. قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ، جَالِسٌ إِلَى سَارِيَةٍ، عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ.

قَالَ: فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ! مَا هَذَا الَّذِي تُحَدِّثُونَ؟ وَاللَّهِ يَقُولُ: ﴿إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ أَخْرَيْتَهُ﴾ [آل عمران: ١٩٢]، وَ﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ [السجدة: ٢٠]؛ فَمَا هَذَا الَّذِي تَقُولُونَ؟!

قَالَ: فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ. قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ ﷺ (بَعْنِي: الَّذِي يَبْعُثُهُ اللَّهُ فِيهِ؟) قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمُحْمُودِ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ.

قَالَ: ثُمَّ نَعَتَ وَضَعَ الصُّرَاطِ، وَمَرَّ النَّاسَ عَلَيْهِ؛ قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَخْفَظُ ذَلِكَ. قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا. قَالَ: يَعْنِي: فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَايِمِ. قَالَ: فَيَدْخُلُونَ نَهْرًا مِنْ أَنْهَارِ الْجَنَّةِ، فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمْ الْقَرَّاطِيسُ.

فَرَجَعْنَا، قُلْنَا: وَيَحْكُمُ! أَتَرَوْنَ

الشَّيْخَ يَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ؟! فَرَجَعْنَا؛ فَلَا وَاللَّهِ مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ. أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ. [أخرجه مسلم: ١٩١].

91. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Four men will be brought out of Fire and would be presented to Allâh. One of them turns (towards Hell) and says: 'O my *Rubb*, since You have brought me out of it, do not throw me back into it,' and Allâh delivers him from it."

٩١ - عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ أَرْبَعَةٌ، فَيُعْرَضُونَ عَلَى اللَّهِ تَعَالَى، فَيُلْتَفَتُ أَحَدُهُمْ، فَيَقُولُ: أَيُّ رَبِّ! إِذْ أَخْرَجْتَنِي مِنْهَا؛ فَلَا تُعَذِّبْنِي فِيهَا. فَيُنْجِيهِ اللَّهُ مِنْهَا». [أخرجه البخاري: ٤٧١٢ ومسلم: ١٩٢].

#### (61) CHAPTER. The intercession

#### (٦١) بَابُ الشَّفَاعَةِ

92. Abu Hurairah رضي الله عنه narrated: One day lamb's shoulder was given to the Messenger of Allâh which he used to like it. He took a bite from it and said: "I will be the chief of all people on the Day of Resurrection. Do you know why? Allâh will gather (all the human beings) of the first generations as well as the last generations on one plain so that the announcer will be able to make them hear his voice, and the looker will be able to see them all. The sun will come close, and people will suffer distress and trouble that they cannot tolerate or bear. Then people will say to each other. 'Don't you see what we are suffering? Don't you look for someone who can intercede for you with your *Rubb*?' Some people will say, 'Go to Adam.'"

٩٢ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ يَوْمًا بِلَحْمٍ، فَرَفَعَ إِلَيْهِ الذِّرَاعَ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً، فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَهَلْ تَذَرُونَ بِمِ ذَاكَ؟ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيَسْمِعُهُمُ الدَّاعِي، وَيُنْفِذُهُمُ الْبَصَرُ، وَتَذْنُو الشَّمْسُ، فَيُلْغِ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَمَا لَا يَحْتَمِلُونَ، فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: ائْتُوا آدَمَ.

"They go to Adam and say to him, 'You are the father of mankind; Allâh created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which He created for you); and He made His angels prostrate themselves before you. Intercede for us with your *Rubb*. Don't you see in what

فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: يَا آدَمُ! أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ

state we are? Don't you see what condition we have reached?" Adam says, 'Today my *Rubb* is angry as He has never been before, nor will He be angrier afterwards. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! go to someone else; go to Noah.'

"They go to Noah and say, 'O Noah! You are the first (of Allâh's Messengers) on earth, and Allâh has named you a grateful slave. Intercede for us with your *Rubb*. Don't you see in what state we are? Don't you see what condition we have reached?' He says, 'Today my *Rubb* has become angry as He has never been before, nor will He be angrier afterwards. I had the chance to make one accepted invocation, and I made it against my nation. Myself! Myself! go to someone else; go to Ibrâhim عليه السلام.'

"They go to Ibrâhim and say, 'O Ibrâhim! You are the Prophet of Allâh and His *Khalil* (beloved) from mankind of the earth; intercede for us with your *Rubb*. Don't you see in what state we are? Don't you see what condition we have reached?' Ibrâhim says to them, 'My *Rubb* today has become angry as He has never been before, nor will He be angrier afterwards.' Then he mentioned three lies. 'Myself! Myself! go to someone else; go to Musa عليه السلام.'

They go to Musa and say, 'O Musa! You are the Messenger of Allâh, Allâh has distinguished you with His Message and His Speech. Intercede for us with your *Rubb*. Don't you see in what state we are? Don't you see what condition we have reached?' He says, 'My *Rubb* today has become angry as He has never been before, nor will He be angrier afterwards. I killed a man whom I was not ordered to kill. Myself! Myself! go to someone else; go to 'Isa (Jesus).'

They go to 'Isa عليه السلام and say, 'O 'Isa! You are the Messenger of Allâh and you

فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ.

فَيَأْتُونَ نُوحًا عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الْأَرْضِ، وَسَمَّاكَ اللَّهُ تَعَالَى عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ - وَذَكَرَ كَذِبَاتِهِ - ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى عَلَيْهِ السَّلَامُ.

spoke to people when you were an infant in cradle, and you were born by His Command which He cast on Maryam, and you were a soul that He created. Intercede for us with your *Rubb*. Don't you see in what state we are? Don't you see what condition we have reached?" 'Isa says, 'My *Rubb* today has become angry as He has never been before, nor will He be angrier afterwards. ('Isa does not mention any sin, but says) Myself! Myself! go to someone else; go to Muhammad ﷺ."

"They come to me and say, 'O Muhammad! You are the Messenger of Allāh and the last of His Prophets. Allāh has forgiven your past and future sins. Intercede for us with your *Rubb*. Don't you see in what state we are? Don't you see what condition we have reached?' Then I go under the Throne and fall in prostration before my *Rubb*. Then Allāh will inspire me forms of praises and commendations to Him as He has never inspired anybody before me. Then He says: 'O Muhammad! Raise your head. Ask, and it will be granted. Intercede! It will be accepted.' So I raise my head and say, 'O my *Rubb*! My followers! My followers!' It is said, 'O Muhammad! Usher those of your followers who have no accounts, through the right side gate of the gates of *Jannah*; and they will share the other gates with the rest of people."

"By the One in Whose Hand is my life, the distance between every two shutters of *Jannah* is like the distance between Makkah and Hajar [or: between Makkah and Busra (in Syria)]."

فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ،  
فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللَّهِ،  
فَضَّلَكَ اللَّهُ تَعَالَى بِرِسَالَاتِهِ وَبِتَكْلِيمِهِ  
عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا  
تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ  
بَلَغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ  
غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ  
مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي  
قَتَلْتُ نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا، نَفْسِي  
نَفْسِي، اذْهَبُوا إِلَى عِيسَى.

فَيَأْتُونَ عِيسَى عَلَيْهِ السَّلَامُ،  
فَيَقُولُونَ: يَا عِيسَى! أَنْتَ رَسُولُ اللَّهِ،  
وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةً مِنْهُ  
أَلْفَاها إِلَى مَرْيَمَ وَرُوحَ مِنْهُ؛ فَاشْفَعْ  
لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟  
أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ  
عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ  
غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ  
يَغْضَبَ بَعْدَهُ مِثْلَهُ (وَلَمْ يَذْكُرْ لَهُ  
ذَنْبًا)؛ نَفْسِي نَفْسِي، اذْهَبُوا إِلَى  
غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ.

فَيَأْتُونِي، فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ  
رَسُولُ اللَّهِ، وَخَاتِمُ الْأَنْبِيَاءِ، وَغَفَرَ  
اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ،  
اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ  
فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَأَنْطَلِقُ،  
فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا  
لِرَبِّي، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ  
مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ

يَفْتَحُهُ لِأَحَدٍ قَبْلِي، ثُمَّ قَالَ: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ، سَلْ تُعْطَهُ، اشْفَعْ تُشَفَّعْ. فَأَرْزُقْ رَأْسِي، فَأَقُولُ: يَا رَبِّ! أُمَّتِي! أُمَّتِي! فَيُقَالُ: يَا مُحَمَّدُ! أَدْخِلِ الْجَنَّةَ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيهَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنَ مَصَارِيعِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ (أَوْ: كَمَا بَيْنَ مَكَّةَ وَبُصْرَى). [أَخْرَجَهُ الْبُخَارِيُّ: ٤٧١٢ وَمُسْلِمٌ: ١٩٤].

(62) CHAPTER. The Prophet's claim: I am the first to intercede and I will have the largest number of followers

(٦٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا»

93. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I will be the first intercessor in *Jannah*. No Prophet is believed by people like me. And there is one of the Prophets who is believed by only one man from his people."

٩٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٦].

(63) CHAPTER. Requesting the *Jannah's* gate by the Prophet ﷺ

(٦٣) بَابُ اسْتِفْتَاْحِ النَّبِيِّ ﷺ بَابَ الْجَنَّةِ

94. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I will come to the gate of *Jannah* on the Day of Resurrection and request it to be opened. The keeper will say: 'Who are you?' I say, 'Muhammad.' He then says: 'I have been ordered not to open it for anyone before you.'"

٩٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بَكَ أُمِرْتُ،



لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ». [أخرجه مسلم: ١٩٧].

**(64) CHAPTER. Every Prophet has an answered supplication**

95. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "For every Prophet there is an answered invocation (by Allāh). But every Prophet hastened his invocation. I have reserved my invocation to intercede for my followers on the Day of Resurrection, and it will benefit, if Allāh wills, everyone of my *Ummah* who dies associating none with Allāh."

(٦٤) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ»

٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ، فَمَنْ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مِنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا». [أخرجه البخاري: ٦٣٠٤ ومسلم: ١٩٩].

**(65) CHAPTER. The supplication of the Prophet ﷺ for his Ummah**

96. 'Abdullāh bin 'Amr bin Al-'As رضي الله عنه narrated that the Prophet ﷺ recited the Words of Allāh that Ibrāhīm عليه السلام uttered: "O my *Rubb*! They have indeed led astray many of mankind. Therefore, whoso follows me he is from me. And whoso disobeys me" (14:36). And 'Isa عليه السلام said: "If You punish them, they are Your slaves, and if You forgive them, verily You, are the All-Mighty, the All-Wise." (5:118). Then he raised his hands and said: "O Allāh my *Ummah*, O Allāh my *Ummah*," and wept. Allāh said: "O Jibril, go to Muhammad (and your *Rubb* knows better) and ask him: 'Why are you crying?'" So Jibril عليه السلام came to him and asked him, and the Messenger of Allāh ﷺ informed him of what he had said (though He knows better). Upon this Allāh said: "O Jibril, go to Muhammad and say: 'Verily, We shall please you with regard to your *Ummah*, and shall not displease you.'"

(٦٥) بَابُ دُعَاءِ النَّبِيِّ ﷺ لِأُمَّتِهِ

٩٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿رَبِّ إِنِّهِنَّ أَضَلَّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي﴾... الآية [إبراهيم: ٣٦]، وَقَالَ عِيسَى عَلَيْهِ السَّلَامُ: ﴿إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الرَّحِيمُ الْحَكِيمُ﴾ [المائدة: ١١٨]، فَرَفَعَ يَدَيْهِ، وَقَالَ: «اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي». وَبَكَى، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ - وَرَبُّكَ أَعْلَمُ -، فَسَلِّ: مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَسَأَلَهُ؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ بِمَا قَالَ - وَهُوَ أَعْلَمُ -،

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أَمَّتِكَ وَلَا نَسْوؤُكَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٢].

97. Jâbir رضي الله عنه narrated that Tufail bin 'Amr Ad-Dausi (رضي الله عنه) came to the Prophet ﷺ and said: "O Messenger of Allâh! Do you need strong fortified protection?" The tribe of Daus had a fort in the pre-Islamic days. The Prophet ﷺ declined this offer since it (the privilege of protecting the Prophet ﷺ) had already been reserved for the *Ansâr*. When the Prophet ﷺ migrated to Al-Madinah, Tufail bin 'Amr also migrated to him along with a man from his tribe. But the climate of Al-Madinah did not suit the man, and he fell sick. He got despaired of recovery, and cut his finger-joints. He bled to death. Tufail bin 'Amr saw him in dream in a nice shape, and he saw him covering his hands. He (Tufail) asked him, "What did your *Rubb* do to you?" He replied: "Allâh has forgiven me on account of my migration to the Prophet ﷺ." He asked him: "Why are you covering your hands?" He replied: "I was told (by Allah): 'We will not repair what you damaged of your body.'" Tufail reported this (dream) to the Messenger of Allâh ﷺ who supplicated: "O Allâh! forgive his hands too."

٩٧ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الطُّفَيْلَ بْنَ عَمْرِو الدَّوسِيِّ أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنْعَةٍ؟ قَالَ: حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ، فَأَبَى ذَلِكَ النَّبِيُّ ﷺ لِلَّذِي ذَخَرَ اللَّهُ لِلْأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ؛ هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَا الْمَدِينَةَ، فَمَرَضَ، فَجَزَعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَحَبَتْ يَدَاهُ حَتَّى مَاتَ، فَرَأَاهُ الطُّفَيْلُ بْنُ عَمْرٍو فِي مَنَامِهِ، فَرَأَاهُ وَهَيْئَتُهُ حَسَنَةً، وَرَأَاهُ مُعْطِيًا يَدَيْهِ، فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: غَفَرَ لِي بِهَاجَرَتِي إِلَى نَبِيِّ ﷺ. فَقَالَ: مَا لِي أَرَاكَ مُعْطِيًا يَدَيْكَ؟ قَالَ: قِيلَ لِي: لَنْ تُصْلَحَ مِنْكَ مَا أَفْسَدْتَ. فَقَضَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ وَلِيَدَيْهِ فَاغْفِرْ». [أَخْرَجَهُ مُسْلِمٌ: ١١٦].

(66) CHAPTER. The Words of Allâh : "And warn the band of your next of kin"

98. Abu Hurairah رضي الله عنه narrated that when this Verse revealed: "And warn the

(٦٦) بَابٌ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ:

band of your next of kin.” (26:214), the Messenger of Allāh ﷺ summoned Quraish and they gathered. He addressed his near and far relatives ansaid: “O Bani Ka'b bin Lu'ai, save yourselves from the Fire; O Bani Murrah bin Ka'b, save yourselves from the Fire; O Bani Abd Shams, save yourselves from the Fire; O Bani Abd Manāf, save yourselves from the Fire; O Bani Hāshim, save yourselves from the Fire; O Bani Abdul-Muttalib, save yourself from the Fire; O Fâtimah, save yourself from the Fire; for I have no power (to protect you) from Allāh in any thing except that I will maintain relationship with you.”

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤]؛ دَعَا رَسُولُ اللَّهِ ﷺ قُرَيْشًا، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ، فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ شَمْسٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ! أَنْقِذِي نَفْسَكَ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا؛ غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابَلُهَا بِبِلَالِهَا». [أخرجه البخاري: ٢٧٥٣ ومسلم: ٢٠٤].

#### (67) CHAPTER. What the Prophet ﷺ benefited Abu Tâlib?

(٦٧) **بَابُ مَا نَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَبَا طَالِبٍ**

99. 'Abbās bin Abdul-Muttalib رضي الله عنه narrated that he said: “O Messenger of Allah! Have you benefited Abu Tâlib in any way, for he defended you, and used to become angry on your behalf?” The Messenger of Allāh ﷺ said: “Yes, he will be in a shallow part of the Fire; and had it not been for me, he would have been in the lowest part of the (Hell) Fire.”

٩٩ - عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! هَلْ نَفَعْتَ أَبَا طَالِبٍ شَيْءً، فَإِنَّهُ كَانَ يَحِطُّكَ وَيَغْضَبُ لَكَ؟ قَالَ ﷺ: «نَعَمْ؛ هُوَ فِي ضَحَضَاحٍ مِنَ نَارٍ، وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ». [أخرجه البخاري: ٣٨٨٣ ومسلم: ٢٠٩].

100. Ibn 'Abbās رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: “The least tortured of the Fire inmates is Abu Tâlib. He will be wearing two sandals of fire that make his brain boil.”

١٠٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَّعِلٌ بِتَعْلَيْنِ مِنْ نَارٍ يَغْلِي مِنْهُمَا

دِمَاعُهُ». [أخرجه البخاري: ٣٨٨٥  
ومسلم: ٢١٢].

(68) CHAPTER. The saying of the Prophet ﷺ: “Seventy thousand (persons) amongst my *Ummah* would enter *Jannah* without reckoning.”

(٦٨) بَابُ قَوْلِ النَّبِيِّ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ»

101. Husain bin ‘Abdur-Rahmān رضي الله عنه reported: I was with Sa’id bin Jubair when he said, “Who of you saw a shooting star last night?” I said, “I did,” then I said, “I was not (busy) in prayer, but I was stung by a scorpion (and that is why I was awake and saw the shooting star).” He said, “Then what did you do?” I said, “I charmed myself.” He said, “Why did you do that?” I said, “I heard a *Hadith* which Sha’bi narrated.” He said, “What did Sha’bi narrate to you?” I said: Buraidah bin Husaib Al-Aslami narrated to us: The *Ruqyah* is of no avail except in case of the (evil influence) of an eye, or poison sting. He said: He who acts according to what he hears (from the Prophet ﷺ) does well, but Ibn ‘Abbās narrated to us that the Prophet ﷺ said: “Nations were displayed before me and I saw a Prophet and a small group (of his followers) along with him, another (Prophet) and one or two (along with him), and (still another) Prophet with no one with him. When a very large group appeared to me I thought it was my *Ummah*. Then it was said to me: ‘It is Musa and his people. You should look at the horizon,’ and I saw a very huge crowd. It was again said to me: ‘See the other side of the horizon,’ and there was (also) a very huge crowd. It was said to me: ‘This is your *Ummah*, and amongst them are seventy thousand who will enter *Jannah* without reckoning and without torment.’” He (the Prophet ﷺ) then stood up and went to his house. Then people began surmising about those who will be admitted to *Jannah*

١٠١ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ: أَيْكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِّي لُدِغْتُ. قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ. قَالَ: وَمَا حَدَّثَكُمْ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ: أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ: قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ، وَلَكِنْ؛ حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «عَرِضْتُ عَلَيَّ الْأُمَمُ؛ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ؛ إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنْ؛ انْظُرْ إِلَى الْأَفْقِ، فَتَظَرْتُ؛ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأَفْقِ الْآخَرِ، فَتَظَرْتُ؛ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا

without reckoning and without torment. Some said: "They may be those who have the company of the Messenger of Allāh ﷺ," and some of them said: "They be those who were born in Islam and did not associate anything with Allāh." And they mentioned other things. Then the Messenger of Allāh ﷺ returned to them and he said: "What was that which were you talking about?" They informed him. He said: "They are those who do not charm themselves, nor charm others, nor do they believe in bad omens, and they depend on their *Rubb*." 'Ukkāshah bin Mihsan stood up and said: "Ask Allāh to make me one of them." He said: "You are one of them." Then another man stood up and said: "Ask Allāh to make me one of them." Upon this he said: "Ukkāshah won it before you."

يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. ثُمَّ نَهَضَ، فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ فِي أَوْلِيكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا، وَذَكَرُوا أَشْيَاءَ. فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا الَّذِي تَخْضَوْنَ فِيهِ؟». فَأَخْبَرُوهُ، فَقَالَ: «هُمْ الَّذِينَ لَا يَرْفُقُونَ وَلَا يَسْتَرْفُقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ، فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٠٥ ومسلم: ٢٢٠].

(69) CHAPTER. The saying of the Prophet ﷺ: "I hope that you would be the half of the people of *Jannah*."

102. 'Abdullāh bin Mas'ud رضي الله عنه narrated: We were about forty men with the Messenger of Allāh ﷺ in a tent. The Messenger of Allāh ﷺ said: "Would it please you to be one-fourth of the people of *Jannah*?" We said: "Yes." He said: "Would it please you to be one-third of the people of *Jannah*?" We said: "Yes." He said: "By Him in Whose Hand is my life, 'I hope that you will be one-half of the people of *Jannah*, for no one will enter *Jannah* except a Muslim

(٦٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

١٠٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟». قَالَ: قُلْنَا: نَعَمْ. قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟». فَقُلْنَا: نَعَمْ. فَقَالَ: «وَالَّذِي

(believer in the Oneness of Allāh), and you are in comparison with the people of *Shirk* like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ إِنِّي لَأَرْجُو أَنَّ  
تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَاكَ أَنَّ  
الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ،  
وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ  
الْيَبْيَضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ  
كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ  
الْأَحْمَرِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٢٨  
وَمُسْلِمٌ: ٢٢١].

(70) CHAPTER. The saying of Allāh to Adam: "Bring out the patch for Fire from every thousand, nine hundred and ninety-nine."

(٧٠) بَابٌ فِي قَوْلِهِ عَزَّ وَجَلَّ لَادَمَ:  
«أَخْرِجْ بَعَثَ النَّارَ مِنْ كُلِّ أَلْفٍ تِسْعَ  
مِئَةٍ وَتِسْعَةً وَتِسْعِينَ»

103. Abu Sa'îd رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh will say, 'O Adam!' He will reply, 'Labbaik and Sa'daik, wal-khair fi Yadaik (and all the good is in Your Hands)!'. Then Allāh will say, 'Bring out the patch of the people of Fire.' He will say, 'What patch of Fire?' Allāh will say, 'Out of every thousand (take out) nine hundred and ninety-nine people.'" The narrator said: At that point a child's hair turns gray, "and every pregnant drops her load, and you see mankind as drunken, they are not drunken but the torment of Allāh is very severe." (22:2) That news distressed the Companions of the Prophet ﷺ too much, and they said: "O Messenger of Allāh! Who among us will be that man (the lucky one out of one thousand who will be saved from the Fire)?" The Messenger of Allāh ﷺ said: "Rejoice! It will be one thousand from Yajuj and Majuj (Gog and Magog people) and the one (to be saved will be) from you." The Prophet ﷺ added, "By Him in Whose Hand is my life, I hope that you will be one-fourth of the people of *Jannah*. On that we praised Allāh and said: "*Allāhu Akbar*." Then he

١٠٣ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ  
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ! فَيَقُولُ:  
لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ.»  
قَالَ: يَقُولُ: «أَخْرِجْ بَعَثَ النَّارَ. قَالَ:  
وَمَا بَعَثَ النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ  
تِسْعُ مِئَةٍ وَتِسْعَةً وَتِسْعُونَ.» قَالَ:  
«فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ  
كُلُّ ذَاتٍ حَمْلَ حَمْلَهَا وَتَرَى النَّاسَ  
سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ  
عَذَابَ اللَّهِ شَدِيدٌ» [الْحَج: ٢].  
قَالَ: فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ؛ قَالُوا: يَا  
رَسُولَ اللَّهِ! وَأَيْنَا ذَلِكَ الرَّجُلُ؟ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «أَبَشِّرُوا؛ فَإِنَّ مِنْ  
يَأْجُوجَ وَمَأْجُوجَ أَلْفَ وَمِنْكُمْ رَجُلٌ.»  
ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛  
إِنِّي لَأُطْمَعُ أَنَّ تَكُونُوا رُبْعَ أَهْلِ  
الْجَنَّةِ.» فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا، ثُمَّ

said : "I hope that you will be one-third of the people of *Jannah*." On that we praised Allâh and said : "*Allâhu Akbar*." The Prophet ﷺ then said : "By Him in Whose Hand is my life, I hope that you will be one-half of the people of *Jannah*. You in comparison with the other peoples are like a white hair in the skin of a black ox or like the mole on a donkey's shoulder."

قَالَ : «وَالَّذِي نَفْسِي بِيَدِهِ ؛ إِنِّي لَأُطْمَعُ أَنَّ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» .  
فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ، ثُمَّ قَالَ : «وَالَّذِي نَفْسِي بِيَدِهِ ؛ إِنِّي لَأُطْمَعُ أَنَّ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ . إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ ، أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ» . [أَخْرَجَهُ الْبُخَارِيُّ : ٦٥٣٠ وَمُسْلِمٌ : ٢٢٢] .

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 2- THE BOOK OF WUDU' (ABLUTION)

## ٢ - كتاب الوضوء

### (1) CHAPTER. Allâh does not accept *Salât* (Prayer) without *Wudu'*

### (١) بَابٌ لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغَيْرِ طَهْوَرٍ

104. Mus'ab bin Sa'd reported: 'Abdullâh bin 'Umar رضي الله عنهما came to Ibn 'Âmir in order to visit as he was ailing. He said: "O Ibn 'Umar, would you not supplicate Allâh for me?" He said: "I heard the Messenger of Allâh ﷺ saying: 'Allâh does not accept a *Salât* without *Wudu'* nor a charity from one who steals from the war booty.' And you were the (governor) of Basrah."

١٠٤ - عَنْ مُصْعَبِ بْنِ سَعْدٍ؛ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَلَى ابْنِ عَامِرٍ يَعُوذُهُ وَهُوَ مَرِيضٌ، فَقَالَ: أَلَا تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ بَغَيْرِ طَهْوَرٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ». وَكُنْتُ عَلَى الْبَصْرَةِ. [أَخْرَجَهُ مُسْلِم: ٢٢٤].

### (2) CHAPTER. Washing hands upon waking up and eating

### (٢) بَابٌ غَسَلَ الْيَدَ عِنْدَ الْقِيَامِ مِنَ النَّوْمِ قَبْلَ إِدْخَالِهَا فِي الْإِنَاءِ

105. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "When anyone of you wakes up, let him not put his hands in the food plate until he washes it three times, for he does not know where his hand was (while he was asleep)."

١٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ؛ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا؛ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ». [أَخْرَجَهُ مُسْلِم: ٢٧٨].

### (3) CHAPTER. Prohibition of defecating to relieve oneself on roads or in shades

### (٣) بَابُ النَّهْيِ عَنِ التَّخَلِّي فِي الطَّرِيقِ وَالظَّلَالِ

106. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Guard yourselves from the two things which cause cursing." They (the Companions) asked: "O Messenger of Allâh, what are those things

١٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا اللَّعَانَيْنِ». قَالُوا: وَمَا اللَّعَانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي



that cause cursing?" He said: "Defecating on people's way or in places where they seek shade."

**(4) CHAPTER. Privacy while relieving oneself**

107. 'Abdullâh bin Ja'far رضي الله عنهما narrated: The Messenger of Allâh ﷺ one day gave me a ride behind him. And he confided to me something which I will never disclose to anybody; and the Messenger of Allâh ﷺ liked as an enclosure for relieving himself, a raised place or an orchard of palm trees."

طريق النَّاسِ أَوْ ظِلِّهِمْ. [أخرجه مسلم: ٢٦٩].

**(٤) بَابُ مَا يُسْتَتَرُ بِهِ لِقَضَاءِ الْحَاجَةِ**

١٠٧ - عن عبد الله بن جعفر رضي الله عنهما؛ قال: أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ هَذَفٌ أَوْ حَائِشٌ نَخْلٍ. قال: ابنُ أسماءَ في حديثه: يَعْنِي: حَائِطٌ نَخْلٍ. [أخرجه مسلم: ٣٤٢].

**(5) CHAPTER. What to say when one enters the toilet**

108. Anas bin Mâlik رضي الله عنه narrated: Whenever the Messenger of Allâh ﷺ went to relieve himself, he used to say, "Allâhumma inni a'udhu bika minal-khubthi wal-khabâ'ith (O Allâh, I seek refuge with You from devils, males and females, or all offensive and wicked things, evil deeds and evil spirits etc.)."

**(٥) بَابُ مَاذَا يَقُولُ إِذَا دَخَلَ الْخَلَاءَ؟**

١٠٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ؛ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ». [أخرجه البخاري: ١٤٢ ومسلم: ٣٧٥].

**(6) CHAPTER. While urinating and defecating one should not face Qiblah**

109. Abu Ayyub رضي الله عنه narrated that the Prophet ﷺ said: "When you relieve yourselves, neither face nor turn your back towards the Qiblah, but face the east or the west." Abu Ayyub said: When we came to Syria, we found there the lavatories already built towards the Qiblah. So we diverged from it and we sought forgiveness of Allâh.

**(٦) بَابُ لَا تُسْتَقْبَلُ الْقِبْلَةُ بِغَائِطٍ وَلَا بَوْلٍ**

١٠٩ - عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ؛ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا بِبَوْلٍ وَلَا غَائِطٍ، وَلَكِنْ؛ شَرِّقُوا أَوْ غَرِّبُوا». قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَايِضَ قُدِّ

بُنْتُ قَبْلَ الْقِبْلَةِ، فَتَحَرَّفَ عَنْهَا،  
وَنَسْتَعْفِرُ اللَّهَ. [أخرجه البخاري: ١٤٤  
ومسلم: ٢٦٤].

**(7) CHAPTER. It is permissible in the building**

**(٧) بَابُ الرُّخْصَةِ فِي ذَلِكَ بِالْأَبْيَةِ**

**110.** Wâsi' bin Habbân said : I was praying in the mosque and 'Abdullâh bin 'Umar was sitting resting him against the *Qiblah*. After completing my prayer, I went to him from one side. 'Abdullâh said : "Some people say, 'Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)'. " 'Abdullâh said, "Once I went up the roof of our house and I saw the Messenger of Allâh ﷺ answering the call of nature sitting on two bricks facing Bait-ul-Maqdis (Jerusalem). " [But there was a screen covering him. (*Fath-ul-Bâri*, page 258, vol. 1)]

١١٠ - عَنْ وَاسِعِ بْنِ حَبَّانٍ؛ قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهَرَهُ إِلَى الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلَاتِي؛ انْصَرَفْتُ إِلَيْهِ مِنْ شِقِّي، فَقَالَ عَبْدُ اللَّهِ: يَقُولُ أَنَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ؛ فَلَا تَقْعُدْ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا بَيْتَ الْمَقْدِسِ. قَالَ عَبْدُ اللَّهِ: وَلَقَدْ رَقِيتُ عَلَى ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا عَلَى لَبَتَيْنِ، مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ، لِحَاجَتِهِ. [أخرجه البخاري: ١٤٥  
ومسلم: ٢٦٦].

**(8) CHAPTER. It is forbidden to urinate in (stagnant) water and then wash in it**

**(٨) بَابُ النَّهْيِ أَنْ يُبَالَ فِي الْمَاءِ ثُمَّ يُغَسَّلَ مِنْهُ**

**111.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Let none of you urinate in stagnant water, and then use it for washing." And in another narration: "Don't urinate in stagnant water and then use it for washing."

١١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ». [أخرجه مسلم: ٢٨٢].

وفي رواية: «لَا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ». [أخرجه البخاري: ٢٣٨ ومسلم: ٢٨٢].

**(9) CHAPTER. Cleansing oneself after urination**

**(٩) بَابُ فِي الاسْتِثْنَاءِ وَالِاسْتِثَارِ مِنَ الْبَوْلِ**

112. Ibn 'Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them used to slander people, while the other never protected himself from being soiled with his urine." The Prophet ﷺ then took a green branch of a date-palm tree, split it in two (pieces) and stuck one on each grave. Then he said, "I hope that their punishment be lightened till these (branches) become dry." (See the footnote of *Hadith* 215)

#### (10) CHAPTER. Prohibition of using the right hand for cleaning both exits

113. Abu Qatâdah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Let not one of you hold his penis with his right hand while urinating, nor clean himself with his right hand after defecating, nor breathe in the drinking utensil."

#### (11) CHAPTER. To clean private parts with water after defecating

114. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ entered an orchard while a servant followed him with a jar of water, and he was the youngest amongst us. He placed it near a lote-tree. When the Messenger of Allâh ﷺ relieved himself, he came out and had cleaned himself with water.

١١٢ - عن ابن عباس رضي الله عنهما قال: مرَّ رسولُ الله ﷺ على قَبْرَيْنِ، فقال: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَا أَحَدُهُمَا؛ فَكَانَ يَمْشِي بِالْتَّمِيمَةِ، وَأَمَا الْآخَرُ؛ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ». قال: فدعا بِعَسِيبٍ رَطْبٍ، فَشَقَّهُ بِإِثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَنْبَسَا». [أخرجه البخاري: ٢١٦ ومسلم: ٢٩٢].

#### (١٠) بَابُ النَّهْيِ عَنِ الاسْتِنْجَاءِ بِالْيَمِينِ

١١٣ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». [أخرجه البخاري: ١٥٣ ومسلم: ٢٦٧].

#### (١١) بَابُ الاسْتِنْجَاءِ بِالْمَاءِ مِنَ التَّبَرُّزِ

١١٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَتَبِعَهُ غُلَامٌ وَمَعَهُ مِضْأَةٌ، هُوَ أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ؛ فَخَرَجَ عَلَيْنَا وَقَدْ اسْتَنْجَى بِالْمَاءِ. [أخرجه مسلم: ٢٧٠].

## (12) CHAPTER. To use odd stones to cleanse the private parts

115. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "When anyone of you cleanses himself with stones (after answering the call of nature) let him use an odd number of stones. When one of you performs *Wudu'*, let him sniff water in his nose and blow it out."

## (١٢) بَابُ الاسْتِجْمَارِ وَتَرْتِيبِهِ

١١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ؛ قَالَ: «إِذَا اسْتَجْمَرَ أَحَدُكُمْ؛ فَلْيَسْتَجْمِرْ وَتَرًّا، وَإِذَا تَوَضَّأَ أَحَدُكُمْ؛ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لْيَنْثُرْ» [أَخْرَجَهُ الْبُخَارِيُّ: ١٦١ وَمُسْلِمٌ: ٢٣٧].

## (13) CHAPTER. Prohibition of using dung or bones for cleaning private parts

116. Salmân رضي الله عنه reported that it was said to him: "Your Prophet ﷺ has taught you everything, even about defecating." He replied: "Yes, he has forbidden us from facing the *Qiblah* at the time of defecating or urinating, and cleaning ourselves with right hand or cleaning ourselves with less than three stones, or cleaning ourselves with dung or bone."

## (١٣) بَابُ الاسْتِجْمَارِ بِالْأَحْجَارِ وَالْمَنْعُ مِنَ الرُّوثِ وَالْعَظْمِ

١١٦ - عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمُ نَبِيُّكُمْ ﷺ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ؟ قَالَ: فَقَالَ: أَجَلْ؛ لَقَدْ نَهَاَنَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَجِيَ بِأَقَلِّ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢٦٢].

## (14) CHAPTER. Using the skin of the dead animal

117. Ibn 'Abbâs رضي الله عنهما narrated: A lamb was given to Maimunah's slave-girl as a charitable gift, but it died. When the Prophet ﷺ saw the dead lamb, he said, "Why do not you take its skin and tan it and use it." They said, "It is dead." He said, "Only its eating is prohibited."

١١٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: تُصَدَّقُ عَلَى مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «هَلَّا أَخَذْتُمْ إِهَابَهَا، فَدَبَّغْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ». فَقَالُوا: إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّمَا حَرَّمَ أَكْلُهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٢١ وَمُسْلِمٌ: ٣٦٣].

## (15) CHAPTER. When the skin is tanned, it is purified

## (١٥) بَابُ إِذَا دُبِّغَ الْإِهَابُ فَقَدْ طَهِّرَ

118. Yazid bin Abu Habib reported that Abul-Khair told him: I saw Ibn Wa'lah As-Saba'i wearing a fur. I touched it. He said: "Why do you touch it?" (I replied that) I asked 'Abdullâh bin 'Abbâs: "When we go to Morrocco, we mix with Berbers and Magians. They bring us rams which they slaughter, but we do not eat (the meat of the animals) slaughtered by them, and they bring us skins full of fat." Upon this Ibn 'Abbâs said: "We asked the Messenger of Allâh ﷺ about this and he said: 'Its tanning purifies it.'"

١١٨ - عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ؛ قَالَ: رَأَيْتُ عَلَى ابْنِ وَغْلَةَ السَّبْيِيِّ فَرَوًا، فَمَسَسْتُهُ، فَقَالَ: مَا لَكَ تَمَسُّهُ؟! قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ؛ قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، وَمَعَنَا الْبَرْبُرُ وَالْمَجُوسُ، نُؤْتِي بِالْكَبْشِ قَدْ ذَبَحُوهُ، وَنَحْنُ لَا نَأْكُلُ ذَبَائِحَهُمْ، وَيَأْتُونَنَا بِالسَّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكُ؟ فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «دِبَاغُهُ طَهُورُهُ». [أخرجه مسلم: ٣٦٦].

#### (16) CHAPTER. When a dog licks the utensil, wash it seven times

119. 'Abdullâh bin Mughaffal رضي الله عنه narrated that the Messenger of Allâh ﷺ ordered killing of the dogs and then he said: "What about them, i.e., about other dogs?" And then he allowed keeping a dog for hunting and a dog for (the security) of the herd, and said: "When the dog licks the utensil, wash it seven times, and rub it with earth the eight time."

In the *Hadith* narrated by Yahya bin Sa'id: (The Prophet ﷺ) gave permission for keeping a dog for looking after the herd, for hunting and for watching the cultivated land.

#### (١٦) بَابٌ إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

١١٩ - عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْفَلِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا بِهِمْ وَبِأُلِ الْكِلَابِ؟». ثُمَّ رَخَّصَ فِي كُلِّ الصَّيْدِ وَكُلِّبِ الْغَنَمِ، وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ؛ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَقَرُوهُ الثَّامِنَةَ فِي الثَّرَابِ». وَفِي رِوَايَةٍ يَحْيَى بْنُ سَعِيدٍ: وَرَخَّصَ فِي كُلِّ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ. [أخرجه مسلم: ٢٨٠].

#### (17) CHAPTER. The excellence of Wudu'

120. Abu Mâlik Al-Ash'ari رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The *Wudu'* is half of the Faith (*Salât*), and *Al-Hamdulillâh* fills the Scale, and *Subhân Allâh* (Glorified is Allah) and *Al-Hamdulillâh*

#### (١٧) بَابٌ فَضْلُ الْوُضُوءِ

١٢٠ - عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ

(Praise be to Allâh) fill up the space between the heavens and the earth. The prayer is a light, and charity is proof (of one's Faith) and patience is a brightness and the Qur'ân is an argument either for you or against you. All people enter the morning, make bargain of themselves, thereby setting themselves free or destroying themselves."

**(18) CHAPTER. Purging of sins with the Wudu'**

121. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When a slave Muslim (or: a believer) performs Wudu' and washes his face, every sin he has committed by his eyes will be washed away with water (or: with the last drop of water). When he washes his hands, every sin which he committed with his hands washes away with the water (or: with the last drop of water). And when he washes his feet, every sin which committed with his feet washes away with water (or: with the last drop of water), until he emerges pure from all sins."

**(19) CHAPTER. To use Siwak just before performing Wudu'**

122. Ibn Abbâs رضي الله عنهما narrated that he spent a night with the Prophet of Allâh ﷺ. When the Prophet of Allâh ﷺ got up (for prayer) in the latter part of the night, he went out and looked at the sky and then recited these Verses: "Verily in the creation of the heavens and the earth and the alternation of night and day," up to (the words) "Save us

وَالْحَمْدُ لِلَّهِ تَمْلَأَنِ (أَوْ: تَمْلَأُ) مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ. كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسِهِ، فَمُعْتَقُهَا أَوْ مَوْثِقُهَا". [أخرجه مسلم: ٢٢٣].

**(١٨) بَابُ خُرُوجِ الْخَطَايَا مَعَ الْوُضُوءِ**

١٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ (أَوْ: الْمُؤْمِنُ)، فَعَسَلَ وَجْهَهُ؛ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ مَعَ الْمَاءِ (أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ)، فَإِذَا غَسَلَ يَدَيْهِ؛ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ؛ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ (أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ)، فَإِذَا غَسَلَ رِجْلَيْهِ؛ خَرَجَتْ كُلُّ خَطِيئَةٍ مَسَّتْهَا رِجْلَاهُ مَعَ الْمَاءِ (أَوْ: مَعَ آخِرِ قَطْرِ الْمَاءِ)، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». [أخرجه مسلم: ٢٤٤].

**(١٩) بَابُ فِي السَّوَاكِ عِنْدَ الْوُضُوءِ**

١٢٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ آخِرِ اللَّيْلِ، فَخَرَجَ، فَنَظَرَ إِلَى السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاتِّخَالِفِ الْأَنْبَاءِ

from the torment of Hell.” (3:190, 191) He then returned his house, used *Siwâk* (toothstick), performed *Wudu'* and then he stood and performed prayer. He then lay down. Then he got up (again), went out, looked at the sky, recited the Verses (mentioned above), then returned, used the *Siwâk*, performed *Wudu'* and again performed prayer.

123. 'Āishah رضي الله عنها narrated that whenever the Prophet ﷺ entered the house, he would use *Siwâk*.

## (20) CHAPTER. Starting with the right side in *Wudu'* and other deeds

124. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ used to like to start with right side in performing *Wudu'* cleaning, or purifying himself, combing his hair and wearing shoes.

## (21) CHAPTER. The *Wudu'* of the Messenger of Allāh ﷺ

125. 'Abdullāh bin Zaid bin 'Āsim Al-Ansāri رضي الله عنه was a Companion of the Prophet ﷺ. It was said to him: “Show us how the Messenger of Allāh ﷺ used to perform *Wudu'*.” He called for a vessel (of water) and poured water from it on his hands and washed them thrice. Then he put his hand (in the vessel) and brought it (water) out, rinsed his mouth and snuffed up water with one handful of water doing it three times. Then he put his hand and ladled water and washed his face three times. Then he put his hand and ladled water, washed his forearm

وَالنَّكَارِ، حَتَّى بَلَغَ: ﴿فَقَيْنَا عَذَابَ النَّارِ﴾، ثُمَّ رَجَعَ إِلَى الْبَيْتِ، فَتَسَوَّكَ، وَتَوَضَّأَ، ثُمَّ قَامَ، فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ، فَخَرَجَ، فَنَظَرَ إِلَى السَّمَاءِ، فَتَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ، فَتَسَوَّكَ، فَتَوَضَّأَ، ثُمَّ قَامَ، فَصَلَّى. [أخرجه مسلم: ٢٥٦].

١٢٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسَّوَالِكِ. [أخرجه مسلم: ٢٥٣].

## (٢٠) بَابُ التَّيْمُنِ فِي الطُّهُورِ وَغَيْرِهِ

١٢٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُحِبُّ التَّيْمُنَ؛ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ. [أخرجه البخاري: ١٦٨ ومسلم: ٢٦٨].

## (٢١) بَابُ صِفَةِ وُضُوءِ رَسُولِ اللَّهِ ﷺ

١٢٥ - عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قِيلَ لَهُ: تَوَضَّأْنَا لَنَا وَضُوءَ رَسُولِ اللَّهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهُ عَلَى يَدَيْهِ، فَعَسَلَهُمَا ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ، فَاسْتَخْرَجَهَا، فَضَمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ، فَاسْتَخْرَجَهَا، فَعَسَلَ

up to the elbows twice. Then he put his hand in the vessel and wiped his head front to back and back to front. Then he washed his feet up to the ankles, and said: "This is how the Messenger of Allāh ﷺ performed *Wudu'*."

وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ، فَاسْتَخْرَجَهَا، فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ، فَاسْتَخْرَجَهَا، فَمَسَحَ بِرَأْسِهِ؛ فَأَقْبَلَ بِيَدَيْهِ وَأَذْبَرَ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هَكَذَا كَانَ وَضُوءُ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٥ وَمُسْلِمٌ: ٢٣٥].

## (22) CHAPTER. Cleaning the nose

126. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "When one of you performs *Wudu'*, let him snuff water in his nostrils and then blow it out."

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "When one of you wakes up let him snuff water in his nose and blow it out three times, because *Shaitān* (Satan) spends the night on his nostrils."

(٢٢) بَابُ الاسْتِثَارِ  
١٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ؛ فَلْيَسْتَنْشِقْ بِمِنْخَرَيْهِ مِنَ الْمَاءِ، ثُمَّ لْيَنْثُرْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٣٧].

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَبَقَّظَ أَحَدُكُمْ مِنْ مَنَامِهِ؛ فَلْيَسْتَنْثُرْ ثَلَاثَ مَرَّاتٍ؛ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خِيَاشِيمِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٦١ وَمُسْلِمٌ: ٢٣٨].

## (23) CHAPTER. Due to perfect *Wudu'*, one will have his face, hands and feet bright on the Day of Resurrection

127. Nu'aim bin 'Abdullāh Al-Mujmir said: I saw Abu Hurairah performing *Wudu'*. He washed his fawell. Then he washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm (above the elbow). He then wiped his head. He then washed his right foot including his shank, and then he washed his left foot including his shank, and then he said to me: "This is how I saw the Messenger of Allāh perform his

## (٢٣) بَابُ الْغُرِّ الْمُحَجَّلِينَ مِنَ إِسْبَاحِ الْوُضُوءِ

١٢٧ - عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي الْعَصْدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَصْدِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ



*Wudu'*.” He added that the Messenger of Allāh ﷺ said, “You shall be *Al-Ghurr-ul-Muhajjalun* (see Index) on the Day of Resurrection on account of the traces of your perfect *Wudu'*. Whoever of you can afford, let him increase the area of his radiance and the brightness (of his forehead and of hands and legs).”

128. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ came to the graveyard and said: “May you be safe and secure, the abode of the believing people, and we, if Allāh wills, shall join you. I wish we can see our brothers.” They (his Companions) said, “Aren't we your brothers, O Messenger of Allāh?” He said, “You are my Companions. Our brothers have not come yet.” They said, “O Messenger of Allāh, how would you recognize those who have not come yet?” He said, “Suppose a man has horses with blazes on forehead and legs among all black horses, would he not be able to recognize his own horses?” They said, “Certainly, O Messenger of Allāh.” He said, “They will come with the parts of their bodies shining which they used to wash in *Wudu'*. And I am their fore-runner to the *Haud*. Some people will be driven away from my *Haud* as the stray camel is driven away. I would call them back. Then it will be said: ‘They have reverted after you,’ and I would say: ‘May they be deprived from mercy.’”

(24) CHAPTER. Whoever performed *Wudu'* perfectly

الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ لِي: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتُمْ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ مِنْ إِسْبَاغِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحْجِلْهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٦ وَمُسْلِمٌ: ٢٤٦].

١٢٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبَرَةَ، فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا». قَالُوا: أَوْلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بَلْ أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرِي خَيْلٍ دُهِمَ بِهِمْ، أَلَا يَعْرِفُ خَيْلَهُ؟». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ، أَلَا لَيَذَاقَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَاقُ الْبَعِيرُ الضَّالُّ، أَنَادِيهِمْ: أَلَا هَلُمَّ. فَيُقَالُ: إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ. فَأَقُولُ: سَحَقًا سَحَقًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٤٩].

(٢٤) بَابٌ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ

129. Humrân, the freed slave of 'Uthmân bin 'Affân رضي الله عنه reported that 'Uthmân bin 'Affân رضي الله عنه asked for water and performed *Wudu'*. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then he washed his right hand up to the elbow three times, then washed his left hand like that, then passed his wet hand on his head, then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: "I saw the Messenger of Allâh ﷺ performed like this *Wudu'* of mine. Then the Messenger of Allâh ﷺ said: 'Whoever performs *Wudu'* like this and then performs two *Rak'ah* without allowing his thought to be distracted, all his previous sins will be forgiven.'" Ibn Shihâb said: "Our scholars remarked: 'This is the most perfect *Wudu'* one performs for prayer.'"

١٢٩ - عَنْ حُمْرَانَ؛ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ دَعَا بِوُضُوءٍ، فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قال ابنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُولُونَ: هَذَا الْوُضُوءُ أَتَمُّ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ. [أخرجه البخاري: ١٥٩ ومسلم: ٢٢٦].

130. Humrân reported: 'Uthmân bin 'Affân رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Whoever performs *Wudu'* perfectly as Allâh has commands, obligatory prayers would be an expiation for those sins that one committed between them."

١٣٠ - عَنْ حُمْرَانَ؛ أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى؛ فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ». [أخرجه مسلم: ٢٣١].

131. 'Uthmân bin 'Affân رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ say: "Whoever performs *Wudu'* for prayer, and performed it perfectly, then

١٣١ - عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ، فَأَتَمَّ الْوُضُوءَ،

went (to perform) obligatory prayer and offered it with people (or : in congregation, or : in a mosque), Allāh will forgive his sins.”

**(25) CHAPTER. Performance of perfect Wudu' despite discomfort**

132. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Shall I guide you to that by which Allāh obliterates the sins and elevates the ranks (of a man).” They said: “Certainly, O Messenger of Allāh.” He said: “Performing *Wudu'* completely despite discomfort, and walking long way to mosques and waiting for a prayer after observing prayer. And that is the *Ribât* (remaining on guard in the frontier facing the enemy) for you.”

**(26) CHAPTER. Adornment will cover the places of Wudu'**

133. Abu Hâzim said: I was (standing) behind Abu Hurairah رضي الله عنه watching him perform *Wudu'* for prayer. He extended the (washing) of his hand that it went up to his armpit. I said to him: “O Abu Hurairah, what is this *Wudu'*?” He said: “O Bani Farrukh! You are here? If I knew that you were here, I would have never performed *Wudu'* like this; I have heard my Friend (ﷺ) was saying: ‘A believer’s adornment will reach the places where *Wudu'* reaches.’”

**(27) CHAPTER. Whoever left a part of**

ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ (أَوْ: مَعَ الْجَمَاعَةِ، أَوْ: فِي الْمَسْجِدِ)؛ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ». [أخرجه مسلم: ٢٣٢].

**(٢٥) بَابُ إِسْبَاغِ الْوُضُوءِ عَلَى الْمَكَارِهِ**

١٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ عَنَّْ وَجَلًا بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكَ الرِّبَاطُ». [أخرجه مسلم: ٢٥١].

**(٢٦) بَابُ تَبْلُغِ الْحِلْيَةِ حَيْثُ يَبْلُغُ الْوُضُوءُ**

١٣٣ - عَنْ أَبِي حَازِمٍ؛ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ، فَكَانَ يَمُدُّ يَدَهُ حَتَّى تَبْلُغَ إِبْطَهُنَّ فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ! مَا هَذَا الْوُضُوءُ؟ فَقَالَ: يَا بَنِي فَرُوحَ! أَنْتُمْ هَا هُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هَا هُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ، سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ». [أخرجه البخاري: ٥٩٥٣ ومسلم: ٢٥٠].

**(٢٧) بَابُ مَنْ تَرَكَ مِنْ مَوَاضِعِ**

washing place in *Wudu'* should wash it and perform the prayer

134. Jâbir رضي الله عنه reported that 'Umar bin Khattâb رضي الله عنه said to him, "A man performed *Wudu'* and left out a small part equal to the space of nail (unwashed). The Prophet ﷺ saw that and said, 'Go back and perform *Wudu'* properly.' He went back (performed *Wudu'*) then he prayed."

(28) CHAPTER. How much water is sufficient to take bath and perform *Wudu'*

135. Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ used to perform *Wudu'* with one *Mudd* (of water  $\frac{2}{3}$  kg.) and used to take a bath with a *Sâ'*, up to five *Mudd* (*Sâ'* = 4 *Mudd*).

(29) CHAPTER. Wiping the *Khuffain* (two leather socks covering the ankles)

136. Hammâm said: Jarir رضي الله عنه urinated, then performed *Wudu'* and passed (wet) hands on his *Khuff*. He said to him: "Do you do this?" He said: "Yes, I saw that the Messenger of Allâh ﷺ urinated, then performed *Wudu'* and then passed his wet hands on his *Khuff*."

A'mash said: Ibrahim told that they used to like this *Hadith* because Jarir embraced Islam after the revelation of *Sûrat Al-Mâ'idah*.

137. Abu Wâ'il reported: Abu Musa Al-Ash'ari used to be compulsive in avoiding

الوضوء شيئاً غسله وأعاد الصلاة

١٣٤ - عن جابر رضي الله عنه؛ قال: أخبرني عمر بن الخطاب رضي الله عنه؛ أن رجلاً توضأ، فترك موضع ظفر على قدميه، فأبصره النبي ﷺ، فقال: «ارجع؛ فأحسن وضوءك». فرجع، ثم صلى. [أخرجه مسلم: ٢٤٣].

(٢٨) بَابُ مَا يَكْفِي مِنَ الْمَاءِ فِي الْغُسْلِ وَالْوُضُوءِ

١٣٥ - عن أنس رضي الله عنه؛ قال: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ، إِلَى خَمْسَةِ أَمْدَادٍ. [أخرجه البخاري: ٢٠١ ومسلم: ٣٢٥].

(٢٩) بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

١٣٦ - عن همام؛ قال: بَالَ جَرِيرٌ رضي الله عنه، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقِيلَ: تَفْعَلُ هَذَا؟! فَقَالَ: نَعَمْ؛ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ.

قال الأعمش: قال إبراهيم: كَانَ يُعْجِبُهُمْ هَذَا الْحَدِيثُ؛ لِأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ. [أخرجه البخاري: ٣٨٧ ومسلم: ٢٧٢].

١٣٧ - عَنْ أَبِي وَائِلٍ؛ قَالَ: كَانَ أَبُو مُوسَى يُشَدِّدُ فِي الْبَوْلِ، وَيَبُولُ

urine. He used to urinate in a bottle, and he used to say, "When a Jew happened to soil his clothes with urine, he used to cut that portion by a cutter." Hearing that, Hudhaifah said to Abu Wâ'il, "I wish he (Abu Musa) would not be that compulsive in that matter. The Messenger of Allâh ﷺ and I were walking together until we reached the dump behind an orchard. He stood up as one of you would stand up, and he urinated. I tried to turn away from him, but he beckoned to me. So I went to him and I stood behind him until he finished." In another version it is added: "He performed *Wudu'* and passed wet hands on his *Khuff* (leather socks)."

في قارورة، ويقول: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ، قَرَضَهُ بالمقاريض. فقال حذيفة: لَوِدِدْتُ أَنَّ صَاحِبَكُمْ لَا يُشَدُّ هَذَا التَّشْدِيدَ؛ فَلَقَدْ رَأَيْتُنِي أَنَا وَرَسُولُ اللَّهِ ﷺ نَتَمَاشَى، فَأَتَى سِبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ، فَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ، فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ. زاد في رواية: فَتَوَضَّأَ فَمَسَحَ عَلَى خُفَّيْهِ. [أخرجه البخاري: ٢٢٦ ومسلم: ٢٧٣].

**138.** Al-Mughirah bin Shu'bah رضي الله عنه narrated: One night I was with the Prophet ﷺ and he asked (me), "Do you have water?" I said, "Yes." So he got down from his she-camel and went away until he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot. He washed his face while he was wearing a woolen cloak (the sleeves of which were narrow) and he could not take his arms out of it. So he took them out from under the cloak. Then he washed his forearms and passed his wet hands on his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I put them on while I had valid *Wudu'*." And so he passed his wet hands over them.

١٣٨ - عن المغيرة بن شعبة رضي الله عنه: قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟». قُلْتُ: نَعَمْ. فَتَزَلَّ عَنْ رَاجِلَيْهِ، فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ، فَأَفْرَعْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلِيهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ، فَقَالَ: «دَعْهُمَا؛ فَإِنِّي أَدْخَلْتُهُمَا طَاهَرَتَيْنِ». وَمَسَحَ عَلَيْهِمَا. [أخرجه البخاري: ٥٧٩٩ ومسلم: ٢٧٤].

**(30) CHAPTER. Time limit for *Mash* on the *Khuff***

**(٣٠) بَابُ التَّوْقِيتِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ**

**139.** Shuraih bin Hâni reported: I came to

١٣٩ - عن شريح بن هانئ؛

'Aishah رضي الله عنها asked her about wiping the light boots. She said: "You better ask 'Ali bin Abu Tâlib for he used to travel with Messenger of Allâh ﷺ." We asked him and he said: "The Messenger of Allâh ﷺ timed the period of wiping validity of three days and three nights for a traveler and one day and one night for the resident."

قَالَ: أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتْ: عَلَيْكَ بِأَبِي طَالِبٍ؛ فَسَلُّهُ؛ فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ. فَسَأَلْنَاهُ، فَقَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٦].

### (31) CHAPTER. Wiping over forelock and turban

### (٣١) بَابُ الْمَسْحِ عَلَى النَّاصِيَةِ وَالْعِمَامَةِ

140. Mughirah bin Shu'bah رضي الله عنه reported: The Messenger of Allâh ﷺ lagged behind (in a journey) and I also lagged behind along with him. After relieving himself he said: "Do you have water?" I brought to him a pot of water; he washed his hands and face, and when he tried to get his forearms out (he could not) for the sleeve of the gown was tight. He, therefore, brought them out from under the gown and threw it over his shoulders. He washed his forearm, wiped his forelock and his turban, and his *Khuff*. He then mounted and I also mounted (the ride) and returned to the people. They had begun the prayer with Abdur-Rahmân bin 'Auf leading them, and had completed one *Rak'ah*. When he perceived the presence of the Prophet ﷺ, he began to step back. But (the Prophet ﷺ) made a gesture to him to continue, and he continued along with them. Then when he had pronounced the *Taslim*, he ﷺ got up and I also got up with him, and we performed the *Rak'ah* which we missed.

١٤٠ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَى حَاجَتَهُ: قَالَ: «أَمَعَكَ مَاءٌ؟». فَأَتَيْتُهُ بِمِطْهَرَةٍ، فَغَسَلَ كَفَيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ يَحْسِرُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كُمُ الْجُبَّةِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ عَلَى مَنْكِبَيْهِ، وَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ، وَعَلَى خُفَّيْهِ، ثُمَّ رَكِبَ وَرَكِبْتُ، فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ قَامُوا فِي الصَّلَاةِ، يُصَلِّي بِهَمَّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَقَدْ رَكَعَ بِهِمْ رَكْعَةً، فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ؛ ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ، فَصَلَّى بِهِمْ، فَلَمَّا سَلَّمَ؛ قَامَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَمْتُ، فَرَكَعْنَا الرُّكْعَةَ الَّتِي سَبَقْتَنَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٤].

**(32) CHAPTER. Passing wet hands on the turban**

141. Bilâl رضي الله عنه narrated that the Messenger of Allâh ﷺ passed wet hands on the leather socks and the turban.

**(33) CHAPTER. Performing (several) prayers with one Wudu'**

142. Buraidah رضي الله عنه narrated: The Prophet ﷺ performed (several) prayers with one Wudu' on the Day of Conquest. And he passed wet hands over his leather socks. 'Umar رضي الله عنه said to him, "You did something today which you did not do before." He (the Prophet ﷺ) said: "Umar! I intentionally did it."

**(34) CHAPTER. What to say after Wudu'**

143. 'Uqbah bin 'Amir رضي الله عنه narrated: We were charged with the duty of tending the camels. On my shift when I came back in the evening after grazing them in the pastures, I found the Messenger of Allâh ﷺ standing and addressing the people. I heard him say: "If a Muslim performs Wudu' well, then stands and prays two Rak'ah concentrating with his heart as well as his face, Jannah becomes due to him." I said: "How fine this is!" Upon this a man said: "The first was even better than this." When I looked, I saw that it was 'Umar bin Khattâb رضي الله عنه who said: "I saw you when you came in," and said: "If one of you performs the Wudu' properly and then says: 'I testify that there is no true God but Allâh and that Muhammad is the slave of Allâh, and His Messenger,' the eight gates of Jannah will be opened to enter it through any one he wishes."

**(٣٢) بَابُ الْمَسْحِ عَلَى الْخِمَارِ**

١٤١ - عَنْ بِلَالٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الْخَفَّيْنِ وَالْخِمَارِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٥].

**(٣٣) بَابُ فِي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ**

١٤٢ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ؟ قَالَ: «عَمْدًا صَنَعْتُهُ يَا عُمَرُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٧].

**(٣٤) بَابُ الْقَوْلِ بَعْدَ الْوُضُوءِ**

١٤٣ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَتْ عَلَيْنَا رِعَايَةُ الْإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَشِيٍّ، فَأَذْرَكْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا يُحَدِّثُ النَّاسَ، فَأَذْرَكْتُ مِنْ قَوْلِهِ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ، فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ، فَيُصَلِّي رَكَعَتَيْنِ؛ مُقْبِلًا عَلَيْهِمَا بَقْلِهِ وَوَجْهِهِ؛ إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ». قَالَ: فَقُلْتُ: مَا أَجْوَدَ هَٰذِهِ! فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجْوَدُ. فَظَنَرْتُ؛ فَإِذَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنِّي قَدْ رَأَيْتُكَ حِينَ جِئْتَ آتِفًا؛ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ (أَوْ: فَيَسْبِغُ)

الوضوء، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ السَّمَائِيَّةِ؛ يَدْخُلُ مِنْ أَيِّهَا شَاءَ. [أخرجه مسلم: ٢٣٤].

**(35) CHAPTER. Washing of Madhi and performing Wudu'**

**(٣٥) بَابُ فِي غَسْلِ الْمَذْيِ وَالْوُضُوءِ مِنْهُ**

144. 'Ali bin Abu Tâlib رضي الله عنه reported: I used to discharge *Madhi* (emotional urethral discharge) frequently. Being the son-in-law of the Prophet ﷺ, I was too a shy to ask. I requested Al-Miqdâd bin Al-Aswad to ask him about it. So he asked the Prophet ﷺ about it. The Prophet ﷺ replied, "He should wash his genital and perform *Wudu'*."

١٤٤ - عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْتِنَائِهِ، فَأَمَرْتُ الْمُقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ، فَقَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ». [أخرجه البخاري: ٢٦٩ ومسلم: ٣٠٣].

**(36) CHAPTER. Sleeping while sitting does not nullify Wudu'**

**(٣٦) بَابُ نَوْمُ الْجَالِسِ لَا يَنْقُضُ الْوُضُوءَ**

145. Anas bin Mâlik رضي الله عنه narrated: Once the *Iqamah* was pronounced and the Messenger of Allâh ﷺ was having a private talk with a man, and did not start the prayer till the people dozed off. (And in the *Hadith* of Shu'bah: He continued a private talk with a man until the Companions dozed off, then he came and led them in prayer.)

١٤٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أُقِيمَتِ الصَّلَاةُ، وَرَسُولُ اللَّهِ ﷺ نَجِيًّا لِرَجُلٍ (وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ اللَّهِ ﷺ يُنَاجِي رَجُلًا)؛ فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ (وَفِي حَدِيثِ شُعْبَةَ: فَلَمْ يَزَلْ يُنَاجِيهِ حَتَّى نَامَ الصَّحَابَةُ، ثُمَّ جَاءَ فَصَلَّى بِهِمْ). [أخرجه البخاري: ٦٤٢ ومسلم: ٣٧٦].

**(37) CHAPTER. Performing Wudu' after eating camel's meat**

**(٣٧) بَابُ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ**

146. Jâbir bin Samurah رضي الله عنه narrated: A man asked the Messenger of Allâh ﷺ whether he should perform *Wudu'* after eating mutton. He said: "Perform

١٤٦ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ:



*Wudu'* if you wish, and if you do not wish, do not perform it." He (again) asked: "Should I perform *Wudu'* after eating camel's meat?" He said: "Yes, perform *Wudu'* after eating camel's meat." He (again) asked: "May I perform prayer in the sheepfolds?" He said: "Yes." He again asked: "May I perform prayer in camels pens?" He said: "No."

**(38) CHAPTER. Performing *Wudu'* (after eating anything) touched by fire**

147. 'Umar bin 'Abdul-'Aziz reported that 'Abdullâh bin Ibrâhim bin Qâriz told him that he found Abu Hurairah performing *Wudu'* in the mosque. He said: "I am performing *Wudu'* because of having eaten pieces of cheese, for I heard the Messenger of Allâh ﷺ saying: 'Perform *Wudu'* (after eating anything) touched by fire.'"

**(39) CHAPTER. Abrogation of the rule: "Perform *Wudu'* (after eating what is) touched by fire."**

148. Ja'far bin 'Amr bin Umaiya Ad-Damri reported on the authority of his father who said: "I saw that the Messenger of Allâh ﷺ took a slice from roasted goat's shoulder and then ate it. He then was called for prayer. He got up, leaving aside the knife, and performed prayer but did not perform *Wudu'*."

149. Ibn 'Abbâs رضي الله عنهما narrated that the Prophet ﷺ drank milk, then asked for water, rinsed his mouth and said: "It contains fat."

«إِنْ شِئْتَ فَتَوَضَّأْ، وَإِنْ شِئْتَ فَلَا تَتَوَضَّأْ». قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ؛ فَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ». قَالَ: أَصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ». قَالَ: أَصَلِّي فِي مَبَارِكِ الْإِبِلِ؟ قَالَ: «لَا». [أخرجه مسلم: ٣٦٠].

**(٣٨) بَابُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ**

١٤٧ - عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنَ قَارِظٍ أَخْبَرَهُ؛ أَنَّهُ وَجَدَ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ، فَقَالَ: إِنَّمَا أَتَوَضَّأُ مِنْ أَثْوَارٍ أَقِطُ أَكَلْتُهَا؛ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ». [أخرجه مسلم: ٣٥٢].

**(٣٩) بَابُ نَسْخِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ**

١٤٨ - عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَيْفِ شَاةٍ، فَأَكَلَ مِنْهَا، فَدُعِيَ إِلَى الصَّلَاةِ، فَقَامَ، وَطَرَحَ السَّكِينَ، وَصَلَّى، وَلَمْ يَتَوَضَّأْ. [أخرجه البخاري: ٢٠٨ ومسلم: ٣٥٥].

١٤٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ، فَمَضْمَضَ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [أخرجه البخاري: ٢١١ ومسلم: ٣٥٨].

## (40) CHAPTER. Imagining release of wind while praying

150. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When one of you feels something in his stomach, and doubts whether he has released wind, he should not leave the mosque unless he hears a sound (of the fart) or smells something."

(٤٠) بَابُ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ

١٥٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا، فَأَشْكَلَ عَلَيْهِ: أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا؟ فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا». [أخرجه مسلم: ٣٦٢].

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

### 3- THE BOOK OF GHUSL (WASHING OF THE WHOLE BODY)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٣ - كِتَابُ الْغُسْلِ

#### (1) CHAPTER. Emission of semen makes bath obligatory

151. 'Abdur-Rahmân reported that his father Abu Sa'îd Al-Khudri رضى الله عنه said : I went to Quba with the Messenger of Allâh ﷺ on Monday until we reached Banu Sâlim. The Messenger of Allâh ﷺ stood at the door of 'Itbân and called him loudly. So he came out dragging his *Izâr* (lower garment). Upon this the Messenger of Allâh ﷺ said: "We rushed this man out." 'Itbân said: "O Messenger of Allâh, if a man is rushed out while having an intercourse with his wife and separates himself from her before he discharges, what should he do?" The Messenger of Allâh ﷺ said: "The bath becomes obligatory only after seminal discharge."

#### (١) بَابُ إِنَّمَا الْمَاءُ مِنَ الْمَاءِ فِي الرَّجُلِ يَطَأُ وَلَا يُنْزَلُ

١٥١ - عن عبد الرحمن بن أبي سعيد الخدري، عن أبيه رضي الله عنه؛ قال: خرجت مع رسول الله ﷺ يوم الاثنين إلى قُبَاء، حتى إذا كنا في بني سالم؛ وقف رسول الله ﷺ على باب عِثْبَانَ، فصرخ به، فخرج يجرُ إزاره. فقال رسول الله ﷺ: «أعجلنا الرجل». فقال عِثْبَانُ: يا رسول الله! أَرَأَيْتَ الرَّجُلَ يُعْجَلُ عن امرأته ولم يُمن؛ ماذا عليه؟ قال رسول الله ﷺ: «إنما الماء من الماء». [أخرجه البخاري: ١٨٠ ومسلم: ٣٤٣].

#### (2) CHAPTER. Abrogation of the rule: "The bath becomes obligatory only after seminal discharge" and obligation of the bath when circumcised parts touch each together

152. Abu Musa رضى الله عنه reported: There was a difference of opinion between a group of *Muhâjir* and a group of *Ansâr* on the point of a dispute (i.e., bath is obligatory or not). The *Ansâr* said: "Having a bath is due only after seminal discharge." The *Muhâjir* said: "When a man has sexual intercourse, a bath becomes obligatory (no matter whether or

#### (٢) بَابُ نَسَخِ «الْمَاءِ مِنَ الْمَاءِ» وَوَجُوبُ الْغُسْلِ بِالتَّقَاءِ الْخِتَانَيْنِ

١٥٢ - عن أبي موسى رضي الله عنه؛ قال: اختلف في ذلك رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّونَ: لَا يَجِبُ الْغُسْلُ إِلَّا مِنَ الدَّقَقِ (أَوْ مِنَ الْمَاءِ). وَقَالَ الْمُهَاجِرُونَ: بَلَى؛ إِذَا خَالَطَ فَقَدْ

not there is seminal discharge).” Abu Musa said : “Well, I will satisfy you on this (issue).” He said: I went to ‘Aishah رضي الله عنها and sought her permission and it was granted, and I said to her: “O Mother (or: Mother of the believers)! I want to ask you about a matter but I feel shy of you.” She said: “Don’t feel shy to ask me about a thing which you would ask your mother who gave you birth, for I am your mother too.” Upon this I said: “What makes a bath obligatory?” She replied: “You have come to the well-informed! The Messenger of Allāh ﷺ said: ‘When a man sits between her four limbs and the circumcised parts touch each other, a bath becomes obligatory.’”

153. ‘Aishah رضي الله عنها the wife of the Prophet ﷺ narrated: A person asked the Messenger of Allāh ﷺ about a man who has sexual intercourse with his wife and without discharge, whether bathing is obligatory for them. While ‘Aishah رضي الله عنها was present, the Messenger of Allāh ﷺ said: “I and this (the Mother of the believers) do that and we take a bath.”

### (3) CHAPTER. A woman sees what a man sees in the dream, she would take bath

154. Anas bin Mālik رضي الله عنه narrated: Umm Sulaim (the grandmother of Ishāq) came to the Messenger of Allāh ﷺ in the presence of ‘Aishah (رضي الله عنها) and said to him: “O Messenger of Allāh, does a woman see what man sees in dream and she experience in dream what a man experiences (wet dream)?” ‘Aishah رضي الله

وَجَبَ الْغُسْلُ. قَالَ: قَالَ أَبُو مُوسَى: فَأَنَا أَشْفِيكُمْ مِنْ ذَلِكَ. فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَأُذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهُ (أَوْ: يَا أُمَ الْمُؤْمِنِينَ)! إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ، وَإِنِّي أَسْتَحْيِيكَ. فَقَالَتْ: لَا تَسْتَحْيِي أَنْ تَسْأَلَني عَمَّا كُنْتُ سَائِلًا عَنْهُ أُمُّكَ الَّتِي وَلَدْتِكَ؛ فَإِنَّمَا أَنَا أُمُّكَ. قُلْتُ: فَمَا يَوْجِبُ الْغُسْلُ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانُ؛ فَقَدْ وَجَبَ الْغُسْلُ». [أخرجه مسلم: ٣٤٩].

١٥٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يُكْسِلُ؛ هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ جَالِسَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَفْعَلُ ذَلِكَ أَنَا وَهَذِهِ ثُمَّ نَعْتَسِلُ». [أخرجه مسلم: ٣٥٠].

### (٣) بَابٌ فِي الْمَرْأَةِ تَرَى فِي النَّوْمِ مِثْلَ مَا يَرَى الرَّجُلُ وَتَغْتَسِلُ

١٥٤ - عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ (وَهِيَ جَدَّةُ إِسْحَاقَ) إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ لَهُ وَعَائِشَةُ عَنْده: يَا رَسُولَ اللَّهِ! الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي

(عنها) remarked: "O Umm Sulaim, you brought humiliation to women; may your right hand be covered with dust." He (the Messenger of Allāh ﷺ) said to 'Āishah: "Rather, your hand be covered with dust. (And addressing Umm Sulaim he said) Certainly, O Umm Sulaim, she should take a bath if she experiences wet dream."

الْمَنَام، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ؟ فَقَالَتْ عَائِشَةُ: يَا أُمَّ سُلَيْمٍ! فَضَحَّتِ النِّسَاءُ تَرَبَّتْ يَمِينُكَ. فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ فَتَرَبَّتْ يَمِينُكَ، نَعَمْ، فَلْتَعْتَسِلْ يَا أُمَّ سُلَيْمٍ إِذَا رَأَتْ ذَلِكَ». [أخرجه مسلم: ٣١٠].

#### (4) CHAPTER. How to take bath after Janâbah (seminal discharge)

155. Maimunah رضي الله عنها the wife of the Prophet ﷺ narrated: I placed water near the Messenger of Allāh ﷺ to take a bath because of (after his seminal discharge). He washed his hands twice or thrice, and then put his hand in the vessel and poured water over his private parts and washed them with his left hand. He then struck his hand on the earth and rubbed it hard and then performed 'Wudhu' for the prayer, and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel but he refused it.

#### (٤) بَابُ صِفَةِ الْغُسْلِ مِنَ الْجَنَابَةِ

١٥٥ - عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ وَغَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ، فَذَلَكَهَا ذَلِكَ شَدِيدًا، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ حَفَاتٍ؛ كُلُّ حَفْةٍ مِلءٌ كَفَّيْهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ مَقَامِهِ ذَلِكَ، فَعَسَلَ رِجْلَيْهِ، ثُمَّ أَتَيْتُهُ بِالْمِئْدِيلِ، فَرَدَّهُ. [أخرجه البخاري: ٢٤٩ ومسلم: ٣١٧].

#### (5) CHAPTER. Quantity of water for taking bath after Janâbah

156. Abu Salamah bin Abdur-Rahmân reported: I along with the foster brother of 'Āishah رضي الله عنها went to her and he asked about the bath of the Messenger of Allāh ﷺ because of Janâbah. She called for a vessel equal to one Sâ' and she took a bath, and there was a curtain between us and her. She

#### (٥) بَابُ قَدْرِ الْمَاءِ الَّذِي يُغْتَسَلُ بِهِ

##### مِنَ الْجَنَابَةِ

١٥٦ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَا وَأَخُوهَا مِنَ الرِّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ رَسُولِ اللَّهِ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدْرٍ

poured water on her head thrice, and he (Abu Salamah) said: "The wives of the Prophet ﷺ used to collect hair on their heads and these lopped up to ears (and did not go beyond that)."

#### (6) CHAPTER. Using a garment as a curtain while taking a bath

157. Umm Hâni bint Abu Tâlib رضي الله عنها narrated: It was the year of the Conquest (of Makkah) that she went to the Messenger of Allâh ﷺ and he was staying at a higher part of Makkah. The Messenger of Allâh ﷺ got up for his bath. Fâtimah was screening him. He then put on his garments and wrapped himself with that and then performed eight *Rak'ah* of the Forenoon prayer.

#### (7) CHAPTER. To take a bath alone (naked) in privacy

158. Abu Hurairah رضي الله عنه narrated from Muhammad, the Messenger of Allâh ﷺ a number of *Ahadiith*. Of which one is that the Messenger of Allâh ﷺ said: "The Children of Israel used to take bath naked (all together), and they looked at the private parts of one another. Musa عليه السلام however, took a bath alone (in privacy). They said: 'By Allâh, nothing prevents Musa to take a bath along with us, except that he has large testicles.' He once went for a bath and placed his clothes on a stone and the stone moved away with his clothes. Musa followed it saying: 'O stone, my clothes; O stone, my clothes,' until the Children of Israel had the chance to see the private parts of Musa, and said: 'By Allâh, Moses does

الصَّاع، فَاغْتَسَلَتْ، وَبَيْنَمَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَعَتْ عَلَى رَأْسِهَا ثَلَاثًا. قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوَقْرَةِ. [أخرجه البخاري: ٢٥١ ومسلم: ٣٢٠].

#### (٦) بَابُ سِتْرَةِ الْمُغْتَسِلِ بِالثَّوْبِ

١٥٧ - عَنْ أُمِّ هَانِيءَ بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا لَمَّا كَانَ عَامُ الْفَتْحِ؛ أَتَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ بِأَعْلَى مَكَّةَ؛ قَامَ رَسُولُ اللَّهِ ﷺ إِلَى غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى ثَمَانِي رَكَعَاتٍ سُبْحَةَ الضُّحَى. [أخرجه البخاري: ٣٥٧ ومسلم: ٣٣٦].

#### (٧) بَابُ غُسْلِ الرَّجُلِ وَحْدَهُ مِنَ الْجَنَابَةِ وَالتَّسْتُرِ

١٥٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ: رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ، يَنْظُرُ بَعْضُهُمْ إِلَى سَوَاءِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللَّهِ؛ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرُ». قَالَ: «فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ». قَالَ: «فَجَمَعَ مُوسَى عَلَيْهِ السَّلَامُ بِأَثَرِهِ يَقُولُ: ثَوْبِي حَجَرًا! ثَوْبِي حَجَرًا! حَتَّى

not suffer any ailment.' The stone then stopped, until Musa was seen by them. He then took hold of his clothes and kept beating the stone."

Abu Hurairah said: "By Allāh, there are six or seven marks of strokes on the stone resulted from the beating Musa gave it."

نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سَوَاقِ مُوسَى، وَقَالُوا: وَاللَّهِ؛ مَا بِمُوسَى مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّى نَظَرَ إِلَيْهِ. قَالَ: «فَاخْذْ ثَوْبَهُ، فَطَفِقَ بِالْحَجَرِ ضَرْبًا».

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ؛ إِنَّهُ بِالْحَجَرِ نَذَبٌ، سِتَّةٌ أَوْ سَبْعَةٌ؛ ضَرْبُ مُوسَى بِالْحَجَرِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٨ وَمُسْلِمٌ: ٣٣٩].

#### (8) CHAPTER. Prohibition of looking at private parts of a man or woman

159. Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Let not a man see the private parts of another man, nor a woman should see the private parts of another woman; and man should not lie with another man under one covering, nor a woman should lie with another woman under one covering."

#### (٨) بَابُ النَّهْيِ عَنِ النَّظَرِ إِلَى عَوْرَةِ الرَّجُلِ وَالْمَرْأَةِ

١٥٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ». [أَخْرَجَهُ مُسْلِمٌ: ٣٣٨].

#### (9) CHAPTER. Covering private parts, a man should not be seen naked

160. Jābir bin 'Abdullāh رضي الله عنهما narrated: While the Messenger of Allāh ﷺ was carrying stones (along) with the people of Makkah for (the building of) the Ka'bah wearing his *Izār* (lower garment), his uncle Al-'Abbās said to him, "O my nephew! (It would be better) if you undo your *Izār* and put it over your shoulders underneath the stones." So he undid his *Izār* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

#### (٩) بَابُ التَّسْتُرِ وَلَا يُرَى الْإِنْسَانُ عُرْيَانًا

١٦٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْتَقِلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ عُمَةُ: يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَهُ عَلَى مَنْكِبِكَ دُونَ الْحِجَارَةِ. قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رُئِيَ بَعْدَ ذَلِكَ عُرْيَانًا.

[أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٤ وَمُسْلِمٌ: ٣٤٠].

**(10) CHAPTER. Taking a bath by a man and woman from one vessel after *Janâbah***

161. 'Āishah رضي الله عنها narrated: I and the Messenger of Allāh ﷺ used to take bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say: "Spare (some water for) me, spare (some water for) me," and she said that they had been in *Janâbah* state.

**(11) CHAPTER. The *Wudu'* of a *Junub*, when he intends to sleep or to eat**

162. 'Āishah رضي الله عنها narrated: Whenever the Messenger of Allāh ﷺ was *Junub* and intended to sleep or to eat, he used to perform *Wudu'* like that for the prayer.

**(12) CHAPTER. Sleeping of a *Junub* before he takes a bath**

163. 'Abdullāh bin Abu Qais said: I asked 'Āishah رضي الله عنها about the *Witr* (prayer) of the Messenger of Allāh ﷺ (and made mention of the *Hadith*), I said: "What did he do after having *Janâbah* (seminal discharge). Did he take a bath before going to sleep or did he sleep before taking a bath?" She said: "He did all these. Sometimes he took a bath and then slept, and sometimes he performed *Wudu'* only and went to sleep." I said: "Praise be to Allāh Who has made things easy (in Islam)."

**(١٠) بَابُ غُسْلِ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ**

١٦١ - عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ بَيْنِي وَبَيْنَهُ، فَيُبَادِرُنِي، حَتَّى أَقُولَ: دَعْ لِي! دَعْ لِي! قَالَتْ: وَهُمَا جُنُبَانِ. [أَخْرَجَهُ الْبَخَارِيُّ: ٢٦٣ وَمُسْلِمٌ: ٣٢١].

**(١١) بَابُ وُضُوءِ الْجُنُبِ إِذَا أَرَادَ النَّوْمَ أَوْ الْأَكْلَ**

١٦٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ جُنُبًا، فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وَوَضَّعَهُ لِلصَّلَاةِ. [أَخْرَجَهُ الْبَخَارِيُّ: ٢٨٨ وَمُسْلِمٌ: ٣٠٥].

**(١٢) بَابُ نَوْمِ الْجُنُبِ قَبْلَ أَنْ يَغْتَسِلَ**

١٦٣ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ؛ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ (فَذَكَرَ الْحَدِيثَ)؛ قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؛ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رَبِّمَا اغْتَسَلَ فَنَامَ، وَرَبِّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. [أَخْرَجَهُ مُسْلِمٌ: ٣٠٧].

**(13) CHAPTER. He who had a sexual****(١٣) بَابُ مَنْ أَتَى أَهْلَهُ ثُمَّ أَرَادَ**



intercourse and then intended to repeat it, he should perform *Wudu'*

أَنْ يَعُودَ؛ فَلْيَتَوَضَّأْ

164. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When one of you has sexual intercourse with his wife and then intends to repeat it, let him perform *Wudu'*."

١٦٤ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ؛ فَلْيَتَوَضَّأْ». [أَخْرَجَهُ مُسْلِمٌ:]

[٣٠٨].

(14) CHAPTER. *Tayammum* (rubbing of hands and face with clean earth in absence of water), and its rulings

(١٤) بَابُ التَّيَمُّمِ وَمَا جَاءَ فِيهِ

165. 'Aishah رضي الله عنها narrated: We set out with the Messenger of Allâh ﷺ on one of his journeys until we reached Al-Baidâ or Dhât-ul-Jaish, when a necklace of mine was broken (and lost). The Messenger of Allâh ﷺ stayed there to search for it, and so did the people along with him. There was no water at that place, and they had no water with them, so the people went to Abu Bakr رضي الله عنه and said: "Don't you see what 'Aishah has done? She delayed the Messenger of Allâh ﷺ and the people have no water with them." Abu Bakr رضي الله عنه came while the Messenger of Allâh ﷺ was sleeping with his head on my thigh, he said to me: "Have you detained the Messenger of Allâh ﷺ and the people where there is no water, and they have no water with them?" 'Aishah رضي الله عنها said: So he censured me and said what Allâh wished him to say, and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) except that the Messenger of Allâh ﷺ was on my thigh. The Messenger of Allâh ﷺ slept until dawn, and there was no water. So Allâh تعالى revealed the Divine Verses of *Tayammum*, and they all performed *Tayammum*. Usaid bin Hudair who was one of the leaders, said: "O the family of Abu Bakr! This is not the

١٦٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْهَا: أَخْرَجَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عَقْدُ لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التِّمَاسِيَةِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟! أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ! فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَرَسُولُ اللَّهِ ﷺ وَاضِعَ رَأْسَهُ عَلَى فَخْذِي قَدْ نَامَ، فَقَالَ: حَبَسْتَ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ؟! قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخْذِي، فَنَامَ رَسُولُ اللَّهِ ﷺ

first blessing of yours.” ‘Āishah رضي الله عنها said: Then we made the camel on which I was riding to stand (from its place) and we found the necklace was beneath it.

حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ تَعَالَى آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ وَهُوَ أَحَدُ النُّقَبَاءِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ تَحْتَهُ. [أخرجه البخاري: ١٦٥ ومسلم: ٣٦٧].

#### (15) CHAPTER. *Tayammum* for *Junub*

166. Shaqiq said: I was sitting with ‘Abdullāh and Abu Musa رضي الله عنهما when the latter asked the former, “O Abu Abdur-Rahmān, if a man becomes *Junub* and does not find water for one month, how can he perform his prayer?” He replied, “He should not perform *Tayammum* even if he would not find water for one month.” Abu Musa said, “What do you say about this Verse from *Sūrat Al-Mā'idah*: ‘And you find no water then perform *Tayammum* with clean earth and rub with it your faces and hands.’ (V.5:6).” ‘Abdullāh replied, “If this *Ayah* is given to people as a leave, they would have performed *Tayammum* even when they have cold water.” Abu Musa said to ‘Abdullāh, “Did you not hear the report of ‘Ammār? He said: The Messenger of Allāh ﷺ sent me for some job, and I became *Junub* and could not find water, so I rolled myself over the dust like an animal does, and then came to the Prophet ﷺ and told him of that, he said, ‘It would have been sufficient for you to do with your hands.’ The Prophet ﷺ lightly struck the earth with his hand once then passed his left hand over his right hand and exterior of his palms and his face.” So ‘Abdullāh said, “Don’t you know that ‘Umar was not convinced with ‘Ammār’s statement?”

#### (١٥) بَابُ تَيَمُّمِ الْجُنُبِ

١٦٦ - عَنْ شَقِيقٍ؛ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْتَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا؛ كَيْفَ يَصْنَعُ بِالصَّلَاةِ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى: كَيْفَ بِهِذِهِ الْآيَةُ فِي سُورَةِ الْمَائِدَةِ: ﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾؟ فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذِهِ الْآيَةِ؛ لَاوْشَكَ إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ، فَأَجْتَبْتُ، فَلَمْ أَجِدِ الْمَاءَ؛ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا». ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ

صُرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى  
الْيَمِينِ، وَظَاهَرَ كَفَّيْهِ وَوَجْهَهُ؟ فَقَالَ  
عَبْدُ اللَّهِ: أَوَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ  
عَمَارٍ رَضِيَ اللَّهُ عَنْهُمَا؟ [أَخْرَجَهُ  
البخاري: ٣٤٧ ومسلم: ٣٦٨].

**(16) CHAPTER. Perform Tayammum to  
return greetings**

167. 'Umair, the freed slave of Ibn Abbâs رضي الله عنهما said: I and 'Abdullâh bin Yasâr, the freed slave of Maimunah, the wife of the Prophet ﷺ, came to the house of Abu Juhaïm bin Hârith bin Simmah Ansâri and he said: "The Messenger of Allâh ﷺ came from the direction of Bi'r Jamal, when a man met him. He greeted him but the Messenger of Allâh ﷺ did not return his greeting until he came to a wall, and wiped his face and hands and then returned his greeting."

١٦٧ - عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَهُ يَقُولُ:  
أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى  
مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا  
عَلَى أَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ  
الصَّمَةِ الْأَنْصَارِيِّ، فَقَالَ أَبُو الْجُهَيْمِ:  
أَقْبَلْ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بَيْتِ  
جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ  
يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ حَتَّى أَقْبَلَ  
عَلَى الْجِدَارِ، فَمَسَحَ وَجْهَهُ وَيَدَيْهِ،  
ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ. [أَخْرَجَهُ الْبَخَارِيُّ:  
٣٣٧ ومسلم: ٣٦٩].

**(17) CHAPTER. A believer does not become  
impure**

168. Abu Hurairah رضي الله عنه narrated that he met the Prophet ﷺ on one of the paths leading to Al-Madinah, at that time he was Junub. He slipped away and took a bath. The Prophet ﷺ searched for him and when he came, he asked him: "O Abu Hurairah, where were you?" He said: "O Messenger of Allâh, you met me when I was Junub, so I did not like to sit in your company before taking a bath." The Messenger of Allâh ﷺ said: "Subhân Allâh (Allâh is free from every

١٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ لَقِيَ النَّبِيَّ ﷺ فِي طَرِيقٍ مِنَ  
طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ،  
فَذَهَبَ، فَاعْتَسَلَ، فَتَقَدَّه النَّبِيُّ ﷺ،  
فَلَمَّا جَاءَ قَالَ: «أَيْنَ كُنْتَ يَا أَبَا  
هُرَيْرَةَ؟». قَالَ: يَا رَسُولَ اللَّهِ! لَقِيتَنِي  
وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أَجَالِسَكَ  
حَتَّى أَعْتَسَلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ:

imperfection). Verily, a believer never becomes impure.”

**(18) CHAPTER. Remembrance of Allâh at all times**

169. ‘Āishah رضي الله عنها narrated that the Prophet ﷺ used to remember Allâh at all of his times.

**(19) CHAPTER. To eat without Wudu’**

170. Ibn Abbâs رضي الله عنهما narrated: The Prophet ﷺ came out of the lavatory, and he was brought some food, the people reminded him about the Wudu’, but he said: “Do I intend to perform prayer that I should perform Wudu’.”

«سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

[أخرجه البخاري: ٣٨٦ ومسلم: ٣٧١].

**(١٨) بَابُ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ الْأَحْيَانِ**

١٦٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ. [أخرجه مسلم: ٣٧٣].

**(١٩) بَابُ أَكْلِ الْمُحْدَثِ وَإِنْ لَمْ يَتَوَضَّأْ**

١٧٠ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأُتِيَ بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ، فَقَالَ: «أُرِيدُ أَنْ أُصَلِّيَ فَأَتَوَضَّأُ؟!». [أخرجه مسلم: ٣٧٤].

*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### 4- THE BOOK OF MENSES

#### ٤ - كتاب الحيض

(1) CHAPTER. Regarding the Words of Allâh: "They ask you concerning menstruation"

(١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ﴾... الآية

171. Anas bin Mâlik رضي الله عنه narrated : When a woman menstruated, the Jews did not dine with her, nor did they cohabit with her. So the Companions of the Prophet ﷺ asked him about menstruation and Allâh revealed: "They ask you concerning menstruation. Say: that is harmful (thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them until they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you. Truly, Allâh loves those who repent to Him and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers, etc.)." (2:222) The Messenger of Allâh ﷺ said: "Do everything except intercourse." The Jews heard of that and said: "This man does not want to leave anything we do, without opposing us in it."

Usaid bin Hudair and 'Abbâd bin Bishr came and said: "O Messenger of Allâh: The Jews say such and such. Shall we have intercourses with our wives during menses?" The face of the Messenger of Allâh changed and we thought that he was angry with them, but when they went out, a gift of milk was sent to the Messenger of Allâh ﷺ. He (the Prophet ﷺ) called them and gave them a drink, whereby they knew that he was not angry with them.

١٧١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ؛ لَمْ يُؤَاكِلُوهَا، وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ النَّبِيِّ ﷺ النَّبِيَّ ﷺ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾... إِلَىٰ آخِرِ الْآيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اضْئَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ». فَلَبَّغَ ذَلِكَ الْيَهُودَ، فَقَالُوا: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَّعَ مِن أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ.

فَجَاءَ أُسَيْدُ بْنُ الْحَضِرِ وَعَبَّادُ بْنُ بَشِيرٍ، فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنَّ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا، فَاسْتَقْبَلْتُهُمَا هَدِيَّةً مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا، فَعَرَفَا أَنَّ لَمْ يَجِدْ عَلَيْهِمَا. [أَخْرَجَهُ مُسْلِمٌ: ٣٠٢].

**(2) CHAPTER. How a woman should take a bath after menstruation and Janâbah**

172. 'Aishah رضي الله عنها narrated: Asma' رضي الله عنها asked the Prophet ﷺ about the bath which is taken after menstruation. He said: "Everyone amongst you should use water and (the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously until it reaches the roots of the hair. Then she should pour water on herself. Afterwards she should take a piece of cotton scented with perfume and cleanse herself with it." Asma' رضي الله عنها said: "How do I clean myself with that?" Upon this he (the Messenger of Allâh ﷺ) said: "*Subhân Allâh!* Cleanse yourself with it." 'Aishah رضي الله عنها said (in a lower tone), "Clean the trace of blood."

Then she asked him about bathing after *Janâbah*. He said: "She should take water and wash herself well (or: complete the *Wudu'*) and then (pour water) on her head and rub it until it reaches the roots of the hair (of her) head and then pour water on herself." 'Aishah رضي الله عنها said: "How good are the women of *Ansâr*. Shyness does not prevent them from learning the *Deen* (religion)."

**(3) CHAPTER. The giving of veil or garment (to anyone) by a menstruating woman**

173. Abu Hurairah رضي الله عنه narrated: While the Messenger of Allâh ﷺ was in the mosque, he said: "O 'Aishah, pass me my garment." She said: "I am menstruating." He said: "Your menstruation is not in your

**(٢) بَابُ صِفَةِ غُسْلِ الْمَرْأَةِ مِنَ الْحَيْضَةِ وَالْجَنَابَةِ**

١٧٢ - عَنْ عَائِشَةَ؛ أَنَّ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا، فَتَطَهَّرُ، وَتُحْسِنُ الطُّهُورَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ ذَلْكَاً شَدِيداً حَتَّى تَبْلُغَ شَوُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً، فَتَطَهَّرُ بِهَا». فَقَالَتْ أَسْمَاءُ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللَّهِ! تَطَهَّرِينَ بِهَا». فَقَالَتْ عَائِشَةُ (كَأَنَّهَا تُخْفِي ذَلِكَ): تَتَبَّعِينَ أَثَرَ الدَّمِّ.

وَسَأَلَتْهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً، فَتَطَهَّرُ، فَتُحْسِنُ الطُّهُورَ (أَوْ: تُبْلِغُ الطُّهُورَ)، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ، حَتَّى تَبْلُغَ شَوُونَ رَأْسِهَا، ثُمَّ تُقِضُ عَلَيْهَا الْمَاءَ».

فَقَالَتْ عَائِشَةُ: نَعَمْ النِّسَاءُ نِسَاءَ الْأَنْصَارِ، لَمْ يَكُنْ لِيَمْنَعَهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٤ وَمُسْلِمٌ: ٣٣٢].

**(٣) بَابُ مُنَاوَلَةِ الْحَائِضِ الْخُمْرَةَ وَالنَّوْبِ**

١٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَقَالَ: «يَا عَائِشَةُ! نَاوِلِينِي النَّوْبَ». فَقَالَتْ: إِنِّي حَائِضٌ.

hand.” Then she passed him the garment .

**(4) CHAPTER. A menstruating woman washing and combing a man's head**

174. 'Aishah رضي الله عنها narrated: (When I was in *I'tikâf*) I entered the house for a need, and while passing by, I inquired about the health of a sick (in the family). And the Messenger of Allâh ﷺ (when he was in *I'tikâf*) used to put out his head through the curtain towards me, while he himself being in the mosque, and I used to comb his hair, and he did not enter the house except for a need during his *I'tikâf*.

**(5) CHAPTER. To rest in the lap of the menstruating wife and to recite Qur'ân**

175. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ used to lean on my lap while I was menstruating, and recite the Qur'ân.

**(6) CHAPTER. Sleeping with a menstruating wife in (one) quilt**

176. Umm Salamah رضي الله عنها narrated: While I was lying with the Messenger of Allâh ﷺ in bed, I menstruated, so I slipped away and I took my clothes (which I wore) in menses. Upon this the Messenger of Allâh ﷺ asked: “Have you menstruated?” I said: “Yes.” He called me, and I laid down with him in the bed cover. And she further said that she and the Messenger of Allâh ﷺ used to take bath from the same vessel after *Janâbah*.

فَقَالَ: «إِنْ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ». فَنَاقَلْتُهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٩٩].

**(٤) بَابُ تَرْجِيلِ الْحَائِضِ وَغَسْلِهَا رَأْسَ الرَّجُلِ**

١٧٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: إِنْ كُنْتُ لِأَدْخُلَ الْبَيْتَ لِلْحَاجَةِ، وَالْمَرِيضُ فِيهِ، فَمَا أَسْأَلُ عَنْهُ؛ إِلَّا وَأَنَا مَارَّةٌ. وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْخُلُ عَلَيَّ رَأْسُهُ وَهُوَ فِي الْمَسْجِدِ، فَأَرْجُلُهُ. وَكَانَ لَا يَدْخُلُ الْبَيْتَ؛ إِلَّا لِحَاجَةٍ؛ إِذَا كَانَ مُعْتَكِفًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٢٨ وَمُسْلِمٌ: ٢٩٧].

**(٥) بَابُ الْإِتْكَاءِ فِي حَجْرِ الْحَائِضِ وَالْقِرَاءَةِ**

١٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَكَبَّرُ فِي حَجْرِي، وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٩٧ وَمُسْلِمٌ: ٣٠١].

**(٦) بَابُ النَّوْمِ مَعَ الْحَائِضِ فِي لِحَافٍ**

١٧٦ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: بَيْنَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخِمِيلَةِ؛ إِذْ حَضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حَضَّتِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتَ؟». قُلْتُ: نَعَمْ. فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ. قَالَتْ: وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ

في الإناء الواحد من الجنابة. [أخرجه البخاري: ٢٩٨ ومسلم: ٢٩٦].

**(7) CHAPTER. Fondling a menstruating wife above the *Izâr***

177. 'Aishah رضي الله عنها narrated: When one of us was menstruating, the Messenger of Allâh ﷺ would ask her to put on an *Izâr*, and he would fondle her skin to skin. She said: "And who of you can control his desires like the Messenger of Allâh ﷺ did."

**(٧) بَابُ مُبَاشَرَةِ الْحَائِضِ فَوْقَ الْإِزَارِ**

١٧٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا؛ أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيْكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ. [أخرجه البخاري: ٣٠٢ ومسلم: ٢٩٣].

**(8) CHAPTER. Drinking water with a menstruating wife from the same utensil**

178. 'Aishah رضي الله عنها narrated: I would drink while I was menstruating, then I would give it (the vessel) to the Prophet ﷺ and he would put his mouth where mine had been, and drink. And I would eat meat from a bone when I was menstruating, then give it to the Prophet ﷺ and he would put his mouth where mine had been.

**(٨) بَابُ الشَّرْبِ مَعَ الْحَائِضِ مِنْ إِنَاءٍ وَاحِدٍ**

١٧٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرَقَ وَأَنَا حَائِضٌ، ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ. [أخرجه مسلم: ٣٠٠].

**(9) CHAPTER. The bathing and prayer of a *Mustahâdah* (woman with a prolonged blood flow)**

179. 'Aishah رضي الله عنها narrated: Umm Habibah bint Jahsh رضي الله عنها asked the Messenger of Allâh ﷺ: "I am a woman whose blood keeps flowing (after the menstrual period)." He said: "That is only from vein, so take a bath and pray." So she used to take a bath for every prayer. Laith bin Sa'd said: Ibn Shihâb made no mention that the Messenger of Allâh ﷺ ordered her to take a bath for every

**(٩) بَابُ فِي الْمُسْتَحَاضَةِ وَغُسْلِهَا وَصَلَاتِهَا**

١٧٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي أُسْتَحَاضُ؟ فَقَالَ: «إِنَّمَا ذَلِكَ عَرَقٌ؛ فَاغْتَسِلِي ثُمَّ صَلِّيْ». فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ. قَالَ اللَّيْثُ بْنُ سَعْدٍ: وَلَمْ



prayer, but she did it of her own accord.

يَذْكُرُ ابْنُ شَهَابٍ أَنَّ رَسُولَ اللَّهِ ﷺ  
أَمَرَ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ رَضِيَ اللَّهُ  
عنها أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ،  
وَلِكُلِّ شَيْءٍ فَعَلْتُهُ هِيَ. [أَخْرَجَهُ  
البخاري: ٣٢٧ ومسلم: ٣٣٤].

**(10) CHAPTER. The menstruating woman is commanded to make up for the fasts and would not make up for the prayers**

180. Mu'adhah said: I asked 'Āishah رضي الله عنها "Why a menstruating woman makes up for the missing days of fasting, but not for the missing prayers?" She said: "Are you a Haruriyah?" I said: "I am not a Haruriyah, but I am asking." She said: "We passed through this (period of menstruation), and we were ordered to make up for the missed out days of fasts, but not the missed out prayers."

**(١٠) بَابُ الْحَائِضِ لَا تَقْضِي الصَّلَاةَ، وَتَقْضِي الصَّوْمَ**

١٨٠ - عن معاذة؛ قالت: سألت عائشة رضي الله عنها؛ فقلت: ما بال الحائض تقضي الصوم ولا تقضي الصلاة؟ فقالت: أحروريّة أنت؟ قلت: لست بحروريّة، ولكنّي أسأل. قالت: كان يُصيّبنا ذلك، فنؤمّر بقضاء الصوم ولا نؤمّر بقضاء الصلاة. [أَخْرَجَهُ البخاري: ٣٢١ ومسلم: ٣٣٥].

**(11) CHAPTER. Five are the acts according to Fitrah**

181. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "Five practices are from *Fitrah*: Circumcision, shaving off pubic hair, clipping the nails, plucking the hair of armpits and trimming mustaches."

**(١١) بَابُ خَمْسٍ مِنَ الْفِطْرَةِ**

١٨١ - عن أبي هريرة رضي الله عنه، عن النبي ﷺ؛ قال: «الْفِطْرَةُ خَمْسٌ (أَوْ خَمْسٌ مِنَ الْفِطْرَةِ): الْخِتَانُ، وَالِاسْتِحْدَادُ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَنْفُ الْإِبِطِ، وَقَصُّ الشَّارِبِ». [أَخْرَجَهُ البخاري: ٥٨٨٩ ومسلم: ٢٥٧].

**(12) CHAPTER. Ten are the acts according to Fitrah**

182. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "Ten are from

١٨٢ - عن عائشة رضي الله عنها؛ قالت: قال رسول الله ﷺ:

the *Fitrah*: trimming the moustaches, growing the beard, using the *Siwâk*, snuffing up water in the nose, cutting nails, washing the finger joints, plucking the hair under the armpits, shaving off pubic hair and cleaning one's private parts with water."

The narrator said: I have forgotten the tenth, but it may be rinsing the mouth.

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِغْفَاءُ اللَّحْيَةِ، وَالسَّوَاكِ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَشْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ».

قَالَ زَكَرِيَّا: قَالَ مَصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ؛ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةُ.

زَادَ قُتَيْبَةُ: قَالَ وَكَيْعٌ: انْتِقَاصُ الْمَاءِ؛ يَغْنِي: الْاسْتِنْجَاءَ. [أَخْرَجَهُ

مسلم: ٢٦١].

#### (13) CHAPTER. Passing the *Siwâk* to the older one

#### (١٣) بَابُ مُنَاوَلَةِ الْأَكْبَرِ السَّوَاكَ

183. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "I saw in a dream that I was using *Siwâk*. Two men grasped me, one of them was elder than the other. I handed the *Siwâk* to the younger man. It was told: 'The elder first.' So I gave it to the elder."

١٨٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السَّوَاكَ الْأَضْعَفَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ! فَدَفَعْتُهُ إِلَى الْأَكْبَرِ». [أَخْرَجَهُ الْبُخَارِيُّ:

٢٤٦ ومسلم: ٢٢٧١ / ٣٠٠٣].

#### (14) CHAPTER. Trim mustaches and grow the beard

#### (١٤) بَابُ أَخْفَا الشَّوَارِبِ وَأَغْفُوا اللَّحْيَ

184. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Differ from the pagans, trim the mustache and grow the beard."

١٨٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ: أَخْفُوا الشَّوَارِبَ، وَأَوْفُوا اللَّحْيَ». [أَخْرَجَهُ

الْبُخَارِيُّ: ٥٨٩٢ ومسلم: ٢٥٩].

185. Anas bin Mâlik رضي الله عنه narrated: A time limit has been prescribed for us for

١٨٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: وَقَّتْ لَنَا فِي: قَصِّ

trimming the mustaches, cutting the nails, plucking hair under the armpits, and shaving off pubic hair, that we should not neglect for more than forty nights.

الشَّارِبِ، وَتَقْلِيمِ الْأَظْفَارِ، وَتَنْفِ  
الْإِبْطِ، وَحَلَقِ الْعَانَةِ: أَنْ لَا تَتْرَكَ  
أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً. [أخرجه مسلم:  
٢٥٨].

(15) CHAPTER. Washing off urine in the mosque

(١٥) بَابُ غَسْلِ الْبَوْلِ مِنَ الْمَسْجِدِ

186. Anas bin Mâlik رضي الله عنه narrated: While we were in a mosque with Messenger of Allâh ﷺ, a bedouin came and began to urinate in the mosque. The Companions of the Messenger of Allâh ﷺ said: "Stop, stop;" but the Messenger of Allâh ﷺ said: "Don't interrupt him; leave him alone." They let him, and when he finished urinating, the Messenger of Allâh ﷺ called him and said to him: "These mosques are not places for urinating and filth, but are only for the remembrance of Allâh, praying and the recitation of the Qur'ân," or as the Messenger of Allâh ﷺ said something like that. He said that the Prophet ﷺ ordered a man who brought a bucket of water and poured it over.

١٨٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا نَحْنُ فِي  
الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ؛ إِذْ جَاءَ  
أَعْرَابِيٌّ، فَقَامَ يَبُولُ فِي الْمَسْجِدِ،  
فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ!  
مَهْ! قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا  
تُزْرِمُوهُ! دَعُوهُ!». فَتَرَكُوهُ حَتَّى بَالَ،  
ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ، فَقَالَ لَهُ:  
«إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لَشَيْءٍ  
مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ، وَإِنَّمَا هِيَ  
لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ  
الْقُرْآنِ». أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.  
قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ  
مِنْ مَاءٍ، فَشَنَّهُ عَلَيْهِ. [أخرجه البخاري:  
٦٠٢٤ ومسلم: ٢٨٥].

(16) CHAPTER. Sprinkling water on a garment soiled with the urine of a baby boy

(١٦) بَابُ نَضْحِ بَوْلِ الصَّبِيِّ مِنَ الثَّوْبِ

187. Umm Qais bint Mihsan رضي الله عنها narrated that she came to the Messenger of Allâh ﷺ with her son who was not yet weaned. 'Ubaidullâh said: She informed me that her son urinated in the lap of the Messenger ﷺ who asked for water and sprinkled it over his garment (but) he did not wash it.

١٨٧ - عَنْ أُمِّ قَيْسِ بِنْتِ مُحْصَنِ  
رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ  
ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ  
الطَّعَامَ. قَالَ عُبَيْدُ اللَّهِ: أَخْبَرْتَنِي أَنَّ  
ابْنَهَا ذَاكَ بَالَ فِي حَجْرِ رَسُولِ اللَّهِ  
ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ،

فَنَضَحَهُ عَلَى تَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسَلًا.

[أخرجه مسلم: ٢٨٧].

#### (17) CHAPTER. Washing off semen

188. 'Abdullâh bin Shihâb Al-Khaulânî رضي الله عنه said: I stayed in the house of 'Âishah رضي الله عنها as a guest, and had a wet dream, so (in the morning) I dipped (my garment) in water. A maidservant of 'Âishah رضي الله عنها saw me and she informed her. 'Âishah رضي الله عنها sent me a message and said: "What made you do that with your garment?" I said that I saw in a dream what a sleeper sees. She said: "Did you find (any trace of the fluid) on your clothes?" I said: "No." She said: "Had you find anything, you should have washed it. I used to scratch dry semen off the garment of the Messenger of Allâh ﷺ with my nail."

#### (١٧) بَابُ غَسْلِ الْمَنِيِّ مِنَ التَّوْبِ

١٨٨ - عن عبد الله بن شهاب الخولاني؛ قال: كنت نازلاً على عائشة رضي الله عنها، فاحتلمت في توبّي، فغمستهما في الماء، فرأنتني جارية لعائشة رضي الله عنها، فأخبرتنيها؛ فبعثت إليّ عائشة، فقالت: ما حملك على ما صنعت بتوبّيك؟ قال: قلت: رأيت ما يرى التائم في منامه. قالت: هل رأيت فيهما شيئاً؟ قلت: لا. قالت: فلو رأيت شيئاً؛ غسلته؛ لقد رأيتني وإني لأحكه من توب رسول الله ﷺ يابساً بظفري. [أخرجه البخاري: ٢٢٣ ومسلم: ٢٩٠].

#### (18) CHAPTER. Washing off blood of menses

189. Asma bint Abu Bakr رضي الله عنها narrated that a woman came to the Prophet ﷺ and said: "What should one do if menstrual blood soils her garment?" He (the Prophet ﷺ) replied: "Let her scrape it, then rub it with water, then pour water over it and then she may perform prayer wearing it."

#### (١٨) بَابُ غَسْلِ دَمِ الْحَيْضَةِ مِنَ التَّوْبِ

١٨٩ - عن أسماء بنت أبي بكر رضي الله عنهما؛ قالت: جاءت امرأة إلى النبي ﷺ فقالت: إحدانا يصيب توبها من دم الحيضة؛ كيف تصنع به؟ قال: «تحتّه، ثم تقرأه بالماء، ثم تنضحه، ثم تصلّي فيه». [أخرجه البخاري: ٢٢٧ ومسلم: ٢٩١].

In the Name of Allāh,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 5- THE BOOK OF AS-SALĀT (THE PRAYER)

## ٥ - كِتَابُ الصَّلَاةِ

### (1) CHAPTER. How the *Adhân* was started

### (١) بَابُ بَدْءِ الْأَذَانِ

190. ‘Abdullāh bin ‘Umar رضي الله عنهما said: When the Muslims came to Al-Madinah, they used to gather and wait for the prayer time, but there was no one to summon them. One day they discussed the matter, and some of them said: “Use a bell like the Christians,” and some of them said: “Use horn like Jews.” ‘Umar رضي الله عنه said: “Why do you not send a man to summon people to prayer?” The Messenger of Allāh ﷺ said: “O Bilāl, get up and call the *Adhân* for prayer.”

١٩٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ: فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ: قَرْنَا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَوْ لَا تَبْعَتُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ! قُمْ فَادِّ بِالصَّلَاةِ». [أخرجه البخاري: ٦٠٤ ومسلم: ٣٧٧].

### (2) CHAPTER. The wording of *Adhân*

### (٢) بَابُ صِفَةِ الْأَذَانِ

191. Abu Mahdhurah رضي الله عنه narrated that the Prophet ﷺ taught him this *Adhân*: “Allāh is the Greatest, Allāh is the Greatest; I testify that there is no true God but Allāh, I testify that there is no true God but Allāh; I testify that Muhammad is the Messenger of Allāh, I testify that Muhammad is the Messenger of Allāh;” and it should be again repeated: “I testify that there is no true God but Allāh, I testify that there is no true God but Allāh;” (twice) “I testify that Muhammad is the Messenger of Allāh;” (twice) “Come to the prayer;” (twice). “Come to success;” (twice). Ishāq (i.e., bin Ibrāhim) added: “Allāh is the Greatest, Allāh is the Greatest; there is no true God but Allāh.”

١٩١ - عَنْ أَبِي مَحْذُورَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ عَلَّمَهُ هَذَا الْأَذَانَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ يَعُودُ فَيَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (مَرَّتَيْنِ)، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (مَرَّتَيْنِ)، حَيَّ عَلَى الصَّلَاةِ (مَرَّتَيْنِ)، حَيَّ عَلَى الْفَلَاحِ (مَرَّتَيْنِ)».

زَادَ إِسْحَاقُ (يَعْنِي: ابْنَ إِبْرَاهِيمَ):  
«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».  
[أَخْرَجَهُ مُسْلِمٌ: ٣٧٩].

**(3) CHAPTER. Pronouncing the *Adhân* twice and *Iqâmah* once**

192. Anas رضي الله عنه narrated: "Bilâl was ordered to pronounce the wording of *Adhân* twice (in doubles) and of *Iqâmah* once (in singles) only." Yahya added in his narration from Ibn 'Ulayyah: "I mentioned that to Ayyub and he said, 'Except *Iqâmah* (i.e., *Qad Qâmatîs-Salât* which should be said twice)'."

١٩٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛  
قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ  
وَيُوتِرَ الْإِقَامَةَ.

زَادَ يَحْيَى فِي حَدِيثِهِ عَنِ ابْنِ  
عُلَيَّةَ: فَحَدَّثْتُ بِهِ أَيُّوبَ، فَقَالَ: إِلَّا  
الْإِقَامَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٧ وَمُسْلِمٌ:  
٣٧٨].

**(4) CHAPTER. Appointing *Mu'adhdhin***

193. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ had two *Mu'adhdhin*, Bilâl and 'Abdullâh bin Umm Maktum, who (latter) became blind.

**(٤) بَابُ اتِّخَاذِ مُؤَدِّثَيْنِ**

١٩٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا؛ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ  
مُؤَدِّثَانِ: بِلَالٌ، وَابْنُ أُمِّ مَكْتُومٍ  
الْأَعْمَى. [أَخْرَجَهُ مُسْلِمٌ: ٣٨٠].

**(5) CHAPTER. Appointing a blind *Mu'adhdhin***

194. 'Āishah رضي الله عنها narrated that Ibn Umm Maktum used to call *Adhân* for the Messenger of Allâh ﷺ and he was blind.

**(٥) بَابُ اتِّخَاذِ الْمُؤَدِّثِ أَعْمَى**

١٩٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا؛ قَالَتْ: كَانَ ابْنُ أُمِّ مَكْتُومٍ  
يُؤَدِّثُ لِرَسُولِ اللَّهِ ﷺ وَهُوَ أَعْمَى.  
[أَخْرَجَهُ مُسْلِمٌ: ٣٨١].

**(6) CHAPTER. The excellence of *Adhân***

195. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ used to attack the enemy at dawn. He would listen to the *Adhân*; so if he heard it, he stopped, otherwise he charged. Once on hearing a man say: "Allâh is the Greatest, Allâh is the Greatest," the Messenger of Allâh ﷺ

**(٦) بَابُ فَضْلِ الْأَذَانِ**

١٩٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ  
يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ  
الْأَذَانَ، فَإِنْ سَمِعَ أَذَانًا؛ أَمْسَكَ،  
وِلَا أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: اللَّهُ

remarked: "He is following *Al-Fitrah* (Islam)." Then hearing him say: "I testify that there is no true God but Allâh, there is no true God but Allâh," the Messenger of Allâh ﷺ said: "You have come out of Fire (of Hell)." They looked and found that he was a shepherd.

196. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "When the *Adhân* is pronounced, Satan takes to his heels and passes wind to avoid hearing the *Adhân*. When the *Adhân* is over, he comes back, and again takes to his heels when the *Iqâmah* is pronounced and after its completion, he returns to whisper into the heart of a person (to distract his attention from his prayer) and makes him remember things which he does not recall before until man forgets how many *Rak'ah* he prayed."

#### (7) CHAPTER. The merits of *Mu'adhdhineen*

197. 'Isa bin Talhah said: I was with Mu'âwiyah bin Abu Sufyân رضي الله عنهما when the *Mu'adhdhin* came in and called for prayer. Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'The *Mu'adhdhin* will have the longest necks on the Day of Resurrection.'"

#### (8) CHAPTER. Repeating the *Mu'adhdhin's* words

198. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله

أكبر الله أكبر، فقال رسول الله ﷺ: «على الفطرة». ثم قال: أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله. فقال رسول الله ﷺ: «خَرَجْتَ مِنَ النَّارِ». فَنَظَرُوا؛ فَإِذَا هُوَ رَاعِي مِعْزَى. [أخرجه مسلم: ٣٨٢].

١٩٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ؛ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطًا، حَتَّى لَا يَسْمَعَ التَّأَذِينَ، فَإِذَا قُضِيَ التَّأَذِينَ؛ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ؛ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثَوُّبُ؛ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ الْمَرءِ وَنَفْسِهِ؛ يَقُولُ لَهُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا؛ لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّى يَظَلَّ الرَّجُلُ مَا يَذَرِي كَمُ صَلًى». [أخرجه البخاري: ٦٠٨ ومسلم: ٣٨٩].

#### (٧) بَابُ فَضْلِ الْمُؤَذِّنِينَ

١٩٧ - عَنْ عِيسَى بْنِ طَلْحَةَ؛ قَالَ: كُنْتُ عِنْدَ معاويةَ ابْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلَاةِ، فَقَالَ معاويةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَغْنَاقًا يَوْمَ الْقِيَامَةِ». [أخرجه مسلم: ٣٨٧].

#### (٨) بَابُ الْقَوْلِ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

١٩٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ

narrated that he heard the Prophet ﷺ say: "When you hear the *Mu'adhdhin*, repeat what he says, then supplicate for me, for he who supplicates for me once, Allāh will return to him ten times. Then ask Allāh to grant me the *Wasilah*, which is a rank in *Jannah* to be due to a single slave among the slaves of Allāh, and I hope it will be me. He who asks Allāh to grant me the *Wasilah*, my *Shafâ'ah* becomes due to him."

العاصِ رضي الله عنهما؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ؛ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ؛ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً؛ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ؛ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ، لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ؛ فَمَنْ سَأَلَ اللَّهَ لِي الْوَسِيلَةَ؛ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ». [أخرجه مسلم: 384].

#### (9) CHAPTER. The merits of those who repeat what the *Mu'adhdhin* says

#### (٩) بَابُ فَضْلِ مَنْ قَالَ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ

199. 'Umar bin Khattâb رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When the *Mu'adhdhin* says: 'Allāh is the Greatest, Allāh is the Greatest,' and you say: 'Allāh is the Greatest, Allāh is the Greatest,' and when he says: 'I testify that there is no true God but Allāh,' you say: 'I testify that there is no true God but Allāh,' and when he says: 'I testify that Muhammad is the Messenger of Allāh,' and you say: 'I testify that Muhammad is the Messenger of Allāh,' and when he says: 'Come to prayer,' and you say: 'There is no change of conditions nor power except by Allāh,' and when he says: 'Come to salvation,' and you say: 'There is no change of conditions nor power except by Allāh,' and when he says: 'Allāh is the Greatest, Allāh is the Greatest,' and you say: 'Allāh is the Greatest, Allāh is the Greatest,' and when he says: 'There is no true God but Allāh,' and you say from your heart: 'There is no true God but Allāh,' you will enter *Jannah*."

١٩٩ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؛ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ؛ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ؛ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ؛ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؛ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؛ مِنْ قَلْبِهِ؛ دَخَلَ الْجَنَّةَ». [أخرجه مسلم: 385].

200. Sa'd bin Abu Waqqâs رضي الله عنه

٢٠٠ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ



narrated that the Messenger of Allâh ﷺ said: "He who says on hearing the *Mu'adhdhin*: 'I testify that there is no true God but Allâh Alone, Who has no partner, and that Muhammad is His slave and His Messenger, (and that) I am satisfied with Allâh as my *Rubb* (Lord), and with Muhammad as a Messenger, and with Islam as a *Deen* (religion),' his sins would be forgiven."

#### (10) CHAPTER. The prescription of *As-Salât* (the prayer)

201. Anas bin Mâlik رضي الله عنه narrated: We were forbidden to ask the Messenger of Allâh ﷺ (without the genuine need). Therefore, we liked it when an intelligent person from the dwellers of the desert came and asked him while we listened. A man from the dwellers of the desert came (to the Prophet ﷺ) and said: "O Muhammad, your messenger came to us and told us your claim that Allâh had sent you (as a Prophet). He ﷺ said: "He told the truth." He asked: "Who created the heaven?" He ﷺ replied: "Allâh." He asked: "Who created the earth?" He ﷺ replied: "Allâh." He asked: "Who raised these mountains and who created in them whatever is created?" He ﷺ replied: "Allâh." Upon this he remarked: "By Him Who created the heaven and created the earth and raised mountains, has Allâh sent you?" He ﷺ said: "Yes." He said: "Your messenger also claimed that five *Salât* (prayers) during the day and the night are obligatory on us." He ﷺ said: "He told you the truth." He said: "By Him Who sent you, is it Allâh Who ordered you this?" He ﷺ said: "Yes." He said: "Your messenger claimed that *Zakât* is obligatory on our wealth." He ﷺ said: "He told the truth." He said: "By Him Who sent you, is it Allâh

رضي الله عنه، عن رسول الله ﷺ؛ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا؛ غُفِرَ لَهُ ذَنْبُهُ». [أخرجه مسلم: 386].

#### (١٠) بَابُ فَرَضِ الصَّلَاةِ

٢٠١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نُهِنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ، فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ! أَنَا رَسُولُكَ، فَرَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللَّهُ». قَالَ: فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ؟ قَالَ: «اللَّهُ». قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ؛ اللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَرَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا؟ قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ؛ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَرَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا؟ قَالَ: «صَدَقَ».

Who ordered you this?" He ﷺ said: "Yes." He said: "Your messenger claimed that it is obligatory on us to fast every year during the month of Ramadān." He ﷺ said: "He told the truth." He said: "By Him Who has sent you, is it Allāh Who ordered you this?" He ﷺ said: "Yes." He said: "Your messenger also claimed that *Hajj* (pilgrimage) to the House (of Ka'bah) is made obligatory on him who can afford the journey." He ﷺ said: "Yes." The narrator said that the bedouin set off (at the conclusion of this answer), saying: "By Him Who sent you with the Truth, I would neither add to them nor diminish anything of them." Upon this, the Prophet ﷺ remarked: "If he is truthful, he will enter *Jannah*."

#### (11) CHAPTER. The prayer was prescribed two *Rak'ah* each

202. 'Āishah رضي الله عنها narrated: "When the prayers were first enjoined, it was two *Rak'ah* each. Then this format is approved for travellers and to be performed complete by residents."

Az-Zuhri said: I asked 'Urwah: "What made 'Āishah pray the full prayers (in journey)." He replied, "She interpreted the matter herself as 'Uthmān did."

#### (12) CHAPTER. Five prayers expiate the sins in between

203. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Five prayers and from one Friday prayer to (the next) Friday prayer expiate the sins committed between them as long as major sins are avoided."

And in other narration: "The fasting

قَالَ: فَبِالَّذِي أَرْسَلَكَ؛ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا؟ قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ؛ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا؟ قَالَ: «صَدَقَ». ثُمَّ وَلَّى؛ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ لَا أَزِيدُ عَلَيْهِمْ وَلَا أَنْقُصُ مِنْهُمْ. فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ؛ لَيَدْخُلَنَّ الْجَنَّةَ». [أخرجه مسلم: ١٢].

#### (١١) بَابُ فَرَضِ الصَّلَاةِ رَكْعَتَيْنِ رَكْعَتَيْنِ

٢٠٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ، وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: مَا بِأُ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ. [أخرجه البخاري: ١٠٩٠ ومسلم: ٦٨٥].

#### (١٢) بَابُ الصَّلَوَاتِ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهُنَّ

٢٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ؛ كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكِبَايِرُ». [أخرجه مسلم: ٢٣٣].

during one Ramadân to the next Ramadân expiate the sins between their intervals, provided major sins are avoided.”

**(13) CHAPTER. Neglecting *Salât* is an act of infidelity**

204. Jâbir رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ as saying: “The leaving of *Salât* (the prayer) is (the difference) between man and *Shirk* (polytheism) and *Kufr* (disbelief).”

**(14) CHAPTER. The times of *As-Salât* (the prayer)**

205. ‘Abdullâh bin ‘Amr bin Al-‘Âs رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The time of *Zuhr* (the noon prayer) is when the sun passes the meridian and a man’s shadow is equal to his height, (and it lasts) as long as the time for ‘*Asr* (the afternoon prayer) has not come. The time for ‘*Asr* is as long as the sun has not become pale; the time of *Maghrib* (the evening prayer) is as long as the twilight has not disappeared, the time of ‘*Ishâ*’ (the night prayer) is up to the middle of the night, and the time of *Fajr* (the morning prayer) is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, stop praying, for it rises between two horns of Satan (the devil).”

206. Abu Musa Al-Ash‘ari رضي الله عنه narrated: A person came to the Messenger of Allâh ﷺ inquiring about the times of prayers. He gave him no reply (because he wanted to explain him the times by practically observing these prayers). He ordered Bilâl to call the *Iqâmah* for *Fajr* when it was hard for

وفي رواية: «وَرَمَضَانُ إِلَى رَمَضَانَ مُكْفَرَاتُ مَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكَبَائِرَ».

**(١٣) بَابُ تَرْكِ الصَّلَاةِ كُفْرٌ**

٢٠٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ». [أخرجه مسلم: ٨٢].

**(١٤) بَابُ جَامِعِ الْمَوَاقِيتِ**

٢٠٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ؛ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ؛ مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ؛ فَأَمْسِكْ عَنِ الصَّلَاةِ؛ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ». [أخرجه مسلم: ٦١٢].

٢٠٦ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ، فَلَمْ يَزِدْ عَلَيْهِ شَيْئًا. قَالَ: فَأَمَرَ بِإِلَالَا، فَأَقَامَ الْفَجَرَ

people to recognise one another. He then commanded him to call the *Iqamah* for *Zuhr* when the sun had passed the meridian, and one would say that it was midday but the Prophet ﷺ knew better than them. He then again commanded him to call *Iqamah* for the '*Asr*' when the sun was high. He then commanded him to call the *Iqamah* for *Maghrib* when the sun had sunk. He then commanded him to call the *Iqamah* for '*Ishâ*' when the twilight had disappeared. He then delayed the *Fajr* on the next day (so much so) that after returning from it one would say that the sun had risen or it was about to rise. He then delayed the *Zuhr* until it was near the time of '*Asr*'. He then delayed the '*Asr*' until one after returning from it would say that the sun had become red. He then delayed the *Maghrib* until the twilight was about to disappear. He then delayed the '*Ishâ*' until it was one-third of the night. He then called the inquirer in the morning and said: "The time for prayers is between these two times (of each *Salât*)."

حِينَ انشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ، فَأَقَامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ: قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ، ثُمَّ أَمَرَهُ، فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ، فَأَقَامَ بِالْمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ، فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ. ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْغَدِ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا وَالْقَائِلُ يَقُولُ: قَدْ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ. ثُمَّ أَصْبَحَ، فَدَعَا السَّائِلَ، فَقَالَ: «الْوَقْتُ بَيْنَ هَٰذَيْنِ». [أَخْرَجَهُ مُسْلِمٌ: ٦١٤].

#### (15) CHAPTER. Performing *Fajr* prayer at its earliest time

207. Muhammad bin 'Amr said: When Hajjāj came to Al-Madinah, we asked Jābir bin 'Abdullāh رضي الله عنه about the timings of prayer as observed by the Prophet ﷺ. He said: "The Messenger of Allāh ﷺ used to pray the *Zuhr* in the midday heat; the '*Asr*' when the sun was bright; the *Maghrib* when the sun had completely set; and as for the '*Ishâ*', he sometimes delayed and sometimes (observed it) at earlier time. When he found

#### (١٥) بَابُ التَّغْلِيسِ فِي صَلَاةِ الصُّبْحِ

٢٠٧ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو؛ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَوِيَّةً، وَالْمَغْرِبَ إِذَا وَجِبَتْ، وَالْعِشَاءَ أحيانًا يُؤَخِّرُهَا وَأحيانًا يُعَجِّلُ، كَانَ إِذَا

them (his Companions) assembled (at earlier hours) he (prayed) early, and when he saw them coming late, he delayed the (prayer), and the *Fajr* the Prophet ﷺ observed at its earliest time.”

**(16) CHAPTER. Being particular on performing the morning and 'Asr prayers**

**208.** Abu Bakr bin 'Umārah bin Ruwaibah on the authority of his father that the Messenger of Allāh ﷺ said: “Whoever performs prayer before the sunrise and before sunset (i.e., *Fajr* & *'Asr* prayers) will not enter the Fire of (Hell).” A man from Basrah (sitting) beside him said: “Did you hear it from the Messenger of Allāh ﷺ?” He said: “Yes.” The man said: “And I bear witness that I did hear from the Messenger of Allāh ﷺ; my ears heard it, and my heart retained it.”

**209.** Abu Musa Al-Ash'ari رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “He who performs two cool prayers (*'Asr* and *Fajr*) will enter *Jannah*.”

**(17) CHAPTER. Prohibition of performing prayer while the sun is rising or setting**

**210.** 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ did not leave performing two *Rak'ah* after *'Asr* prayer. (The narrator said) she also said that the Messenger of Allāh ﷺ said: “Do not

رَأَهُمْ قَدْ اجْتَمَعُوا؛ عَجَلٌ، وَإِذَا رَأَهُمْ قَدْ أَبْطَأُوا؛ أَخَّرَ، وَالصُّبْحَ (كَانُوا، أَوْ قَالَ:) كَانَ النَّبِيُّ ﷺ يُصَلِّيَهَا بَعَلْسٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٠ وَمُسْلِمٌ: ٦٤٦.]

**(١٦) بَابُ الْمُحَافَظَةِ عَلَى صَلَاةِ الصُّبْحِ وَالْعَصْرِ**

**٢٠٨ -** عَنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا (يَعْنِي: الْفَجْرَ وَالْعَصْرَ)». فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؛ سَمِعْتُهُ أُذْنَايَ، وَوَعَاهُ قَلْبِي. [أَخْرَجَهُ مُسْلِمٌ: ٦٣٤.]

**٢٠٩ -** عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ؛ دَخَلَ الْجَنَّةَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٤ وَمُسْلِمٌ: ٦٣٥.]

**(١٧) بَابُ النَّهْيِ عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا**

**٢١٠ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَدْعُ رَسُولُ اللَّهِ ﷺ الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ. قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

perform prayer at the time of sunrise and sunset.”

**(18) CHAPTER. The Zuhr prayer at the earlier time**

211. Khabbâb رضي الله عنه narrated: We came to the Messenger of Allâh ﷺ and complained to him about (offering prayer on) the extreme heat of the ground (or sand), but he paid no heed to us. Zuhair said: I asked Abu Ishâq, “Whether it was about the *Zuhr* prayer?” He said, “Yes.” I again asked, “Whether it was in its earlier hour?” He said, “Yes.”

**(19) CHAPTER. Praying when it becomes cooler**

212. Abu Dhar رضي الله عنه narrated: The *Mu'adhdhin* of the Messenger of Allâh ﷺ called the *Adhân* for the *Zuhr*. Upon this the Prophet ﷺ said: “Let it cool down, let it cool down (or he said: Wait, wait),” he then said, “The severity of heat is from the exhalation of Hell. When the heat is severe, delay the prayer until it becomes cooler.” Abu Dhar said: (We waited) until one could see the shadow of the hillocks.

**(20) CHAPTER. (Performing) the 'Asr prayer in earlier time**

213. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ used to perform 'Asr prayer at a time when the sun was still high. One would go to Al-Awâli and he would reach it when the sun was still high.

تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَتَصَلُّوا عِنْدَ ذَلِكَ. [أخرجه مسلم: ٨٣٣].

**(١٨) بَابُ صَلَاةِ الظُّهْرِ أَوَّلَ الْوَقْتِ**

٢١١ - عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ، فَشَكَّوْنَا إِلَيْهِ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا. قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَفِي الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ. [أخرجه مسلم: ٦١٩].

**(١٩) بَابُ الْإِبْرَادِ بِالصَّلَاةِ فِي شِدَّةِ الْحَرِّ**

٢١٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَذَّنَ مُؤَدِّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدْ أَبْرِدْ» (أَوْ قَالَ: أَنْظِرْ أَنْظِرْ!). وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ؛ فَإِذَا اشْتَدَّ الْحَرُّ؛ فَأَبْرِدُوا عَنِ الصَّلَاةِ». قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فِيءَ التَّلْوْلِ. [أخرجه البخاري: ٥٣٥ ومسلم: ٦١٦].

**(٢٠) بَابُ أَوَّلَ وَقْتِ صَلَاةِ الْعَصْرِ**

٢١٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيْثُ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ. [أخرجه البخاري: ٥٥٠ ومسلم: ٦٢١].

214. 'Alâ' bin Abdur-Rahmân said that he went to the house of Anas bin Mâlik رضي الله عنه in Basrah after performing the *Zuhr*. His house was by the side of the mosque. When we visited him, he said: "Have you performed the '*Asr*'?" We said to him: "It is just few minutes before that we finished the *Zuhr*." He said: "Pray the '*Asr*.'" So we stood up and performed our prayer. And when we finished, he said: "I have heard the Messenger of Allâh ﷺ saying: 'This is how the hypocrite's prayer is: he sits and watches the sun, when it is between the two horns of Satan, he performs four *Rak'ât* quickly during which he remembers Allâh only little.'"

(21) CHAPTER. Performing '*Asr* prayer regularly, prohibition of praying after it

215. Abu Basrah Al-Ghifârî رضي الله عنه narrated: The Messenger of Allâh ﷺ led us in '*Asr* prayer at Mukhammas. He said: "This prayer ('*Asr*') was offered to those who were before you, but they lost it. So whoever performs it regularly, he would get its reward twice. And there is no prayer after it ('*Asr*') until the *Shâhid* rises." [And *Al-Shâhid* means the star.]

(22) CHAPTER. Stern warning against missing the '*Asr* prayer

216. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Whoever misses the '*Asr* prayer (intentionally) is as though he has lost

٢١٤ - عن العلاء بن عبد الرحمن؛ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ؛ قَالَ: أَصَلَيْتُمُ الْعَصْرَ؟ فَقُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ. فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ: يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ؛ قَامَ فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

[أخرجه مسلم: ٦٢٢].

(٢١) بَابُ الْمُحَافَظَةِ عَلَى الْعَصْرِ وَالنَّهْيِ عَنِ الصَّلَاةِ بَعْدَهَا

٢١٥ - عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ، فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَضَيَّعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا؛ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ».

[والشاهد النجم] [أخرجه مسلم: ٨٣٠].

(٢٢) بَابُ التَّشْدِيدِ فِي الَّذِي تَقْوَتُهُ صَلَاةُ الْعَصْرِ

٢١٦ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَقْوَتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا

his family and property.”

وَتَرَّ أَهْلُهُ وَمَالُهُ. [أخرجه البخاري:

٥٥٢ ومسلم: ٦٢٦].

**(23) CHAPTER. Regarding the middle prayer**

**(٢٣) بَابُ مَا جَاءَ فِي الصَّلَاةِ**

الْوُسْطَى

217. ‘Abdullâh bin Mas‘ud رضي الله عنه narrated: The polytheists detained the Messenger of Allâh ﷺ from the ‘Asr until the sun became red or yellow. Upon this, the Messenger of Allâh ﷺ said: “They have kept us busy to perform the middle prayer, the ‘Asr prayer. May Allâh fill their bellies and their graves with fire (or he said: May Allâh stuff their bellies and graves with fire).”

٢١٧ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى احْمَرَّتِ الشَّمْسُ أَوْ اصْفَرَّتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا» (أَوْ قَالَ: خَشَا اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا). [أخرجه البخاري:

٢٩٣١ ومسلم: ٦٢٨].

**(24) CHAPTER. Prohibition of performing prayer after ‘Asr and after Dawn prayers**

**(٢٤) بَابُ النَّهْيِ عَنِ الصَّلَاةِ بَعْدَ**

الْعَصْرِ وَبَعْدَ الصُّبْحِ

218. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade performing Salât (prayers) after the ‘Asr prayer until the sun sets, and performing Salât after Fajr prayer until the sun rises.

٢١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ. [أخرجه مسلم:

٨٢٥].

**(25) CHAPTER. There are three times during which neither prayer should be performed nor a dead be buried**

**(٢٥) بَابُ ثَلَاثِ سَاعَاتٍ لَا يُصَلَّى**

فِيهِنَّ وَلَا يُقْبَرُ

219. ‘Ulaiy bin Rabah said: I heard ‘Uqbah bin ‘Âmir Al-Juhni رضي الله عنه say: “There are three times during which the Messenger of Allâh ﷺ forbade us to pray, or to bury our dead: When the sun begins to rise until it becomes high, when the sun is at its height at midday until it passes meridian, and

٢١٩ - عَنْ عَلِيِّ بْنِ رَبَاحٍ؛ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نُقْبَرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ



when the sun draws near setting until it sets.”

**(26) CHAPTER. Performing two Rak'ah after 'Asr prayer**

220. Abu Salamah said that he asked 'Aishah رضي الله عنها about the two prostrations (i.e., Rak'ah) which the Messenger of Allāh ﷺ used to pray after the 'Asr. She said: "He performed them before the 'Asr prayer, but when he was hindered to do so, or he forgot them, then he performed them after the 'Asr and then he was regular on performing them. (It was his habit) that when he (the Prophet ﷺ) performed any prayer, he then continued doing it." Ismā'il bin Ja'far said: "It implies that he always did that."

**(27) CHAPTER. To perform missed 'Asr prayer after the sunset**

221. Jābir bin 'Abdullāh رضي الله عنهما narrated: 'Umar bin Al-Khattāb رضي الله عنه swore at the pagans of the Quraish on the day of (the battle of) Khandaq. (He came to the Prophet ﷺ) and said: "O Messenger of Allāh! by Allāh, I could not perform the 'Asr prayer until sunset." Upon this, the Messenger of Allāh ﷺ said: "By Allāh I, too, have not prayed it." So we went to Buthān (a valley). The Messenger of Allāh ﷺ performed Wudu' and so did we, and then the Messenger of Allāh ﷺ performed the 'Asr prayer after the sun had set, and then offered the Maghrib after it.

الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمَ الظَّهْرِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَصَيِّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ. [أخرجه مسلم: ٨٣١].

**(٢٦) بَابُ فِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ**

٢٢٠ - عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ، ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا، أَوْ نَسِيَهُمَا، فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ أَتْبَعَهُمَا، وَكَانَ إِذَا صَلَّى صَلَاةً أَتْبَعَهَا.

قَالَ إِسْمَاعِيلُ بْنُ جَعْفَرٍ: تَعْنِي دَاوَمَ عَلَيْهَا. [أخرجه البخاري: ٥٩٠ ومسلم: ٨٣٥].

**(٢٧) بَابُ قَضَاءِ صَلَاةِ الْعَصْرِ بَعْدَ الْغُرُوبِ**

٢٢١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْخَنْدَقِ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ؛ مَا كِدْتُ أَنْ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ؛ إِنْ صَلَّيْتُهُمَا». فَزَلْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ، وَتَوَضَّأْنَا، فَصَلَّى رَسُولُ اللَّهِ ﷺ

الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [أخرجه البخاري: ٥٩٦ ومسلم: ٦٣١].

**(28) CHAPTER. Performing two Rak'ah (Nafl) Maghrib prayer after sunset**

222. Mukhtâr bin Fulful said: I asked Anas bin Mâlik رضي الله عنه about the Nafl (voluntary prayer) after the 'Asr prayer, he replied: "Umar used to hit the hands for performing prayer after the 'Asr prayer and we used to perform two Rak'ah after sunset before the Maghrib during the time of the Messenger of Allâh ﷺ." I said to him: "Did the Messenger of Allâh ﷺ perform them?" He said: "He saw us performing them, but he neither commanded nor forbade us to do so."

**(٢٨) بَابٌ فِي الرَّكَعَتَيْنِ قَبْلَ الْمَغْرِبِ بَعْدَ الْغُرُوبِ**

٢٢٢ - عَنْ مُخْتَارِ بْنِ فُلْفُلٍ؛ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يُضْرِبُ الْأَيْدِيَ عَلَى صَلَاةٍ بَعْدَ الْعَصْرِ، وَكُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ صَلَاةِ الْمَغْرِبِ. فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ ﷺ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا. [أخرجه مسلم: ٨٣٦].

**(29) CHAPTER. The time of Maghrib prayer becomes due when sunsets**

223. Salamah bin Al-Akwa' رضي الله عنه narrated: The Messenger of Allâh ﷺ used to perform the Maghrib prayer when the sun sets and disappears in the veil (of night).

**(٢٩) بَابٌ وَقْتُ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ**

٢٢٣ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ. [أخرجه البخاري: ٥٦١ ومسلم: ٦٣٦].

**(30) CHAPTER. The time of 'Ishâ' prayer and delaying it**

224. 'Aishah رضي الله عنها narrated: The Prophet ﷺ one night delayed performing the 'Ishâ' prayer until a great part of night passed and people in the mosque had gone to sleep. He then came out and performed prayer and said: "This is the proper time for it; were it not for making it difficult for my Ummah."

**(٣٠) بَابٌ وَقْتُ صَلَاةِ الْعِشَاءِ وَتَأْخِيرُهَا**

٢٢٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: أَغْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ، ثُمَّ خَرَجَ، فَصَلَّى، فَقَالَ: «إِنَّهُ لَوْفُئُهَا، لَوْلَا أَنْ أَشُقَّ

على أُمَّتِي». [أخرجه البخاري: ٥٦٦  
ومسلم: ٦٣٨].

**(31) CHAPTER. The name of the 'Ishâ' prayer**

**(٣١) بَابُ فِي اسْمِ صَلَاةِ الْعِشَاءِ**

**225.** 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Let not the bedouins make you change the name of your prayer 'Al-'Ishâ'. Verily, the name of this prayer is in the Book of Allâh 'Al-'Ishâ' and it (its time) starts when the she-camels are milked."

**٢٢٥ -** عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءِ؛ فَإِنَّهَا فِي كِتَابِ اللَّهِ الْعِشَاءُ، وَإِنَّهَا تُغْتَمُّ بِحِلَابِ الْإِبِلِ». [أخرجه مسلم: ٦٤٤].

**(32) CHAPTER. Prohibition of delaying the prayer after its prescribed time**

**(٣٢) بَابُ النَّهْيِ عَنْ تَأْخِيرِ الصَّلَاةِ عَنْ وَقْتِهَا**

**226.** Abu Dhar رضي الله عنه narrated: The Messenger of Allâh ﷺ said to me, "What would you do when you are under the rulers who delay the *Salât* (prayer) beyond its prescribed time, or they would make prayer a dead thing as far as its proper time is concerned?" I said, "What do you command me?" He said, "Perform prayer at its proper time, then catch it while they are performing it and join them, it would be a voluntary prayer for you."

**٢٢٦ -** عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا (أَوْ: يُمَيِّتُونَ الصَّلَاةَ عَنْ وَقْتِهَا)». قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلَاةَ لَوْ قَتَلَتْهَا؛ فَإِنْ أَذْرَكْتَهَا مَعَهُمْ فَصَلِّ؛ فَإِنَّهَا لَكَ نَافِلَةٌ». [أخرجه مسلم: ٦٤٨].

**(33) CHAPTER. The best deed is to perform *Salât* (prayer) at its proper time**

**(٣٣) بَابُ أَفْضَلِ الْعَمَلِ الصَّلَاةَ لَوْ قَتَلَتْهَا**

**227.** 'Abdullâh bin Mas'ud رضي الله عنه narrated: I asked the Messenger of Allâh ﷺ, "Which deed is best?" He replied, "Performing prayer at its due time." I asked, "What is next?" He replied, "Being dutiful to parents." I again asked, "What is next?" He replied, "Fighting in *Jihâd* in the Cause of Allâh." Then I stopped asking him

**٢٢٧ -** عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لَوْ قَتَلَتْهَا». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي

for more because I did not want to overburden him.

**(34) CHAPTER. He who catches *Rak'ah* of a prayer, he catches the prayer**

228. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "Whoever catches one *Rak'ah* of a prayer, catches that prayer."

**(35) CHAPTER. He who sleeps in a prayer should perform it when he remembers**

229. Abu Qatādah رضي الله عنه narrated: The Messenger of Allāh ﷺ addressed us and said: "You would travel tomorrow in the evening and the night, and if Allāh wills, you will come in the morning to a place of water." So people travelled (self-absorbed) without paying heed to one another.

Abu Qatādah رضي الله عنه said: The Messenger of Allāh ﷺ was travelling until it was midnight, and I was by his side. The Messenger of Allāh ﷺ began to doze and leaned (to one side) of his camel. I came to him and I lent him support without awaking him until he sat straight on his camel. He went on travelling until most of the night was over, and (he again) leaned (to one side) of his camel. I supported him without awakening him until he sat straight on his saddle, and then he travelled until it was near dawn. He (again) leaned which was more than before and he was about to fall down. So I came to him and supported him and he lifted his head and said: "Who is this?" I said: "It is Abu Qatādah." He (the Prophet ﷺ again) said: "Since how long have you

سَبِيلِ اللَّهِ". فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلَّا إِرْعَاءَ عَلَيْهِ. [أخرجه البخاري: ٥٢٧ ومسلم: ٨٥].

**(٣٤) بَابٌ مَن أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ**

٢٢٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ؛ فَقَدْ أَذْرَكَ الصَّلَاةَ». [أخرجه البخاري: ٥٨٠ ومسلم: ٦٠١].

**(٣٥) بَابٌ مَن نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا**

٢٢٩ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ إِنْ شَاءَ اللَّهُ غَدًا». فَاَنْطَلَقَ النَّاسُ لَا يُلَوِّي أَحَدٌ عَلَى أَحَدٍ.

قَالَ أَبُو قَتَادَةَ: فَبَيْنَمَا رَسُولُ اللَّهِ ﷺ يَسِيرُ، حَتَّى ابْهَارَ اللَّيْلُ، وَأَنَا إِلَى جَنْبِهِ؛ قَالَ: فَتَعَسَّ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ، فَأَتَيْتُهُ، فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ.

قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ؛ مَالَ عَنْ رَاحِلَتِهِ. قَالَ: فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ.

قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ

been doing this to me?" I said: "I have been with you since the whole night." He said: "May Allāh protect you, as you have protected His Prophet," and again said: "Do you think people do not see us?" And again said: "Do you see anyone?" I said: "Here is a rider." I again said: "Here is another rider," until we gathered together and were seven riders. The Messenger of Allāh ﷺ pulled to the side of the highway, and lay down and said: "Make sure we do not miss our prayer." The Messenger of Allāh ﷺ was the first to wake up and the sun-rays were on his back. He (Abu Qatādah رضى الله عنه) said: We got up startled. He (the Messenger of Allāh ﷺ) said: "Ride on." "So we rode on until the sun had risen. He then dismounted and called for water which I had with me. There was a little water in it. He performed *Wudu'* from that water using less water than he usually used, and some water was left. He said to Abu Qatādah: "Keep your water container, for it will be of importance." Then Bilāl called *Adhān* for prayer and the Messenger of Allāh ﷺ performed two *Rak'ah* and then performed the morning prayer as performed every day. The Messenger of Allāh ﷺ rode on and we rode along him. Some of us whispered to the others saying: "What would be the expiation for missing our prayer?" Upon this the Messenger of Allāh ﷺ said: "Do you not have an example in me for you? There is no negligence in sleep. Negligence is on the part of a person who does not pray until the time for the next prayer becomes due. So he who sleeps in (or forgets) let him perform it as soon as he remembers; and the next day, let him perform his prayers on time." He (the Messenger of Allāh ﷺ) said: "What do you think people have done (at this hour)? They in the morning missed their Prophet and then Abu Bakr and 'Umar bin Khattāb (رضي الله

آخِرِ السَّحَرِ؛ مَا لَمْ يَمِلَّةَ هِيَ أَشَدُّ مِنَ الْمِيلَتَيْنِ الْأُولَتَيْنِ، حَتَّى كَادَ يَنْجَلُ، فَأَتَيْتُهُ، فَدَعَمْتُهُ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «مَنْ هَذَا؟». فَقُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرَكَ مِنِّي؟». قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّ».

ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟». ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟». قُلْتُ: هَذَا رَاكِبٌ. ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ. حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةً رُكْبًا؛ قَالَ: فَمَالَ رَسُولُ اللَّهِ ﷺ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَرَعَيْنِ، ثُمَّ قَالَ: «ارْكَبُوا». فَارْكَبْنَا، فَمَسَرْنَا، حَتَّى ارْتَفَعَتِ الشَّمْسُ؛ نَزَلَ، ثُمَّ دَعَا بِمِضَاءٍ كَانَتْ مَعِيَ فِيهَا شَيْءٌ مِنَ الْمَاءِ. قَالَ: فَتَوَضَّأَ مِنْهَا وَضُوءًا دُونَ وَضُوءٍ. قَالَ: وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِضْأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ». ثُمَّ أَدَنَّ بِلَالَ بِالصَّلَاةِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ، ثُمَّ صَلَّى الْغَدَاةَ، فَصَنَعَ كَمَا كَانَ يَصْنَعُ كُلَّ يَوْمٍ.

قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ، وَارْكَبْنَا مَعَهُ، قَالَ: فَجَعَلَ بَعْضُنَا

told them that the Messenger of Allāh ﷺ must be behind you, he would not leave you behind (him), but the people said: 'The Messenger of Allāh ﷺ is ahead of you.' So if they obey Abu Bakr and 'Umar bin Khattāb, they would be guided." So we proceeded on until we met the people when part of the day had gone and it became hot. They said: "O Messenger of Allāh! we are dying of thirst." He said: "There is no destruction for you." And then said: "Bring that small cup of mine," and he then asked for the water container to be brought to him. The Messenger of Allāh ﷺ began to pour water (in that small cup) and Abu Qatādah gave them to drink. And when people saw that there was (a little) water in the jug, they fell upon it. Upon this the Messenger of Allāh ﷺ said: "Behave well; the water (is enough) for all of you." Then they began to receive (their share of) water with calmness (without showing any anxiety) and the Messenger of Allāh ﷺ began to fill (the cup), and I began to serve them until no one was left except me and the Messenger of Allāh ﷺ. He then filled (the cup) with water and said to me: "Drink it." I said: "O Messenger of Allāh, I would not drink until you drink." Upon this he said: "The server of people is the last of them to drink." So I drank and the Messenger of Allāh ﷺ also drank and the people came to the place of water quite happy and satiated.

'Abdullāh bin Rabah رضي الله عنه said: "I am going to narrate this *Hadith* in the great mosque." 'Imrān bin Husain said: "See, what you are going to say, for I was one of the riders on that night?" I said: "So you know better this *Hadith*." He said: "Who are you?" I said: "I am one of the *Ansār*." Upon this he said: "You narrate, for you know your *Hadith* better." I, therefore, narrated it to the people. 'Imrān said: "I

يَهْمِسُ إِلَى بَعْضٍ: مَا كَفَّارَةُ مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَّا لَكُمْ فِي أُسْوَةٍ؟!». ثُمَّ قَالَ: «أَمَّا إِنَّهُ لَيْسَ فِي التَّوَمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْآخَرَى، فَمَنْ فَعَلَ ذَلِكَ؛ فَلْيُصَلِّهَا حِينَ يَنْتَبِهَ لَهَا، فَإِذَا كَانَ مِنَ الْغَدِ، فَلْيُصَلِّهَا عِنْدَ وَقْفِهَا».

ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟». قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ، فَفَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا: رَسُولُ اللَّهِ ﷺ بَعْدَكُمْ، لَمْ يَكُنْ لِيُخْلَفْكُمْ. وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَ أَيْدِيكُمْ. فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ؛ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحِمَى كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ! هَلَكْنَا، عَطِشْنَا. فَقَالَ: «لَا هُلْكَ عَلَيْكُمْ».

ثُمَّ قَالَ: «أَطْلِقُوا لِي عُمْرِي». وَدَعَا بِالْمِيضَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْبُ، وَأَبُو قَتَادَةَ يَسْقِيهِمْ، فَلَمْ يَعُدْ أَنْ رَأَى النَّاسُ مَا فِي الْمِيضَاةِ، تَكَابَوْا عَلَيْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْسِنُوا الْمَلَأَ، كُلُّكُمْ سَيَرَوْي».

قَالَ: فَفَعَلُوا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْبُ وَأَسْقِيهِمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ. قَالَ: ثُمَّ صَبَّ

was also present that night, but I do not know anyone else remembered it as you did.”

رسولُ الله، فقالَ لي: «اشْرَبْ». فقلتُ: لا أَشْرَبُ حَتَّى تَشْرَبَ يا رسولَ الله. قال: «إِنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا». قال: فَشَرِبْتُ، وَشَرَبَ رسولُ الله ﷺ. قال: فَأَتَى النَّاسُ الْمَاءَ جَامِعِينَ رِوَاءً.

قال: فقالَ عبدُ الله بنُ رباح: إني لأَحَدُ النَّاسِ هَذَا الْحَدِيثُ فِي مَسْجِدِ الْجَامِعِ؛ إِذْ قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: انْظُرْ أَيُّهَا الْفَتَى كَيْفَ تُحَدِّثُ؛ فَإِنِّي أَحَدُ الرُّكْبِ تِلْكَ اللَّيْلَةَ. قال: قلتُ: فَأَنْتَ أَعْلَمُ بِالْحَدِيثِ. فقالَ: مِمَّنْ أَنْتَ؟ قلتُ: مِنَ الْأَنْصَارِ. قالَ: حَدِّثْ؛ فَأَنْتُمْ أَعْلَمُ بِحَدِيثِكُمْ. قالَ: فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ، وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ. [أخرجه مسلم: ٦٨١].

### (36) CHAPTER. To perform *Salāt* (prayer) in a single garment

### (٣٦) بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ

230. Abu Hurairah رضي الله عنه narrated: A man asked the Messenger of Allāh ﷺ about performing prayer in a single garment. He said: “Has every one of you got two garments?”

٢٣٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَّلِكُلْكُمْ ثَوْبَانِ». [أخرجه البخاري: ٣٥٨ ومسلم: ٥١٥].

231. ‘Umar bin Abu Salamah رضي الله عنهما said: I saw Allāh’s Messenger ﷺ in the house of Umm Salamah performing prayer, wrapped in a single garment around his

٢٣١ - عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا

body with its ends crossed round his shoulders.

**(37) CHAPTER. The *Salât* in a cloth which has designs or markings**

232. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ performed prayer wearing a garment having designs on it. (During the prayer), he looked at it. So when he finished the prayer, he said: "Take this *Khamisah* of mine to Abu Jahm bin Hudhaifah and get me his *Anbijāniyah* (a woolen garment without marks) as it (the *Khamisah*) has distracted my attention from prayer."

**(38) CHAPTER. To perform prayer on the straw mat**

233. Ishâq bin 'Abdullâh bin Abu Talhah reported that Anas bin Mâlik رضي الله عنه narrated: "My grand-mother Mulaikah invited the Messenger of Allâh ﷺ for a meal which she prepared. He ate from it and said, 'Get up! I will lead you in prayer'." Anas bin Mâlik رضي الله عنه added, "I took our straw mat, washed it with water as it had become dark because of long use, and the Messenger of Allâh ﷺ stood on it. The orphan and I lined up behind him and the old lady (Mulaikah) stood behind us. The Messenger of Allâh ﷺ led us in prayer and performed two *Rak'ah* and left."

**(39) CHAPTER. Praying while wearing sandals**

به في بيت أم سلمة، واضعاً طرفيه على عاتقيه. [أخرجه البخاري: ٣٥٦ ومسلم: ٥١٧].

**(٣٧) بَابُ الصَّلَاةِ فِي الثَّوْبِ الْمُعَلَّمِ**

٢٣٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلَامٍ، فَنَظَرَ إِلَى عَلِمِهَا، فَلَمَّا قَضَى صَلَاتَهُ؛ قَالَ: «اذْهَبُوا بِهِذِهِ الْخَمِيصَةِ إِلَى أَبِي جَهْمِ بْنِ حُدَيْفَةَ، وَأَتُونِي بِأَنْبِجَانِيَّةٍ، فَإِنَّهَا أَلْهَنَتْنِي آتِفًا عَنْ صَلَاتِي». [أخرجه البخاري: ٣٧٣ ومسلم: ٥١٦].

**(٣٨) بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ**

٢٣٣ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِبُطْعَامٍ صَنَعْتُهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّيْ لَكُمْ». قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طَوْلٍ مَا لَيْسَ، فَضَحَّيْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَّقْتُ أَنَا وَالْبَيْتُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ، ثُمَّ انْصَرَفَ. [أخرجه البخاري: ٣٨٠ ومسلم: ٦٥٨].

**(٣٩) بَابُ الصَّلَاةِ فِي التَّغْلِيْنِ**



234. Sa'îd bin Yazid said: I asked Anas bin Mâlik رضي الله عنه: "Did the Messenger of Allâh ﷺ perform prayer while wearing the sandals." He said: "Yes."

٢٣٤ - عن سعيد بن يزيد؛ قال: قلت لأنس بن مالك رضي الله عنه: أكان رسول الله ﷺ يُصلي في الثعلين؟ قال: نعم. [أخرجه البخاري: ٣٨٦ ومسلم: ٥٥٥].

## MOSQUES

### (40) CHAPTER. The first mosque built on the earth

235. Abu Dhar رضي الله عنه said: I asked: "O Messenger of Allâh! Which mosque was built first on the earth?" He said: "Al-Masjid Al-Harâm (the Sacred Mosque at Makkah)." I said: "Then which next?" He said: "It was Al-Masjid Al-Aqsa." I said: "How long between them?" He said: "Forty years. And wherever the time of Salât becomes due, then pray for that would be your mosque."

### (٤٠) بَابُ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ

٢٣٥ - عن أبي ذر رضي الله عنه؛ قال: قلت: يا رسول الله! أيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قال: «الْمَسْجِدُ الْحَرَامُ». قلت: ثمَّ أيُّ؟ قال: «الْمَسْجِدُ الْأَقْصَى». قلت: كمَ بَيْنَهُمَا؟ قال: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَدْرَكَتْكَ الصَّلَاةُ؛ فَصَلِّ؛ فَهُوَ مَسْجِدٌ». [أخرجه البخاري: ٣٣٦٦ ومسلم: ٥٥٢٠].

### (41) CHAPTER. Building of the Prophet's Mosque

236. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ came to Al-Madinah and stayed in the upper part of Al-Madinah for fourteen nights with a tribe called Banu 'Amr bin 'Auf. He then sent for the chiefs of Banu An-Najjâr, and they came with swords around their necks. He said: It is as though I see the Messenger of Allâh ﷺ on his ride with Abu Bakr behind him and the chiefs of Banu An-Najjâr around him, until he dismounted in the courtyard of Abu

### (٤١) بَابُ ابْتِنَاءِ مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

٢٣٦ - عن أنس بن مالك رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَتَزَلَّ فِي غُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً. ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مِلَّةِ بَنِي النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ سُيُوفَهُمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى

Ayyub. He said: The Messenger of Allāh ﷺ used to pray wherever the time of prayer becomes due and he prayed in the fold of goats and sheep. He then ordered a mosque to be built. He sent for the chiefs of Banu An-Najjār, and they came (to him). He (the Prophet ﷺ) said to them: "O Banu An-Najjār, sell this (walled) piece of land of yours to me." They said: "No, by Allāh, we would not demand its price, but (reward) from Allāh." Anas said: There (in this land) were date-palm trees and graves of the polytheists, and ruins. The Messenger of Allāh ﷺ ordered that the trees be cut, and the graves dug out, and the ruins should be levelled. The trees (were thus) placed in rows towards the *Qiblah* (as a wall) and the stones were set on both side-walls of the door, and (while building the mosque) they chanted *Rajz* along with the Messenger of Allāh ﷺ: "O Allāh! there is no good but the good of the Hereafter. So help the *Ansār* and the *Muhājir*."

رَاحِلَتِهِ وَأَبُو بَكْرٍ رِذْفُهُ، وَمَلَأَ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ.

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أَمَرَ بِالْمَسْجِدِ. قَالَ: فَأَرْسَلَ إِلَى مِلَّةِ بَنِي النَّجَّارِ، فَجَاؤُوا، فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: لَا وَاللَّهِ؛ مَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّ وَجَلَّ.

قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ، وَقُبُورُ الْمُشْرِكِينَ، وَخَرِبٌ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ فَقُطِعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنُبِّشَتْ، وَبِالْخَرِبِ فَسُوِّيَتْ. قَالَ: فَصَفَّوْا النَّخْلَ قِبْلَةً، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً.

قَالَ فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ: اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ؛ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٨ وَمُسْلِمٌ: ٥٢٤].

#### (42) CHAPTER. The mosque which was founded on piety

237. Abu Salamah bin Abdur-Rahmân said: Abdur-Rahmân bin Abu Sa'îd Al-Khudri رضي الله عنهم happened to pass by me and I said to him: "What did you hear your father saying about the mosque which was founded on piety?" He said: My father said: "I went to the Messenger of Allāh ﷺ as he

#### (٤٢) بَابُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى

٢٣٧ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُمْ؛ قَالَ: قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ

was in the house of one of his wives, and said: 'O Messenger of Allāh! which of the two mosques is founded on *Taqwa* (piety)?' He took a handful of pebbles and threw them on the ground, and said: 'This is the very mosque of yours.' He said: "I bear witness that I heard your father making mention of it."

**(43) CHAPTER. The excellence of praying (in the Prophet's Mosque) in Al-Madinah and in Makkah**

238. Ibn 'Abbās رضي الله عنهما said: A woman fell ill and she said: "If Allāh cures me, I will certainly go and perform prayer in Bait-ul-Maqdis (in Jerusalem)." When she recovered, she made preparations to go (to that place). She came to Maimunah, the wife of Allāh's Prophet ﷺ, and after greeting her she informed her about it, where upon she said, "Stay here, and eat (the provision) which you have made, and pray in the mosque of the Messenger of Allāh ﷺ for I heard the Messenger of Allāh ﷺ say: 'One prayer in it is better than one thousand prayers performed in other mosques except the mosque of the Ka'bah.'"

**(44) CHAPTER. Going to Quba Mosque to pray there**

239. Ibn 'Umar رضي الله عنهما narrated: The Messenger of Allāh ﷺ used to go to Quba Mosque (both) riding or walking and perform two *Rak'ah* (there).

على التَّقْوَى؟ قَالَ: قَالَ أَبِي: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ، فَضَرَبَ بِهِ الْأَرْضَ، ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هَذَا». لِمَسْجِدِ الْمَدِينَةِ. قَالَ: فَقُلْتُ: أَشْهَدُ بِأَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ. [أخرجه مسلم: ١٣٩٨].

**(٤٣) بَابُ فَضْلِ الصَّلَاةِ فِي مَسْجِدِ الْمَدِينَةِ وَمَكَّةَ**

٢٣٨ - عن ابن عباس رضي الله عنهما؛ أَنَّ امْرَأَةً اشْتَكَتْ شَكْوَى، فَقَالَتْ: إِنَّ شِفَائِي بِاللَّهِ؛ لِأَخْرَجَنِّي، فَلَأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ، فَبَرَأَتْ، ثُمَّ تَجَهَّزَتْ تُرِيدُ الْخُرُوجَ، فَجَاءَتْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ تُسَلِّمُ عَلَيْهَا، فَأَخْبَرَتْهَا ذَلِكَ، فَقَالَتْ: اجْلِسِي؛ فَكُلِي مَا صَنَعْتُ، وَصَلِّي فِي مَسْجِدِ الرَّسُولِ ﷺ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا مَسْجِدَ الْكَعْبَةِ». [أخرجه مسلم: ١٣٩٦].

**(٤٤) بَابُ إِثْنَانِ مَسْجِدِ قُبَاءَ وَالصَّلَاةِ فِيهِ**

٢٣٩ - عن ابن عمر رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءَ رَاكِبًا أَوْ مَاشِيًا،

فِيصَلِّي فِيهِ رَكَعَتَيْنِ. [أخرجه البخاري:  
١١٩٤ ومسلم: ١٣٩٩].

**(45) CHAPTER. The merits of building a mosque for the sake of Allāh**

**(٤٥) بَابُ فَضْلِ مَنْ بَنَى لِلَّهِ مَسْجِدًا**

240. Mahmud bin Labid رضي الله عنه narrated that 'Uthmān bin 'Affān رضي الله عنه intended to build the mosque (Prophet's mosque), but people disliked the idea and preferred to keep it as is. He ('Uthmān) said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever builds a mosque for the sake of Allāh, Allāh will build for him in *Jannah* one like that.'"

٢٤٠ - عَنْ مُحَمَّدِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، فَأَحْبَبُوا أَنْ يَدَعَهُ عَلَى هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ؛ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ». [أخرجه البخاري:  
٤٥٠ ومسلم: ٥٣٣].

**(46) CHAPTER. The excellence of mosques**

**(٤٦) بَابُ فَضْلِ الْمَسَاجِدِ**

241. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "The most beloved places to Allāh are the mosques and the most hated places to Allāh are the market places."

٢٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا». [أخرجه مسلم: ٦٧١].

**(47) CHAPTER. Excellence of taking longer distance to mosques**

**(٤٧) بَابُ فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ**

242. Ubayy bin Ka'b رضي الله عنه said: There was a man among the *Ansār* whose house was situated at the farthest end of Al-Madinah, but he never missed a prayer with the Messenger of Allāh ﷺ. I felt pity for him and said to him, "O so-and-so! had you bought a donkey, it would have saved you from the burning sand and would have saved you from the insects of the earth." He said, "(Listen!) By Allāh, I do not like my house to be situated by the house of the Messenger of Allāh ﷺ." I felt bad about his words, and I came to the Prophet ﷺ and told him what he

٢٤٢ - عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ بَيْتُهُ أَقْصَى بَيْتِ فِي الْمَدِينَةِ، فَكَانَ لَا تُحْطِئُهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَتَوَجَّعْتُ لَهُ، فَقُلْتُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَمِيكَ مِنَ الرَّمْضَاءِ، وَيَمِيكَ مِنْ هَوَامِّ الْأَرْضِ. قَالَ: أَمْ وَاللَّهِ مَا أُحِبُّ أَنْ يَبْنِيَ مُطَنَّبٌ بَيْتِ رَسُولِ اللَّهِ ﷺ.

said. He called him and he said like that (which he mentioned to Ubayy bin Ka'b) but made a mention of this (also) that he wanted a reward for his steps. Upon this the Prophet ﷺ said to him: "You shall have the reward which you expect."

**(48) CHAPTER. Walking to perform prayers effaces sins and exalts the rank**

243. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "He who purifies himself in his house, and then he walks to one of the houses of Allāh for the sake of performing an obligatory prayer, one of his steps obliterates a sin and the second 'exalts his status."

**(49) CHAPTER. Going to the prayer with repose and avoiding going to it in haste**

244. Abu Qatādah رضي الله عنه narrated: While we were praying with the Messenger of Allāh ﷺ he heard noise of some people. After the prayer he said, "Why did you do that?" They replied, "We hurried for prayer." He said, "Do not do that. Come to prayer with calmness, and pray whatever you catch (with the people) and complete the rest which you have missed."

**(50) CHAPTER. Women go to mosques**

245. Zainab Ath-Thaqafiyah رضي الله عنها

قَالَ: فَحَمَلْتُ بِهِ حِمْلًا، حَتَّى أَتَيْتُ نَبِيَّ اللَّهِ ﷺ، فَأَخْبَرْتُهُ. قَالَ: فِدَاعُهُ، فَقَالَ لَهُ مِثْلُ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الْأَجْرَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ». [أخرجه مسلم: ٦٦٣].

**(٤٨) بَابُ الْمَشْيِ إِلَى الصَّلَاةِ تُمَحِّى بِهِ الْخَطَايَا وَتُرْفَعُ بِهِ الدَّرَجَاتُ**

٢٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ؛ كَانَتْ خُطْوَاتُهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً». [أخرجه مسلم: ٦٦٦].

**(٤٩) بَابُ إِيْتَانِ الصَّلَاةِ بِالسَّكِينَةِ وَتَرْكِ السَّعْيِ**

٢٤٤ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَسَمِعَ جَلْبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟». قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ؛ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ؛ فَصَلُّوا، وَمَا سَبَقَكُمْ؛ فَأَتِمُّوا». [أخرجه البخاري: ٦٣٥ ومسلم: ٦٠٣].

**(٥٠) بَابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ**

٢٤٥ - عَنْ زَيْنَبِ الثَّقَفِيَّةِ رَضِيَ

narrated: The Messenger of Allāh ﷺ said to us: "When one of you comes to the mosque, let her not wear perfume."

**(51) CHAPTER. Preventing women from going to mosques**

246. 'Amrah bint Abdur-Rahmân said: I heard 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, say: "If the Messenger of Allāh ﷺ had seen what new things women have introduced (in their way of life), he would have prevented them from going to mosque, as the women of Banu Israel were prevented." (The narrator) said: I asked 'Amrah: "Were the women of Banu Israel prevented from going to mosques?" She replied: "Yes."

**(52) CHAPTER. What to say upon entering a mosque**

247. Abu Humaid (or: Abu Usaid) رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When one of you enters a mosque, let him say: 'O Allāh! open for me the doors of Your mercy.' And when he steps out, let him say: 'O Allāh! I ask you of Your bounty.'"

**(53) CHAPTER. Performing two Rak'ah when one enters a mosque**

248. Abu Qatâdah رضي الله عنه narrated: I entered the mosque, when the Messenger of Allāh ﷺ was sitting with people, I sat down with them. The Messenger of Allāh ﷺ asked: "What prevented you from

الله عنها؛ قالت: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ؛ فَلَا تَمْسِ طِيْبًا». [أخرجه مسلم: ٤٤٣].

**(٥١) بَابُ مَنْعِ النِّسَاءِ الْخُرُوجِ**

٢٤٦ - عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: لَوْ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى مَا أَحْدَثَتِ النِّسَاءُ؛ لَمَنْعَهُنَّ الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. قَالَ: فَقُلْتُ لِعَمْرَةَ: أُنِسَاءُ بَنِي إِسْرَائِيلَ مُنِعْنَ مِنَ الْمَسْجِدِ؟ قَالَتْ: نَعَمْ. [أخرجه البخاري: ٨٦٩ ومسلم: ٤٤٥].

**(٥٢) بَابُ مَا يَقُولُ إِذَا دَخَلَ الْمَسْجِدَ**

٢٤٧ - عَنْ أَبِي حُمَيْدٍ (أَوْ: عَنْ أَبِي أُسَيْدٍ) رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ؛ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ؛ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ». [أخرجه مسلم: ٧١٣].

**(٥٣) بَابُ إِذَا دَخَلَ الْمَسْجِدَ؛ فَلْيَرْكَعْ رَكْعَتَيْنِ**

٢٤٨ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَانِي النَّاسِ. قَالَ: فَجَلَسْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

performing two *Rak'ah* before sitting down?"  
I said: "O Messenger of Allāh! I saw you sitting and people were sitting." He said: "When one of you enters the mosque, let him not sit before he performs two *Rak'ah*."

«مَا مَنَعَكَ أَنْ تَرْكَعَ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَأَيْتُكَ جَالِسًا وَالنَّاسُ مُجْلِسُونَ. قَالَ: «فَإِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ؛ فَلَا يَجْلِسُ حَتَّى يَرْكَعَ رَكْعَتَيْنِ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٤٤٤ وَمُسْلِمٌ: ٧١٤].

**(54) CHAPTER. Forbiddance of leaving the mosque after the *Adhân***

249. Abu Sha'tha' said: While we were sitting with Abu Hurairah رَضِيَ اللَّهُ عَنْهُ in the mosque, the *Mu'adhhdhin* called *Adhân*. A man stood up and walked out of the mosque. Abu Hurairah was looking at him until the man stepped out of the mosque. Abu Hurairah remarked upon this: "This (man) disobeyed Abul-Qâsim ﷺ."

**(٥٤) بَابُ النَّهْيِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ**

٢٤٩ - عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هَذَا؛ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٦٥٥].

**(55) CHAPTER. Expiation of spitting in a mosque**

250. Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said: "Spitting in a mosque is a sin and its expiation is to bury it."

**(٥٥) بَابُ كَفَّارَةِ الْبُرَاقِ فِي الْمَسْجِدِ**

٢٥٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٥ وَمُسْلِمٌ: ٥٥٢].

**(56) CHAPTER. It is unpraiseworthy to eat garlic before going to mosques**

251. Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا narrated that during the battle of Khaibar the Messenger of Allāh ﷺ said: "He who eats from this plant (i.e., garlic), let him not go to mosques."

**(٥٦) بَابُ كَرَاهِيَةِ أَكْلِ الثُّومِ وَإِنْيَانِ الْمَسَاجِدِ**

٢٥١ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ (يَعْنِي: الثُّومَ)؛ فَلَا يَأْتِئَنَّ الْمَسَاجِدَ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٨٥٣ وَمُسْلِمٌ: ٥٦١].

## (57) CHAPTER. He who eats onion, garlic or leeks should keep away from the mosque

252. Jābir bin ‘Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: “He who eats garlic or onion, should keep away from us, (or: keep away from our mosque) let him stay at his home.” (Jābir bin ‘Abdullāh in another narration said:) Once a big pot containing cooked vegetables was brought. On smelling unpleasant odor coming from it, the Prophet ﷺ asked, “What is in it?” He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to one of his Companions who were with him. When the Prophet ﷺ saw, he disliked to eat it, he said: “Eat. (I don’t eat) for I usually have private talk with those whom you don’t (i.e., the angels).”

## (58) CHAPTER. Taking out from the mosque someone from whom the odor of onion and garlic was sensed

253. Ma’dān bin Abu Talhah reported that ‘Umar bin Al-Khattāb رضي الله عنه delivered a Friday *Khutbah* in which he mentioned the Prophet ﷺ and Abu Bakr رضي الله عنه. He said: I saw in a dream that a cock pecked me thrice, and I perceive that my death is near. Some people have suggested me to appoint my successor. Allāh will not destroy His *Deen*, His caliphate, and that with which He sent His Prophet ﷺ. If death comes to me soon, the (issue of) caliphate (will be decided) by the consent of these six men with whom the Messenger of Allāh ﷺ was well-pleased until his death. I know that some people would blame me that I killed with these very hands of mine some persons who apparently professed (Islam). If they do this (blame me) they are the enemies of Allāh, and are

## (٥٧) بَابُ اغْتِرَالِ الْمَسْجِدِ مِنْ أَكْلِ الْبَصَلِ أَوْ الْكَرَّاثِ وَالثُّومِ

٢٥٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا؛ فَلْيَعْتَزِلْنَا (أَوْ: لِيَعْتَزِلْ مَسْجِدَنَا)، وَلْيَعْتَزِدْ فِي بَيْتِهِ». وَأَنَّهُ أُنْبِيَ بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ؟ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرَّبُوهَا»؛ إِلَى بَعْضِ أَصْحَابِهِ، فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا؛ قَالَ: «كُلْ، فَإِنِّي أَنَاجِي مَنْ لَا تَنَاجِي».

[أَخْرَجَهُ الْبَخَارِيُّ: ٢٥٢ وَمُسْلِمٌ: ٥٦٤].

## (٥٨) بَابُ إِخْرَاجِ مَنْ وَجِدَ مِنْهُ رِيحُ الْبَصَلِ وَالثُّومِ مِنَ الْمَسْجِدِ

٢٥٣ - عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَطَبَ يَوْمَ الْجُمُعَةِ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ:

إِنِّي رَأَيْتُ كَأَنَّ دِيكَأَ نَقَرَنِي ثَلَاثَ نَقَرَاتٍ، وَإِنِّي لَا أُرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيُضَيِّعْ دِينَهُ وَلَا خِلَافَتَهُ وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنَّ عَجَلَ بِي أَمْرٌ؛ فَالْخِلَافَةُ شُورَى بَيْنَ هَؤُلَاءِ السَّتَّةِ الَّذِينَ تُؤَفِّي رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ



infidels, they have gone astray. I do not leave after me anything which to my mind seems more important than *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). I never argued with the Messenger of Allâh ﷺ in a matter like the issue of *Kalâlah*, and nor was he more scolding me that he struck his fingers on my chest and said: "O 'Umar! are you not satisfied with the last *Ayah* of *Sûrat An-Nisa*?" And if I live longer, I would decide this (problem so clearly) that one who reads the Qur'ân, or one who does not read it, would be able to make (correct) decisions. He further said: "O Allâh! I hold You as a Witness against the governors of lands, that I sent them to the peoples of these lands to treat them with justice and to teach them their *Deen*, and the *Sunnah* of their Prophet ﷺ, distribute amongst them the spoils of war, and refer to me that which they find difficult to perform."

O people, you eat these two plants, onions and garlic, and I find them extremely repugnant, for I saw that when the Messenger of Allâh ﷺ smelt the odor of these two from someone in the mosque, he would order to taken to Al-Baqi'. So he who eats it, should kill (its odor) by cooking it well.

راضٍ.

وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعَنُونَ  
فِي هَذَا الْأَمْرِ، أَنَا ضَرَّيْتُهُمْ بِيَدِي  
هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ؛  
فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضَّلَالُ.

ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ  
عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ  
اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي  
الْكَلَالَةِ وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا  
أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِيهِ فِي  
صَدْرِي، فَقَالَ: « يَا عُمَرُ ! أَلَا  
تَكْفِيكَ آيَةُ الصِّيفِ الَّتِي فِي آخِرِ  
سُورَةِ النَّسَاءِ؟ ».

وَإِنِّي إِنْ أَعِشَ أَقْضِي فِيهَا بِقَضِيَّةٍ  
يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا  
يَقْرَأُ الْقُرْآنَ.

ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى  
أَمْرَاءِ الْأُمُصَارِ، وَإِنِّي إِنَّمَا بَعَثْتُهُمْ  
عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيَعْلَمُوا  
النَّاسَ دِينَهُمْ وَسُنَّةَ نَبِيِّهِمْ ﷺ،  
وَيَقْسِمُوا فِيهِمْ فَيُنْتَهُمَ، وَيَرْفَعُوا إِلَيَّ مَا  
أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ.

ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ  
شَجَرَتَيْنِ، لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ،  
هَذَا الْبَصَلُ وَالثُّومُ، لَقَدْ رَأَيْتُ رَسُولَ  
اللَّهِ ﷺ إِذَا وَجَدَ رَيْحَهُمَا مِنَ الرَّجُلِ  
فِي الْمَسْجِدِ؛ أَمَرَ بِهِ، فَأُخْرِجَ إِلَى  
الْبَقِيعِ، فَمَنْ أَكَلَهُمَا؛ فَلْيُؤْمِنْتُهُمَا  
طَبْخًا. [أخرجه مسلم: ٥٦٧].

**(59) CHAPTER. Prohibition of seeking lost items in mosques**

254. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "He who hears a man asking people in the mosque about his lost item, say to him: 'May Allāh never help you recover it.' Mosques are not built for this purpose."

**(60) CHAPTER. Prohibition of turning graves into mosques**

255. 'Āishah رضي الله عنها and 'Abdullāh bin 'Abbās رضي الله عنهما narrated: When the last moment of the life of the Messenger of Allāh ﷺ came, he covered his face with a sheet and when he felt hot and short of breath, he took it off his face and said: "May Allāh curse the Jews and Christians. They built the places of worship at the graves of their Prophets." He was warning (Muslims) against what they did.

**(61) CHAPTER. It is forbidden to build mosques on graves**

256. 'Āishah رضي الله عنها narrated: Umm Habibah and Umm Salamah رضي الله عنهما made a mention before the Messenger of Allāh ﷺ of a church they saw in Abyssinia, in which there were pictures. The Messenger of Allāh ﷺ said: "When a pious person among those people dies, they build a place of worship on his grave, and then decorate it with such pictures. They are the most evil of creatures in the Sight of Allāh, on the Day of Resurrection."

**(٥٩) بَابُ النَّهْيِ عَنْ أَنْ تُشَدَّ الصَّلَاةُ فِي الْمَسْجِدِ**

٢٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يَشُدُّ صَلَاةً فِي الْمَسْجِدِ؛ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ؛ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا». [أَخْرَجَهُ مُسْلِمٌ: ٥٦٨].

**(٦٠) بَابُ النَّهْيِ أَنْ تُتَّخَذَ الْقُبُورُ مَسَاجِدَ**

٢٥٥ - عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ؛ طَفِقَ يَطْرَحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ؛ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»؛ يُحَذِّرُ مِثْلَ مَا صَنَعُوا. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٥ وَ٤٣٦ وَمُسْلِمٌ: ٥٣١].

**(٦١) بَابُ النَّهْيِ عَنْ بِنَاءِ الْمَسَاجِدِ عَلَى الْقُبُورِ**

٢٥٦ - عَنْ عَائِشَةَ؛ أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرَتَا كَنِيسَةً رَأَيْتَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ؛ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ، أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ

الْقِيَامَةِ». [أَخْرَجَهُ الْبَخَارِيُّ: ٤٢٧]

وَمُسْلِمٌ: ٥٢٨.]

**(62) CHAPTER. The earth is made for me place of worship and means of purification**

**(٦٢) بَابُ جُعِلَتْ لِيَ الْأَرْضُ مَسْجِداً وَطَهوراً**

**257.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I have been given superiority over the other Prophets in six respects: I have been given *Jawâme' Al-Kalim* (i.e., shortest words which are comprehensive in meaning); I have been helped by terror (cast in the hearts of enemies); spoils have been made lawful for me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and the line of the Prophets is closed with me."

**٢٥٧ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنَصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهوراً وَمَسْجِداً، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ». [أَخْرَجَهُ الْبَخَارِيُّ: ٢٩٧٧ وَمُسْلِمٌ: ٥٢٣.]

**(63) CHAPTER. The limit of Sutra for a Musalli (who performs the prayer)**

**(٦٣) بَابُ قَدْرُ مَا يَسْتُرُ الْمُصَلِّي**

**258.** Abu Dhar رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When one of you stands for prayer, there should be a thing before him like the back of the saddle, and in case there is nothing in front of him (a thing) like the back of the saddle, his prayer would be nullified by (passing of an) ass, a woman, or a black dog." I (the narrator) said: "O Abu Dhar, what is the difference between a black dog and a white dog or the yellow dog?" He said: "O son of my brother, I asked the Messenger of Allâh ﷺ as you have asked me, and he said: 'The black dog is a *Satan* (devil).'"

**٢٥٨ -** عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي؛ فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ؛ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْجِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ». قُلْتُ: يَا أَبَا ذَرٍّ! مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي! سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي؟ فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ». [أَخْرَجَهُ مُسْلِمٌ: ٥١٠.]

**(64) CHAPTER. Keep the Sutra close**

**(٦٤) بَابُ الدُّنُو مِنَ السُّتْرَةِ**

**259.** Sahl bin Sa'd As-Sâ'idi رضي الله عنهما narrated that the Prophet ﷺ used to leave a

**٢٥٩ -** عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ:

space enough for a lamb to pass through between him and his *Sutrah*.

كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرٌ الشَّاةُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٩٦ وَمُسْلِمٌ: ٥٠٨].

**(65) CHAPTER. Lying across in front of a praying person**

**(٦٥) بَابُ الْإِعْتِرَاضِ بَيْنَ يَدَيْ الْمُصَلِّي**

**260.** Aishah رضي الله عنها narrated: (And it was mentioned before her that the prayer would be nullified by a passing dog, a donkey or a woman) she said: "You made us equal to the dogs and asses. By Allâh, I saw the Messenger of Allâh ﷺ performing the prayer while I was lying across the bedstead between him and the *Qiblah*. When I felt the need, I did not like to sit (in front of him) and perturb the Messenger of Allâh ﷺ, so I quietly moved out from the side of his legs."

٢٦٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا (وُذِكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْجِمَارُ وَالْمَرْأَةُ؛ فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ؟ وَاللَّهِ؛ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَأَنَا عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةً، فَتَبَدُّو لِيَ الْحَاجَّةَ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولَ اللَّهِ ﷺ، فَأَنْسَلْتُ مِنْ عِنْدِ رِجْلَيْهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥١١ وَمُسْلِمٌ: ٥١٢].

**(66) CHAPTER. The order to face the *Qiblah***

**(٦٦) بَابُ الْأَمْرِ بِاسْتِقْبَالِ الْقِبْلَةِ**

**261.** Abu Hurairah رضي الله عنه narrated: "A man entered the mosque and performed the prayer, while the Messenger of Allâh ﷺ was sitting at a side." In the same *Hadith* it is narrated: "When you stand for *Salât* (prayer) perform the *Wudu'* well, and then face the *Qiblah* and say *Takbîr* (*Allâhu Akbar* – Allâh is the Most Great)."

٢٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ... وَفِيهِ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ؛ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ، فَكَبِّرْ...» [انظر الحديث: ٢٨٢]. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٥١ وَمُسْلِمٌ: ٣٩٧].

**(67) CHAPTER. The change of *Qiblah* from Syria to Ka'bah**

**(٦٧) بَابُ فِي تَحْوِيلِ الْقِبْلَةِ عَنِ الشَّامِ إِلَى الْكَعْبَةِ**

**262.** Al-Barâ' bin 'Âzib رضي الله عنه narrated: I performed *Salât* with the

٢٦٢ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: صَلَّيْتُ مَعَ

Prophet ﷺ facing Bait-ul-Maqdis for sixteen months until this Verse of *Sûrat Al-Baqarah* was revealed: "And wherever you are, turn your faces (in prayer) in that direction." (2:144) This Verse was revealed when the Prophet ﷺ had performed the prayer. A man passed by the people of *Ansâr* as they were engaged in *Salât* (prayer), and he told them (this Command of Allâh), and they turned their faces towards the Ka'bah.

النَّبِيُّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، حَتَّى نَزَلَتْ الْآيَةُ الَّتِي فِي الْبَقَرَةِ [١٤٤]: ﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ سَطْرًا﴾، فَتَزَلَّتْ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ، فَاَنْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ بِالْحَدِيثِ، فَوَلُّوا وُجُوهَهُمْ قِبَلَ الْبَيْتِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٧٢٥٢ وَمُسْلِمٌ: ٥٢٥].

(68) CHAPTER. When *Iqamah* is called there is no prayer other than the obligatory

(٦٨) بَابٌ إِذَا أُقِيمَتِ الصَّلَاةُ؛ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ

263. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When the *Iqamah* is called, there is no prayer except the obligatory."

٢٦٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ؛ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٧١٠].

(69) CHAPTER. When should people stand up for prayer

(٦٩) بَابٌ مَتَى يَقُومُ النَّاسُ لِلصَّلَاةِ إِذَا أُقِيمَتِ

264. Abu Qatadah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When the *Iqamah* is called, do not stand up for the prayer until you see me."

٢٦٤ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ؛ فَلَا تَقُومُوا حَتَّى تَرَوْنِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٣٧ وَمُسْلِمٌ: ٦٠٤].

(70) CHAPTER. *Iqamah* should be called when the *Imâm* comes out

(٧٠) بَابٌ إِقَامَةُ الصَّلَاةِ إِذَا خَرَجَ الْإِمَامُ

265. Jâbir bin Samurah رضي الله عنه narrated: Bilâl called the *Adhân* when the sun declined, but did not call *Iqamah* until the Prophet ﷺ came out. When he came out, (Bilâl) called the *Iqamah* on seeing him

٢٦٥ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ بِلَالٌ يُؤَدِّنُ إِذَا دَحَضَتْ، فَلَا يَقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ؛ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ. [أَخْرَجَهُ مُسْلِمٌ: ٦٠٥].

(71) CHAPTER. The *Imâm* going out for a bath after *Iqamah* has been called

266. Abu Salamah bin Abdur-Rahmân bin رضي الله عنه said that he heard Abu Hurairah رضي الله عنه saying: "Iqamah was called and we stood up and made rows straight before the Messenger of Allâh ﷺ came to us. When the Messenger of Allâh ﷺ came and stood at his *Musalla* (place of prayer) before calling *Takbîr*, he remembered something and went back saying, "Remain standing at your places." We remained standing up waiting for him until he came back. He had taken a bath and water trickled out of his head, and then he called *Takbîr* and led us in prayer."

## (٧١) بَابُ خُرُوجِ الْإِمَامِ بَعْدَ الْإِقَامَةِ لِلغُسْلِ

٢٦٦ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ؛ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا، فَعَدَلْنَا الصُّفُوفَ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَأَتَى رَسُولُ اللَّهِ ﷺ، حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ؛ ذَكَرَ، فَأَنْصَرَفَ، وَقَالَ لَنَا: «مَكَانُكُمْ». فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ، حَتَّى خَرَجَ إِلَيْنَا وَقَدْ اغْتَسَلَ، يَنْطَفُ رَأْسُهُ مَاءً، فَكَبَّرَ، فَصَلَّى بِنَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٥ وَمُسْلِمٌ: ٦٠٥].

## (72) CHAPTER. The strengthening of the rows

267. Abu Mas'ûd رضي الله عنه narrated: The Messenger of Allâh ﷺ used to touch our shoulders in *Salât* (prayer) and say: "Keep straight, do not stand in disarray, lest there be dissension in your hearts. Let those of intellects stand behind me, then those who are next to them, then those who are next to them." Abu Mas'ûd said, "Now-a-days there is severe dissension among you."

## (٧٢) بَابُ فِي تَسْوِيَةِ الصُّفُوفِ

٢٦٧ - عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمَسُّحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا، وَلَا تَخْتَلِفُوا؛ فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلْبِسَنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمْ الْيَوْمَ أَشَدُّ اخْتِلَافًا. [أَخْرَجَهُ مُسْلِمٌ: ٤٣٢].

## (73) CHAPTER. Superiority of the first row

268. Abu Hurairah رضي الله عنه narrated: Allâh's Messenger ﷺ said, "Were people to know (the excellence of) calling the *Adhân* and standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots, they would draw lots; and were they to know (the

## (٧٣) بَابُ فَضْلِ الصَّفِّ الْمَقْدَمِ

٢٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ؛ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي

reward of) the *Zuhr* prayer (in the early moments of its stated time), they would race for it (go early); and were they to know (the reward of) '*Ishâ*' and *Fajr* prayers in congregation, they would come to perform them even if they had to crawl."

269. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The best rows for men are the first ones, and the worst ones the last ones. And the best rows for women is the last, and the worst for them is the first."

#### (74) CHAPTER. The use of *Siwak* at every *Salât* (prayer)

270. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Had it not been for fear of making it difficult for the believers (or: my *Ummah*), I would have ordered them to use *Siwak* for every prayer."

#### (75) CHAPTER. The excellence of *Dhikr* on entering into *Salât* (prayer)

271. Anas رضي الله عنه narrated: A man came in panting and entered the row (of prayer) and said: "All praise be to Allâh, much Praised and Blessed." When the Messenger of Allâh ﷺ finished the *Salât*, he asked: "Who said these words?" The people remained silent. He (the Prophet ﷺ) again said: "Who of you said these words? He did not say something wrong." Then a man said, "I came in and run short of breath so I said them." He replied, "I saw twelve angels racing as to who of them be the first to take them up to Allâh."

التَّهَجِير؛ لاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ؛ لِأَتَوْهُمَا وَلَوْ حَبَوًّا. [أخرجه البخاري: ٦١٥ ومسلم: ٤٣٧].

٢٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا». [أخرجه مسلم: ٤٤٠].

#### (٧٤) بَابُ السَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

٢٧٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أُشِقَّ عَلَى الْمُؤْمِنِينَ (وَفِي حَدِيثٍ زُهَيْرٍ: عَلَى أُمَّتِي)؛ لِأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ». [أخرجه البخاري: ٨٨٧ ومسلم: ٢٥٢].

#### (٧٥) بَابُ فَضْلِ الذِّكْرِ عِنْدَ دُخُولِ الصَّلَاةِ

٢٧١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ؛ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟». فَأَرَمَ الْقَوْمُ، فَقَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِهَا؛ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا؟». فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ؛ فَقُلْتُهَا. فَقَالَ «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَدَرَوْنَهَا؛

أَيُّهُمْ يَرْفَعُهَا». [أخرجه مسلم: ٦٠٠].

#### (76) CHAPTER. Raising hands in *Salāt*

272. Ibn 'Umar رضي الله عنهما narrated: Whenever the Messenger of Allāh ﷺ stood up for prayer, he used to raise his hands to the level of his shoulders, and then recite *Takbīr* (*Allāhu Akbar*). And when he was about to bow, he did the same; and when he raised himself from the *Ruku'*, he did the same. But he did not do the same when he raised his head from the *Sujud*.

#### (٧٦) بَابُ رَفْعِ الْيَدَيْنِ فِي الصَّلَاةِ

٢٧٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ؛ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ؛ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ؛ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. [أخرجه البخاري: ٧٣٥ ومسلم: ٣٩٠].

#### (77) CHAPTER. What to be recited at the beginning of the prayer and at its end

273. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ used to begin prayer with *Takbīr* (saying *Allāhu Akbar*) and the recitation: "All praises be to Allāh, the *Rubb* of the worlds." When he bowed, he neither kept his head up nor lowered it down but kept it between these extremes. When he raised his head after *Ruku'*, he did not prostrate himself until he stood straight; when he raised his head after *Sujud* (prostration) he did not prostrate himself again until he sat up straight. At the end of two *Rak'ah*, he recited the *Tahiyat*, and he used to place his left foot flat (on the ground) and raise up the right; and he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the *Salāt* (prayer) with the *Taslīm*.

#### (٧٧) بَابُ مَا يَتَّبِعُ بِهِ الصَّلَاةَ وَيَخْتِمُ

٢٧٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ والقِرَاءَةِ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، وَكَانَ إِذَا رَكَعَ؛ لَمْ يُشْخِصْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ؛ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ؛ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّاتِ، وَكَانَ يَفْرِشُ رِجْلَهُ الْبُسْرَى، وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّيِّعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ. [أخرجه مسلم: ٤٩٨].

#### (78) CHAPTER. *Takbīr* (*Allāhu Akbar*) in the prayer

#### (٧٨) بَابُ التَّكْبِيرِ فِي الصَّلَاةِ



274. Abu Hurairah رضي الله عنه narrated: Whenever the Messenger of Allāh ﷺ stood for the prayer, he said *Takbīr* on starting the prayer and on bowing. After rising from the bowing, he said: ‘*Sami‘ Allāhuliman hamida*’, and then while standing straight, he used to say: ‘*Rabbana wa lakal-hamd*’. He used to say *Takbīr* on prostrating and on raising his head from prostration. Again, he would say *Takbīr* on prostrating and raising his head. He would do the same in the whole of the prayer until it was completed. And on rising from the second *Rak‘ah* after sitting (for *At-Tahiyât*), he used to say *Takbīr*.

Abu Hurairah رضي الله عنه then said: My prayer resembles that of the Messenger of Allāh ﷺ more than anyone of you.

#### (79) CHAPTER. Prohibition of pronouncing the *Takbīr* before the *Imâm*

275. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ while teaching us saying, “Do not try to be ahead of the *Imâm*, recite *Takbīr* when he recites it; and when he says, ‘*Wa laddallin*’, you should say, ‘*Amîn*’; bow down when he bows down; and when he says: ‘*Sami‘ Allāhuliman hamida*’, say: ‘*Rabbana lakal-hamd*’.”

#### (80) CHAPTER. The *Mâ’mum* should strictly follow the *Imâm*

276. Anas bin Mâlik رضي الله عنه narrated: The Prophet ﷺ fell down from the horse and

٢٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ؛ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»؛ حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَثْنَى بَعْدَ الْجُلُوسِ.

ثم يقول أبو هريرة: إني لأشبهكم صلاة برسول الله ﷺ. [أخرجه البخاري: ٧٨٩ ومسلم: ٣٩٢].

#### (٧٩) بَابُ النَّهْيِ عَنْ مُبَادَرَةِ الْإِمَامِ بِالتَّكْبِيرِ وَغَيْرِهِ

٢٧٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا؛ يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ: إِذَا كَبَّرَ؛ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿وَلَا الضَّالِّينَ﴾؛ فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ؛ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؛ فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ». [أخرجه مسلم: ٤١٥].

#### (٨٠) بَابُ ائْتِمَامِ الْمَأْمُومِ بِالْإِمَامِ

٢٧٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَقَطَ النَّبِيُّ ﷺ عَنْ

grazed his right side. We went to him to inquire about his health, time of *Salât* (prayer) was due. He led us in prayer in a sitting position, and we performed the prayer behind him sitting. When he finished the prayer, he said: "The *Imâm* is made only to be followed; so when he recites *Takbîr*, you should also recite that; when he prostrates himself, you should also prostrate yourselves; when he rises up, you should also rise up; and when he says: '*Sami' Allâhuliman hamida*' you should say: '*Rabbana wa lakal-hamd*'; and when he prays sitting, all of you should pray sitting."

**(81) CHAPTER. Placing the hands one over the other in *Salât***

277. Wâ'il bin Hujr رضي الله عنه narrated that he saw the Prophet ﷺ raising his hands at the time of beginning the *Salât* (prayer) and reciting *Takbîr* (and according to Hammâm, the narrator: the hands were lifted opposite to ears). He wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then raised them, and then recited *Takbîr* and bowed down; and when he said: '*Sami' Allâhuliman hamida*', he raised his hands and when he prostrated himself, he prostrated between his two palms.

**(82) CHAPTER. What to be said between *Takbîr* and recitation**

278. 'Ali bin Abu Tâlib رضي الله عنه narrated: Whenever the Messenger of Allâh ﷺ got up for *Salât* (prayer), he would say: "I have turned my face *Hanifa* (upright on Islamic monotheism) towards Him Who is

فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى بِنَا قَاعِدًا؛ فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ؛ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ؛ فَكَبِّرُوا، وَإِذَا سَجَدَ؛ فَاسْجُدُوا، وَإِذَا رَفَعَ؛ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ؛ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى قَاعِدًا؛ فَصَلُّوا قُعُودًا أَجْمَعِينَ». [أخرجه البخاري: ٣٧٨ ومسلم: ٤١١].

**(٨١) بَابُ وَضْعِ الْيَدَيْنِ إِحْدَاهُمَا عَلَى الْأُخْرَى فِي الصَّلَاةِ**

٢٧٧ - عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي الصَّلَاةِ، كَبَّرَ (وَصَفَّ هَمَامٌ: حِيَالٌ أُذُنَيْهِ)، ثُمَّ التَّحَفَّ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ؛ أَخْرَجَ يَدَيْهِ مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ، فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»؛ رَفَعَ يَدَيْهِ، فَلَمَّا سَجَدَ؛ سَجَدَ بَيْنَ كَفْيَيْهِ. [أخرجه مسلم: ٤٠١].

**(٨٢) بَابُ مَا يُقَالُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ**

٢٧٨ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ؛ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ

the Originator of the heavens and the earth, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living and my death are for Allâh, the *Rubb* of the worlds. There is no partner with Him. And this is what I have been commanded (to profess and believe), and I am of the believers. O Allâh, You are the King, there is no true God but You. You are my *Rubb*, and I am Your slave. I wronged myself and I admit my sin. Forgive all my sins. Verily, none forgives the sins but You, and guide me in the best of conduct, for none but You guides to good conduct. Remove my sins from me, for none else but You can remove sins from me. Here I am at Your service, and grace is to You, and all goodness is in Your Hand, and one cannot get nearness to You through evil. My power as well as existence is due to You. (Your Grace) and I turn to You (for supplication). You are Blessing and You are Exalted. I seek Your forgiveness, and turn to You in repentance.” And when he would bow, he would say: “O Allâh, it is for You that I bowed. I affirm my faith in You, and I submit to You and submit humbly before You my hearing, my eyesight, my marrow, my bone, my sinew.” And when he would raise his head, he would say: “O Allâh, our *Rubb*, praise is due to You, (the praise) which fills the heavens and the earth, and fills that which is in between, and fills anything You desire afterward.” And when he prostrated himself, he would say: “O Allâh, it is to You that I prostrate myself, and it is in You that I affirm my faith, and I submit to You. My face is submitted before Him Who created it, and shaped it, and opened its faculties of hearing and seeing. Blessing is Allâh, the Best of creators.” And he would then say between *Tashahhud* and *Taslim*: “Forgive me of the earlier and later, open and secret (sins) and that where I made

وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ، وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي؛ فَاعْفُزْ لِي ذُنُوبِي جَمِيعًا؛ إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ؛ لَا يَهْدِي لِأَحْسَنِ إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا؛ لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبِّكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.”

وَإِذَا رَكَعَ؛ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصْبِي».

وَإِذَا رَفَعَ؛ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

وَإِذَا سَجَدَ؛ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

transgression and that You know better than I. You are the First and the Last. There is no true God but You."

And in other narration: When he was beginning the *Salât* (prayer), he said *Takbîr* (*Allâh Akbar*) then he recited "I turn my" to the end.

ثُمَّ يَكُونُ مِنْ آخِرٍ مَا يَقُولُ بَيْنَ الشَّهَادَةِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ».

وفي رواية: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ؛ كَبَّرَ، ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ...» إِلَى آخِرِهِ. [أخرجه مسلم: ٧٧١].

#### (83) CHAPTER. Leaving the recitation of *Bismillâh-ir-Rahmân-ir-Rahim* in audible voice in the prayer

279. Anas رضي الله عنه reported: I performed prayer along with the Messenger of Allâh ﷺ and with Abu Bakr, 'Umar and 'Uthmân رضي الله عنهم، but I never heard anyone of them reciting *Bismillâh-ir-Rahmân-ir-Rahim* (In the Name of Allâh, the Most Gracious and the Most Merciful) in audible voice.

(٨٣) بَابُ تَرْكِ الْجَهْرِ بِ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فِي الصَّلَاةِ ٢٧٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ». [أخرجه البخاري: ٧٤٣ ومسلم: ٣٩٩].

#### (84) CHAPTER. Concerning '*Bismillâh-ir-Rahmân-ir-Rahim*'

280. Anas رضي الله عنه narrated: While the Messenger of Allâh ﷺ was sitting with us, he dozed off. He then raised his head smilingly. We said: "What makes you smile, O Messenger of Allâh?" He said: "A *Sûrah* has just been revealed to me," and then recited: "In the Name of Allâh, the Most Gracious, the Most Merciful. Verily, We have given you *Al Kauthar* (a river in *Jannah*). Therefore, turn to your *Rubb* in prayer and offer sacrifice, and surely your enemy is cut off (from the good)." Then he said: "Do you know what *Al Kauthar* is?" We said: "Allâh

(٨٤) بَابُ فِي «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» ٢٨٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا؛ إِذْ اغْفَى اغْفَاءً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَزَلَتْ عَلَيَّ آيَاتُ سُورَةٍ، (فَقَرَأُ): «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» ۝ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّكَ شَانِئُكَ هُوَ الْأَبْتَرُ»». ثُمَّ قَالَ:

and His Messenger know best.” The Prophet ﷺ said: “It is a river which my *Rubb*, the Exalted and Glorious, has promised me; and there is an abundance of good in it. It is a cistern and my people will come to it on the Day of Resurrection, and its cups are as many as the number of stars. Some slaves would be turned away from it. Upon this I would say: ‘My *Rubb*, he is one of my people.’ And He (the *Rubb*) would say: ‘You do not know what they innovated after you.’”

(85) CHAPTER. The recitation of *Umm-ul-Qur’ān* (*Al-Fātihah*) is obligatory in prayer

281. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “He who performs *Salāt* (prayer) in which he does not recite *Umm-ul-Qur’ān*, (i.e., *Al-Fātihah*) it is deficient [he said this three times] and not complete.” It was said to Abu Hurairah: “At times we are behind the *Imām*.” He said: “Recite it inwardly, for I heard the Messenger of Allāh ﷺ declare that Allāh تبارك تعالیٰ had said: ‘I have divided the prayer into two halves between Me and My slave, and My slave will receive what he asks for.’ When the slave says: ‘Praise be to Allāh, the *Rubb* of the worlds,’ Allāh تبارك تعالیٰ says: ‘My slave has praised Me.’ And when he says: ‘The Most Gracious, the Merciful,’ Allāh تبارك تعالیٰ says: ‘My slave has lauded Me.’ And when he says: ‘Owner of the Day of Requital,’ He remarks: ‘My slave has glorified Me,’ and sometimes He would say: ‘My slave committed (his affairs) to Me.’ And when he (the slave) says: ‘You (Alone) do we worship and from You do we seek help,’ He says: ‘This is between Me and My slave, and My slave will receive what he asks for.’ Then, when he (the slave) says: ‘Guide us to the Straight Path, the path of those on whom You have bestowed Your

«أَتَدْرُونَ مَا الْكَوْثَرُ؟». فُتِلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ؛ وَهُوَ حَوْضٌ تَرْدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ! إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ». [أخرجه مسلم: ٤٠٠].

(٨٥) بَابُ وَجُوبِ الْقِرَاءَةِ بِأَمِّ الْقُرْآنِ فِي الصَّلَاةِ

٢٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ؛ فَهِيَ خِدَاجٌ (ثَلَاثًا) غَيْرُ تَمَامٍ». فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ؟ قَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»؛ قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي. وَإِذَا قَالَ: «الرَّحْمَنُ الرَّحِيمُ»؛ قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي. فَإِذَا قَالَ: «مَلِكِ يَوْمِ الدِّينِ»؛ قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي (وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي). وَإِذَا قَالَ: «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ»؛ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. وَإِذَا قَالَ:

grace, not of those who have incurred Your wrath, nor of those who have gone astray,' He says: 'This is for My slave, and My slave will receive what he asks for.'"

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾؛ قَالَ: هَذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ. [أَخْرَجَهُ مُسْلِمٌ: ٣٩٥.]

**(86) CHAPTER. The recitation of whatever is available**

**(٨٦) بَابُ الْقِرَاءَةِ بِمَا تيسَّرَ**

282. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ entered the mosque and a man also entered therein and performed prayer and then came and greeted the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ returned his greeting and said: "Go back and pray, for you have not prayed." The man again prayed as he prayed before, and came to the Prophet ﷺ and greeted him. The Messenger of Allâh ﷺ said, "Wa 'Alaikas-Salâm" (returned the greeting) and said, "Go back and pray for you have not prayed." This was repeated three times. Upon this the man said, "By Him Who has sent you with truth, I can not do better than this. Teach me." He said: "When you get up to pray, say *Takbîr*, and then recite whatever you can conveniently from the Qur'ân, then bow down and remain quietly in that posture; then raise yourself and stand straight; then prostrate yourself and remain quietly in that posture, then raise yourself and sit quietly; and do that throughout all your prayers."

٢٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «ارْجِعْ فَصَلِّ؛ فَإِنَّكَ لَمْ تُصَلِّ». فَارْجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ، فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ». ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ؛ فَإِنَّكَ لَمْ تُصَلِّ». حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ مَا أَحْسِنُ غَيْرَ هَذَا؛ عَلَّمْنِي. قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ؛ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». [انظر الحديث: ٢٦١]. [أَخْرَجَهُ مُسْلِمٌ: ٣٩٧.]

(87) CHAPTER. The recitation behind the *Imâm*

283. 'Imrân bin Husain رضي الله عنهما narrated: The Messenger of Allâh ﷺ led us in *Zuhr* or *Asr* prayer. (On concluding it) he said, "Who recited behind me '*Sabbihisma Rabbikal-A'la*' [Declare the Name of your God, the Most High (87:1)]?" A man said, "I did but I intended nothing but good." He (the Prophet ﷺ) said, "I felt that someone of you was reciting it with me."

(88) CHAPTER. Saying *Tahmid* and *Tâ'min*

284. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Say *Amîn* when the *Imâm* says *Amîn*; for he whose utterance of *Amîn* synchronises with the *Amîn* of the angels, his past sins will be forgiven." Ibn Shihâb said: "The Messenger of Allâh ﷺ used to say *Amîn*."

## (89) CHAPTER. Recitation in the morning prayer

285. Simâk bin Harb رضي الله عنه narrated: I asked Jâbir bin Samurah رضي الله عنه about the prayers of the Prophet ﷺ. He said: "He ﷺ used to shorten the prayers and he did not pray like these people." And he said that the Messenger of Allâh ﷺ used to recite '*Qâf wal-Qur'ân-Majeed*' (*Sûrah* 50) and a passage of similar length in the morning prayer.

(90) CHAPTER. The recitation in *Zuhr* and *Asr* (prayers)

## (٨٧) بَابُ الْقِرَاءَةِ خَلْفَ الْإِمَامِ

٢٨٣ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ أَوْ الْعَصْرِ، فَقَالَ: «أَيُّكُمْ قَرَأَ خَلْفِي بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾. فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ. قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجُنِيهَا».

[أخرجه مسلم: ٢٩٨].

## (٨٨) بَابُ التَّحْمِيدِ وَالتَّأْمِينِ

٢٨٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ؛ فَأَمَّنُوا؛ فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

[أخرجه مسلم: ٤١٠].

## (٨٩) بَابُ الْقِرَاءَةِ فِي صَلَاةِ الصُّبْحِ

٢٨٥ - عَنْ سِمَاكِ بْنِ حَرْبٍ؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ صَلَاةِ النَّبِيِّ ﷺ؛ فَقَالَ: كَانَ يُخَفِّفُ الصَّلَاةَ، وَلَا يُصَلِّي صَلَاةَ هَوْلَاءَ. قَالَ: وَأُنَبِّئُكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِـ ﴿قَدْ وَالْقُرْآنَ الْمَجِيدَ﴾ وَنَحْوَهَا. [أخرجه مسلم: ٤٥٨].

(٩٠) بَابُ فِي الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ.

**286.** Abu Qatādah رضي الله عنه narrated: The Messenger of Allāh ﷺ used to lead us in prayers, and he would recite *Sûrat Al-Fâtiḥah* and another *Sûrah* in the first two *Rak'ah* of *Zuhr* and *ʿAsr* prayers. And he sometimes would recite loud enough to make us hear the Verse and would recite *Sûrat Al-Fâtiḥah* (only) in the last two *Rak'ât*.

**287.** Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Prophet ﷺ used to recite about thirty Verses in every *Rak'ah* of the first two *Rak'ât* of *Zuhr* prayer, and about fifteen Verses (or: half of the first *Rak'ah*) in the last two (*Rak'ât*); and about fifteen Verses in every *Rak'ah* of the *ʿAsr* prayer in the first two *Rak'ât*, and half of the first ones in the last two *Rak'ât*.

#### (91) CHAPTER. Recitation of the Qur'ân in *Maghrib* (evening) prayer

**288.** Ibn 'Abbās رضي الله عنهما said that Ummul-Fadal bint Al-Hârith heard him (Ibn 'Abbās) as he was reciting *Sûrat Al-Mursalât* (*Sûrah* 77). She said: "O my son! You reminded me of the recitation of this *Sûrah*. It was the last *Sûrah* which I heard the Messenger of Allāh ﷺ reciting in the *Maghrib* (evening) prayer."

#### (92) CHAPTER. The recitation of Qur'ân in the *Ishâ* (night) prayer

**289.** Jâbir رضي الله عنه narrated: Mu'âdh

٢٨٦ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ: فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ. [أَخْرَجَهُ مُسْلِمٌ: ٤٥١].

٢٨٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الظُّهْرِ: فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الْآخِرَتَيْنِ قَدْرَ خَمْسَ عَشْرَةِ آيَةٍ (أَوْ قَالَ: نِصْفَ ذَلِكَ)، وَفِي الْعَصْرِ: فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ: فِي كُلِّ رَكْعَةٍ قَدْرَ قِرَاءَةِ خَمْسَ عَشْرَةِ آيَةٍ، وَفِي الْآخِرَتَيْنِ قَدْرَ نِصْفِ ذَلِكَ. [أَخْرَجَهُ مُسْلِمٌ: ٤٥٢].

#### (٩١) بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْمَغْرِبِ

٢٨٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ فَقَالَتْ: يَا بُنَيَّ! لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةِ؛ إِنَّهَا لِآخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ. [أَخْرَجَهُ مُسْلِمٌ: ٤٦٢].

#### (٩٢) بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ الْآخِرَةِ

٢٨٩ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛



(bin Jabal) used to pray with the Prophet ﷺ then would come to lead his people in prayer. One night he performed 'Ishâ' (night) prayer with the Prophet ﷺ. He then came to his people and led them in prayer beginning with *Sûrat Al-Baqarah*. A man turned aside, said the *Taslim* (*As-Salâmu 'Alaikum* for concluding the prayer), then prayed alone and departed. People said to him: "Have you become a hypocrite, O so-and-so?" He said: "I swear by Allâh that I have not, but I will certainly go to Allâh's Messenger ﷺ and inform (him) about this." He then came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, we look after camels that we use for watering, and work by day. Mu'âdh performed the 'Ishâ' (night) prayer with you. He then came and began with *Sûrat Al-Baqarah*." Allâh's Messenger ﷺ then turned to Mu'âdh and said: "Are you there (to put the people) to trial? Recite such and such a *Sûrah*." Sufyân said: I asked 'Amr that Abu Zubair reported to us from Jâbir that the Prophet ﷺ said, "Recite '*Wash-Shamsi wad-Duhâhâ*' (*Sûrah* 91), '*Wad-Duha*' (*Sûrah* 93), '*Wal-Laili idha yaghsha*' (*Sûrah* 92) and '*Sabbihisma Rabbikal-A'la*' (*Sûrah* 87)." Upon this 'Amr said: "Same like these."

(93) CHAPTER. It is forbidden to precede *Imâm in Ruku' and Sujud*

290. Anas رضي الله عنه narrated: The Messenger of Allâh ﷺ one day led us in prayer, and when he finished he turned his face towards us and said: "O people! I am your *Imâm*, so do not precede me in *Rukû'* (bowing) and *Sujûd* (prostrations) and in *Qiyâm* (standing) and turning (faces in *Taslim*), for I see you in front of me and

قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَأْتِي فَيُؤْمُ قَوْمَهُ، فَصَلِّي لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَنْحَرَفَ رَجُلٌ فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَأَنْصَرَفَ. فَقَالُوا لَهُ: نَافَقْتَ يَا فُلَانُ! قَالَ: لَا وَاللَّهِ، وَلَا يَتَيْنَنَّ رَسُولَ اللَّهِ ﷺ؛ فَلَا أُخْبِرُهُ. فَأَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا أَصْحَابُ نَوَاضِحٍ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّا مُعَاذًا صَلَّي مَعَكَ الْعِشَاءَ، ثُمَّ أَتَى فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ. فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى مُعَاذٍ، فَقَالَ: «يَا مُعَاذُ! أَفَتَأْنُ أَنْتَ؟ اقْرَأْ بِكَذَا وَاقْرَأْ بِكَذَا». قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ؛ أَنَّهُ قَالَ: «لَقُرْ: ﴿وَالشَّمْسُ وَضَحَّهَا﴾، ﴿وَاللُّصْحَى﴾، ﴿وَاللَّيْلُ إِذَا يَغْشَى﴾، وَ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾». فَقَالَ عَمْرٍو: نَحْوُ هَذَا. [أَخْرَجَهُ مُسْلِمٌ:

[٤٦٥].

(٩٣) بَابُ النَّهْيِ عَنْ سَبْقِ الْإِمَامِ بِالرُّكُوعِ وَالسُّجُودِ

٢٩٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ؛ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «يُيْهَا النَّاسُ! إِنِّي إِمَامُكُمْ؛ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْقِيَامِ وَلَا

behind me." Then he said: "By Him in Whose Hand is the life of Muhammad, if you could see what I see, you would have laughed little and wept much more." They said: "What did you see, O Messenger of Allâh?" He replied: "I saw *Jannah* and Hell."

بِالْأَنْصِرَافِ؛ فَإِنِّي أَرَأَيْتُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي». ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ؛ لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا». قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ». [أَخْرَجَهُ مُسْلِمٌ: ٤٢٦].

**(94) CHAPTER. It is forbidden to lift head ahead of the *Imâm***

291. Abu-Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Does not the man who lifts his head before the *Imâm* fear that Allâh may turn his shape like that of a donkey?"

**(٩٤) بَابُ التَّنْهِي عَنْ رَفْعِ الرَّأْسِ قَبْلَ الْإِمَامِ**  
٢٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٩١ وَمُسْلِمٌ: ٤٢٧].

**(95) CHAPTER. *At-Tatbiq* in bowing**

292. Al-Aswad and 'Alqamah said: We came to the house of 'Abdullâh bin Mas'ûd رضي الله عنه. He said: "Have these people performed prayer behind you?" We said: "No." He said: "Then stand up and perform prayer." He neither ordered us to pronounce *Aðhân* nor *Iqamah*. We went to stand behind him. He caught hold of our hands and made one of us stand on his right side and the other on his left side. When he bowed, we placed our hands on our knees. He struck our hands and put his hands together, palm to palm, then put them between his thighs. When he finished the prayer, he said: "There will come to you *Amîr* (rulers) who will defer prayers from their appointed time and make such delay that a little time will be left before sunset. So when you see them doing so, perform *Salât* (prayer) at its appointed time

**(٩٥) بَابُ التَّطْبِيقِ فِي الرُّكُوعِ**  
٢٩٢ - عَنِ الْأَسْوَدِ وَعَلْقَمَةَ؛ قَالَا: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فِي دَارِهِ، فَقَالَ: أَصَلَيْتُمْ هَؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ: فَقُومُوا فَصَلُّوا. فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ. قَالَ: وَذَهَبْنَا لِنَقُومَ خَلْفَهُ، فَأَخَذَ بِأَيْدِينَا، فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ؛ وَضَعْنَا أَيْدِينَآ عَلَى رُكْبِنَا. قَالَ: فَضَرَبَ أَيْدِينَآ، وَطَبَّقَ بَيْنَ كَفَيْهِ، ثُمَّ أَدْخَلَهُمَا بَيْنَ فَخْذَيْهِ. قَالَ: فَلَمَّا صَلَّى؛ قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا،

and then perform prayer along with them (as *Nafl*). And when you are three, pray together (standing in one row); and when you are more than three, appoint one of you as an *Imâm*. And when any one of you bows, he must place his hands upon his thighs and kneel, and put his palms together (place them within his thighs). As though I can see the gap between the fingers of the Messenger of Allāh ﷺ."

**(96) CHAPTER. Abrogation of *At-Tathiq* and to place the hands on the knees in *Rukû'***

293. Mus'ab bin Sa'd said: I performed prayer by the side of my father and placed my hands between my knees. My father said to me: "Place your hands on your knees." Then I did the same for the second time, so he hit my hands and said: "We were forbidden to do so and were commanded to place our palms on the knees."

**(97) CHAPTER. What to say in *Rukû'* (bowing) and *Sujûd* (prostrations)**

294. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ used to say more frequently in his bowings and prostrations: "*Subhānaka Allāhumma Rabbanā wa bihamdika, Allāhummaghfir li* (O Allāh, You are free from every imperfection, and I begin with praising You. O Allāh, forgive me)." In this way he was applying the Qur'ân.

وَيَحْفِقُونَهَا إِلَى شَرْقِ الْمَوْتَى، فَإِذَا رَأَيْتَهُمْ فَعَلُوا ذَلِكَ؛ فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا كُنْتُمْ ثَلَاثَةً؛ فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ، فَلْيُؤَمِّكُمْ أَحَدُكُمْ، وَإِذَا رَكَعَ أَحَدُكُمْ؛ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخْذَيْهِ، وَلْيُحْنِ، وَلْيُطَبِّقْ بَيْنَ كَفَيْهِ، فَلْيَكَاثِبِي أَنْظُرِي إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ. [أَخْرَجَهُ مُسْلِمٌ: ٥٣٤].

**(٩٦) بَابُ وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبِ وَنَسْخُ التَّطْبِيقِ**

٢٩٣ - عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي. قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ، فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضَرَبَ يَدَيَّ، وَقَالَ: إِنَّا نُهِنَا عَنْ هَذَا، وَأَمَرْنَا بِأَنْ نَضْرِبَ بِالْأَكْفِ عَلَى الرُّكْبِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٧٩٠ وَمُسْلِمٌ: ٥٣٥].

**(٩٧) بَابُ مَا يُقَالُ فِي الرُّكُوعِ وَالسُّجُودِ**

٢٩٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»؛ يَتَأَوَّلُ الْقُرْآنَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٨١٧ وَمُسْلِمٌ: ٤٨٤].

## (98) CHAPTER. Prohibition of reciting Qur'ân in bowing and prostrations

295. Ibn 'Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ drew aside the curtain (of his room) and (he saw) people in rows (performing prayer) behind Abu Bakr رضي الله عنه. He said: "Nothing remains of the glad tidings of Prophethood except good dream, which a Muslim sees or someone sees it for him. Verily, I have been forbidden to recite the Qur'ân during bowing and prostration. As for *Rukû'*, magnify in it the *Rubb*, the Exalted, the Blessing; and as for the prostration, be earnest in supplication, for it is fitting that your supplications be answered."

(99) CHAPTER. What to say when raising the head from *Rukû'*

296. Abu Sa'îd Al-Khudri رضي الله عنه narrated: When the Messenger of Allâh ﷺ raised his head after *Rukû'*, he said: "O our *Rubb*, to You is all the praise, that fills the heaven and the earth, and what is between them, and fills whatever you wish beside them. You are Worthy of praise and glory. The most truthful words a slave says are: 'And we all are Your slaves. There is no one to withhold what You give, and no one can give what You withhold. The wealth of the wealthy does not benefit one against Your Will.'"

## (100) CHAPTER. The excellence of prostrations and encouraging doing it more often

297. Ma'dân bin Abu Talhah Al-Ya'mari

## (٩٨) بَابُ النَّهْيِ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ

٢٩٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبَوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ، أَلَا وَإِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا: فَأَمَّا الرُّكُوعُ؛ فَعَظَّمُوا فِيهِ الرَّبَّ تَبَارَكَ وَتَعَالَى، وَأَمَّا السُّجُودُ؛ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَدْ أَنْ يُسْتَجَابَ لَكُمْ».

[أَخْرَجَهُ مُسْلِمٌ: ٤٧٩].

## (٩٩) بَابُ مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

٢٩٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ؛ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[أَخْرَجَهُ مُسْلِمٌ: ٤٧٧].

## (١٠٠) بَابُ فَضْلِ السُّجُودِ وَالتَّرْغِيبِ فِي الْإِكْتِرَارِ مِنْهُ

٢٩٧ - عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ

said: I met Thaubân, the freed slave of the Messenger of Allâh ﷺ, and asked him to tell me about a deed if I do it, Allâh will admit me to *Jannah* (or I asked about the act which was loved most by Allâh). He kept silent. Then I asked him and he kept silent. I asked him for the third time, and he said: I asked the Messenger of Allâh ﷺ about that and he said: "Prostrate yourself (perform prayer) more often before Allâh, for you will not make one prostration but Allâh will raise you a degree because of it, and remove a sin from you because of it." Ma'dân said that then he met Abu Dardâ' and when he asked him, he gave the same reply that was given by Thaubân.

الْيَعْمَرِيُّ، قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ (أَوْ قَالَ: بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ). فَسَكَتَ، ثُمَّ سَأَلْتُهُ؟ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ؟ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ عَزَّ وَجَلَّ، فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ عَزَّ وَجَلَّ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً».

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ، فَسَأَلْتُهُ، فَقَالَ لِي مِثْلَ مَا قَالَ ثَوْبَانُ.

[أخرجه مسلم: ٤٨٨].

#### (101) CHAPTER. Supplication in prostration

298. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The nearest a slave comes to his *Rubb* is when he is prostrating himself; so supplicate more often (in this position)."

٢٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ». [أخرجه مسلم: ٤٨٢].

#### (102) CHAPTER. Upon which parts of the body should one prostrate himself?

299. Ibn Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate myself on seven bones: The forehead (and he then pointed with his hand towards his nose), both hands, both feet, and the extremities of the feet. And that I should not roll up the garment and hair."

(١٠٢) بَابُ عَلَى كَمْ يَسْجُدُ

٢٩٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ (وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ)، وَالْيَدَيْنِ، وَالرِّجْلَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا أَكْفَيْتُ الثِّيَابَ وَلَا الشَّعْرَ». [أخرجه البخاري: ٨١٢ ومسلم: ٤٩٠].

**(103) CHAPTER. Moderation in *Sujūd* (prostrations) and to keep away elbows (from the sides)**

300. Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Be moderate in prostrations, and let none of you stretch out his forearms (on the ground) like a dog."

**(104) CHAPTER. To spread the arms in prostrations**

301. 'Abdullāh bin Mālik bin Buhainah رضي الله عنه narrated: When the Messenger of Allāh ﷺ prostrated himself, he separated his arms from his armpits so widely that I could see the whiteness of his armpits.

**(105) CHAPTER. How sitting posture is to be observed in *Salāt* (prayer)**

302. 'Abdullāh bin Zubair رضي الله عنه narrated: When the Messenger of Allāh ﷺ sat in prayer, he placed the left foot between his thigh and shank and stretched the right foot, and placed his left hand on his left knee, and placed his right hand on his right thigh, and raised his finger.

**(106) CHAPTER. Sitting on both feet**

303. Tāwus reported: We asked Ibn 'Abbās رضي الله عنه about sitting on one's feet (in prayer), he said: "It is *Sunnah*." We said to him: "We find it a sort of cruelty to the foot." Ibn 'Abbās said: "It is the *Sunnah* of your Prophet ﷺ."

**(١٠٣) بَابُ الْاِعْتِدَالِ فِي السُّجُودِ وَرَفْعِ الْمِرْفَقَيْنِ**

٣٠٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيَهُ انْبِسَاطَ الْكَلْبِ». [أَخْرَجَهُ مُسْلِمٌ: ٤٩٣].

**(١٠٤) بَابُ التَّجْنِيعِ فِي السُّجُودِ**

٣٠١ - عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ؛ فَرَجَّ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّى إِنِّي لَأَرَى بَيَاضَ إِبْطَيْهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٩٠ وَمُسْلِمٌ: ٤٩٥].

**(١٠٥) بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ**

٣٠٢ - عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَعَدَ فِي الصَّلَاةِ؛ جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ فَخْذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَأَشَارَ بِإِصْبَعِهِ. [أَخْرَجَهُ مُسْلِمٌ: ٥٧٩].

**(١٠٦) بَابُ الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ**

٣٠٣ - عَنْ طَاوُسٍ؛ قَالَ: قُلْنَا لَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءَ بِالرَّجُلِ! فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ

سُنَّةُ نَبِيِّكَ ﷺ. [أخرجه مسلم: ٥٣٦].

#### (107) CHAPTER. *Tashahhud* in the prayer

304. Hittân bin ‘Abdullâh Ar-Raqâshi said: I performed a *Salât* (prayer) with Abu Musa Al-Ash‘arî رضي الله عنه and when he was in the *Qa’dah*, one of the people said: “The prayer has been made obligatory along with piety and *Zakât*.” He (the narrator) said: When Abu Musa had finished the prayer after *Salâm* (salutation) he faced the people and asked: “Who of you said such and such a thing?” They were silent. He again said: “Who of you said such and such a thing?” They were silent. He (Abu Musa) said: “O Hittân, it is perhaps you said it.” He (Hittân) said: “No, I did not say it. I was afraid that you might scold me for it.” A man said: “I said it, but I intended nothing but good.” Abu Musa said: “Don’t you know what to recite in your prayers? Verily, the Messenger of Allâh ﷺ addressed us, and explained to us all its aspects and taught us how to perform prayer (properly). He taught us how to pray saying: ‘When you pray, make your rows straight, and let one of you lead you as *Imâm*. Recite the *Takbîr*, when he says it you say it; and when he says: “Not of those with whom You are angry, nor of those who go astray (*Sûrat Al-Fâtiḥah*:7)”, say: *Amin*. Allâh will love you. And when he (the *Imâm*) says the *Takbîr*, you say it too; when he bows, you too bow down, because the *Imâm* bows down before you do, and he stands up before you do.’ Then the Messenger of Allâh ﷺ said: ‘The one is equivalent to the other. And when he says: *Sami‘ Allâhu liman Ḥamidah* (Allâh listens to him who praises Him), you should say: *Allâhumma Rabbana lakal-Ḥamd* (O Allâh, our *Rubb*, to You is the praise), then Allâh will listen to you, for Allâh, the Exalted and Glorious, has stated by the tongue of His

#### (١٠٧) بَابُ التَّشَهُُّدِ فِي الصَّلَاةِ

٣٠٤ - عن حِطَّانِ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ؛ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقَعْدَةِ؛ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُفِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزُّكَاةِ!

قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلَاةَ وَسَلَّمْ؛ انْصَرَفَ، فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ قَالَ: فَأَرَمَ الْقَوْمُ. ثُمَّ قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ فَأَرَمَ الْقَوْمُ. فَقَالَ: لَعَلَّكَ يَا حِطَّانُ قُلْتَهَا؟ قَالَ: مَا قُلْتُهَا، وَلَقَدْ رَهَبْتُ أَنْ تَبْكَعَنِي بِهَا. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أَرِدْ بِهَا إِلَّا الْخَيْرَ.

فَقَالَ أَبُو مُوسَى: مَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟! إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا، فَبَيَّنَ لَنَا سُنَّتَنَا، وَعَلَّمَنا صَلَاتَنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ؛ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْتِكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ؛ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾؛ فَقُولُوا: آمِينَ. يُجِيبُكُمْ اللَّهُ، فَإِذَا كَبَّرَ؛ فَكَبِّرُوا وَارْكَعُوا؛ فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «فِيكَ بَيْتُكَ. وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: اللَّهُمَّ

Prophet ﷺ that Allâh listens to him who praises Him. And when he (the *Imâm*) recites the *Takbîr* and prostrates himself, you should also recite the *Takbîr* and prostrate, for the *Imâm* prostrates before you and raises himself before you.' The Messenger of Allâh ﷺ said: 'This one is equivalent to the other. And when he (the *Imâm*) sits for *Qa'dah* (for *Tashahhud*), the first words of every one of you should be: *At-Tahyât* — The endless life is due to Allâh, and may He exalt the mention of the Prophet and render him safe from every derogatory thing, and Allâh's mercy and blessings. And may He grant us and the pious slaves of Allâh safety and security. I testify that there is no true God but Allâh, and I testify that Muhammad is His slave and His Messenger.'"

305. Ibn 'Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ used to teach us *Tashahhud* just as he used to teach us a *Sûrah* of the Qur'ân, and he would say: "*At-Tahyât* — The perfect and blessed endless life, and the prayer and the best words of praise all belong to Allâh. O Prophet, may you be safe and secure from every evil, and may Allâh bless and grant you mercy. May Allâh render us and the pious slaves of Allâh safe and secure from every evil. I testify that there is no true God but Allâh, and I testify that Muhammad is the slave and Messenger of Allâh." In the narration of Ibn Rumh (the words are): "As he would teach us the Qur'ân."

(108) CHAPTER. From whom refuge is sought in the prayer?

306. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, narrated: The Prophet ﷺ used

رَبَّنَا لَكَ الْحَمْدُ. يَسْمَعُ اللَّهُ لَكُمْ؛ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَإِذَا كَبَّرَ وَسَجَدَ؛ فَكَبِّرُوا وَاسْجُدُوا؛ فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ، وَيَرْفَعُ قَبْلَكُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بَيْتُكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ؛ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلٍ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [أخرجه مسلم: ٤٠٤].

٣٠٥ - عن ابن عباس رضي الله عنهما: كان رسول الله ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

وفي رواية ابن رُمح: كَمَا يُعَلِّمُنَا الْقُرْآنَ. [أخرجه مسلم: ٤٠٣].

(١٠٨) بَابُ مَا يُسْتَعَاذُ مِنْهُ فِي الصَّلَاةِ

٣٠٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ



to supplicate in prayer: “*Allāhumma inni a’ūdhu bika min ‘adhâbil-qabr, wa a’ūdhu bika min fitnatil-Masihid-Dajjâl, wa a’ūdhu bika min fitnatil-mahyâ wal-mamât. Allāhumma inni a’udhu bika minal-mâ’tami wal-magham.* (O Allāh! I seek refuge with You from the torment of the grave, and I seek refuge with You from the trial of the Masîh Ad-Dajjâl (Antichrist) and I seek refuge with You from the trial of life and death. O Allāh! I seek refuge with You from sin and debt.” She said: Someone said to him: “O Messenger of Allāh! Why is it that you so often seek refuge from debt?” He said: “When a (person) incurs debt, (he is obliged) to tell lies and break promises.”

#### (109) CHAPTER. Supplication in prayer

307. Abu Bakr رضي الله عنه narrated that he said to the Messenger of Allāh ﷺ, “Teach me an invocation with which I may supplicate Allāh in my prayer.” He (the Prophet ﷺ) said, “Say: *Allāhumma inni zalamtu nafsî zulman kabîran* (Qutaibah said: *Kathîran*) *wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiritan min indika, warhamni, innaka Antal Ghafur-ur-Rahîm* (O Allāh! I have wronged myself very much, and none forgives sins except You. So forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful).”

#### (110) CHAPTER. Cursing Satan and seeking refuge from him

308. Abu Dardâ رضي الله عنه narrated: The Messenger of Allāh ﷺ stood (to perform prayer) and we heard him saying: “I seek refuge with Allāh from you,” then he said: “I curse you by the curse of Allāh,” (thrice), and stretched his hands as if he was catching something. When he finished the prayer, we said: “O Messenger of Allāh, we heard you

كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ». قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ؛ حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ». [أخرجه البخاري: ٨٣٢ ومسلم: ٥٨٩].

#### (١٠٩) بَابُ الدُّعَاءِ فِي الصَّلَاةِ

٣٠٧ - عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. فَقَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا (وَقَالَ قُتَيْبَةُ: كَثِيرًا)، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ؛ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي؛ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». [أخرجه البخاري: ٧٣٨٧ و٧٣٨٨ ومسلم: ٢٧٠٥].

#### (١١٠) بَابُ لَعْنِ الشَّيْطَانِ فِي الصَّلَاةِ وَالتَّعَوُّدُ مِنْهُ

٣٠٨ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ، فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ». ثُمَّ قَالَ: «أَلْعَنَكَ بِلَعْنَةِ اللَّهِ (ثَلَاثًا)». وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ؛ قُلْنَا: يَا رَسُولَ اللَّهِ!

saying something (words) in the prayer which we have not heard you say before, and we saw you stretch your hands.” He said: “The enemy of Allāh, *Iblis*, came (to me) having a burning brand of fire to keep (it) on my face. So I said: ‘I seek refuge with Allāh from you’ (three times) then I uttered three times ‘I curse you by the curse of Allāh’, but he did not slip back. Then I intended to catch him. By Allāh if I have not remembered the supplication of my brother Sulaiman, I would have catch him and tie him so that the boys of Al-Madinah would make fun of him.”

قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ؟ وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ؛ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنَكَ بِلَعْنَةِ اللَّهِ الثَّامَةِ. فَلَمْ يَسْتَأْخِرْ؛ ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللَّهِ؛ لَوْ لَا دَعْوَةُ أَخِينَا سُلَيْمَانَ؛ لَأَصْبَحَ مَوْثِقًا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ».

[أخرجه مسلم: ٥٤٢].

#### (111) CHAPTER. Greeting the Prophet ﷺ

309. Abu Mas'ūd Al-Ansāri رضي الله عنه narrated: We were sitting in the company of Sa'd bin 'Ubādah when the Messenger of Allāh ﷺ came to us. Bashīr bin Sa'd said: “Allāh has commanded us to supplicate for you. How do we do that?” The Messenger of Allāh ﷺ kept silent that we wished he would not have asked him. The Messenger of Allāh ﷺ then said: “(For blessing me) say: ‘*Allāhumma salli ‘ala Muhammadin wa ‘ala āli Muhammadin, kamâ sallaita ‘ala āli Ibrāhima, wa bârik ‘ala Muhammadin wa ‘ala āli Muhammadin, kamâ bârakta ‘ala āli Ibrāhima, fil-‘ālamīn, innaka Hamidun Majid.* (O Allāh, exalt the mention of Muhammad, and the household of Muhammad as You exalted the mention of the household of Ibrāhim, and bless Muhammad and the household of Muhammad, as You blessed the household of Ibrāhim in the worlds. You certainly are Praised and Glorious.)’ And as for the greeting, you know it.”

#### (١١١) بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

٣٠٩ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ؛ فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ؛ إِنَّكَ حَمِيدٌ مَجِيدٌ. وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

[أخرجه مسلم: ٤٥٥].

#### (112) CHAPTER. Taslim of the prayer

310. 'Amir bin Sa'd reported from his

#### (١١٢) بَابُ التَّسْلِيمِ مِنَ الصَّلَاةِ

٣١٠ - عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ

father: I used to see the Messenger of Allâh ﷺ when he pronounced *Taslîm* on his right and on his left until I could see the whiteness of his cheek.

**(113) CHAPTER. It is unpraiseworthy to motion the hands in *Taslîm* in the prayer**

**311.** Jâbir bin Samurah رضى الله عنه narrated: When we performed prayer with the Messenger of Allâh ﷺ, we said: “*Assalâmu ‘Alaikum wa Rahmatullâh, Assalâmu ‘Alaikum wa Rahmatullâh* (May safety and security be granted to you and mercy of Allâh),” and motioned our hands on both the sides. Upon this the Messenger of Allâh ﷺ said: “Why do you motion your hands as if they are the tails of headstrong horses? It is enough for you to place your hand on your thigh and then make *Taslîm* to his brother on the right side and then on the left.”

**(114) CHAPTER. What to say after *Taslîm* from the prayer**

**312.** Warrâd, the freed slave of Mughîrah bin Shu’bah رضى الله عنه reported that Mughîrah bin Shu’bah wrote to Mu’âwiyah رضى الله عنه: When the Messenger of Allâh ﷺ finished the prayer and called *Taslîm* he uttered (this supplication): “*Lâ ilâha illallâh, wahdahû lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘alâ kuli sha’in Qadîr. Allâhumma lâ mani‘â limâ a’taita, wa lâ mu’tiya limâ mana’ta, wa lâ yanfa’u dhal-jaddi minkal-jadd.* (There is no true God except Allâh Alone having no partner. To Him belongs the dominion, and the praise, and He has power over everything. O Allâh, there is none to withhold what You give, nor is there any to give what You withhold, and

أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدَّو. [أَخْرَجَهُ مُسْلِمٌ: ٥٨٢].

**(١١٣) بَابُ كَرَاهِيَةِ أَنْ يُشِيرَ بِيَدِهِ إِذَا سَلَّمَ مِنَ الصَّلَاةِ**

**٣١١ -** عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ؛ قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَامَ تُومِئُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟! وَإِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ، ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٤٣١].

**(١١٤) بَابُ مَا يُقَالُ بَعْدَ التَّسْلِيمِ مِنَ الصَّلَاةِ**

**٣١٢ -** عَنْ وَرَّادِ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّم؛ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ، ذَا الْجَدِّ مِنْكَ الْجَدُّ». [أَخْرَجَهُ الْبُخَارِيُّ: ٨٤٤ وَمُسْلِمٌ: ٥٩٣].

the riches of the rich does not avail against You.).”

**(115) CHAPTER. The *Takbīr* (*Allāhu Akbar*) after prayer**

**313.** Ibn ‘Abbās رضي الله عنهما narrated : We used to know that Allāh’s Messenger ﷺ had finished his prayer when we heard the *Takbīr* (*Allāhu Akbar*).

**(116) CHAPTER. *Tasbiḥ*, *Tahmid* and *Takbīr* after every *Salāt* (prayer)**

**314.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said : “He who says ‘*Subhān Allāh*’ after every prayer thirty-three times, and ‘*Alḥamdulillāh*’ thirty-three times, and ‘*Allāhu Akbar*’ thirty-three times, so it is ninety-nine times in all, and says to complete a hundred : ‘*La ilāha illallāhu, Wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kuli sha’in Qadeer* (There is no true God but Allāh having no partner, to Him belongs sovereignty and to Him is the praise due, and He has power over everything),’ his sins will be forgiven even if they are as much as the foam of the sea.”

**(117) CHAPTER. Turning to the right or left at the end of prayer**

**315.** ‘Abdullāh bin Mas‘ūd رضي الله عنه narrated : None of you should give a share to *Satan* of his self by thinking that it is necessary for him to turn to the right side only (after prayer). I saw the Messenger of Allāh ﷺ move often turning to the left.

**(١١٥) بَابُ التَّكْبِيرِ بَعْدَ الصَّلَاةِ**

**٣١٣ -** عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ [أَخْرَجَهُ الْبُخَارِيُّ : ٨٤٢ وَمُسْلِمٌ : ٥٨٣].

**(١١٦) بَابُ التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ فِي ذُبْرِ الصَّلَاةِ**

**٣١٤ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ «مَنْ سَبَّحَ اللَّهَ فِي ذُبْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ؛ فَبَلَغَ تِسْعَةَ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِئَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ غُفِرَتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». [أَخْرَجَهُ مُسْلِمٌ : ٥٩٧].

**(١١٧) بَابُ الانْصِرَافِ مِنَ الصَّلَاةِ عَنِ الْيَمِينِ وَالشَّمَالِ**

**٣١٥ -** عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا؛ لَا يَرَى إِلَّا أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، أَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُنْصَرِفُ عَنْ شِمَالِهِ. [أَخْرَجَهُ الْبُخَارِيُّ : ٨٥٢ وَمُسْلِمٌ : ٧٠٧].

(118) CHAPTER. Who is most entitled to be an *Imâm*

316. Abu Mas'ûd Al-Ansârî رضي الله عنه narrated that Allâh's Messenger ﷺ said: "The one who recites the Book of Allâh best, let him be the *Imâm* ; but if they are equal in reciting it, then the one who has most knowledge regarding *Sunnah*. If they are equal regarding the *Sunnah*, then the earliest one to emigrate; if they immigrated at the same time, then the earliest one to embrace Islam. No man should lead another in prayer in his (the latter's) domain, or sit in his seat in his house, without his permission."

## (١١٨) بَابٌ مَنْ أَحَقُّ بِالْإِمَامَةِ

٣١٦ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً؛ فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً؛ فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً؛ فَأَقْدَمُهُمْ سِلْمًا. وَلَا يُؤْمَنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ؛ إِلَّا بِإِذْنِهِ». [أخرجه مسلم: ٦٧٣].

(119) CHAPTER. Following the *Imâm* and acting after him

317. Al-Barâ' رضي الله عنه narrated: They (the Companions) used to pray with the Messenger of Allâh ﷺ and they bowed when he bowed, and when he raised his head after bowing, he called: "*Sami'-Allâhu liman hamidah* (Allâh listened to him who praised Him)," and we kept standing until we saw him placing his face on the ground and then we followed him.

## (١١٩) بَابٌ اتِّبَاعُ الْإِمَامِ وَالْعَمَلُ بَعْدَهُ

٣١٧ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ؛ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»؛ لَمْ تَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الْأَرْضِ، ثُمَّ تَبِعُوهُ. [أخرجه البخاري: ٨١١ ومسلم: ٤٧٤].

(120) CHAPTER. Commanding the *Imâm* to be considerate of people

318. Abu Mas'ûd Al-Ansârî رضي الله عنه narrated: A man came to the Messenger of Allâh ﷺ and said: "I keep away from the morning congregational prayer on account of such and such (the *Imâm*) because he prolongs us in the prayer." I never saw the Prophet ﷺ angrier when giving an

## (١٢٠) بَابٌ أَمْرُ الْأَئِمَّةِ بِالْتَّخَفِيفِ فِي تِمَامِ

٣١٨ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا. فَمَا رَأَيْتُ النَّبِيَّ ﷺ

exhortation than he was on that day. He said: "O people, some of you scare people away, so whoever of you leads the people in prayer, let him be brief; for behind him are the weak, the aged, and the people who have (urgent) needs to attend."

غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُتَقَرِّبِينَ؛ فَأَيُّكُمْ أَمَّ النَّاسَ؛ فَلْيُوجِزْ؛ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ». [أَخْرَجَهُ

البخاري: ٧١٥٩ ومسلم: ٤٦٦].

**(121) CHAPTER. Imâm can appoint someone else for him when he is ill**

**(١٢١) بَابُ اسْتِخْلَافِ الْإِمَامِ إِذَا مَرِضَ وَصَلَاتُهُ بِالنَّاسِ**

319. 'Ubaidullâh bin 'Abdullâh said: I went to 'Âishah رضي الله عنها and asked her to describe to me the illness of Allâh's Messenger ﷺ. 'Âishah رضي الله عنها said: Yes. The Prophet ﷺ became seriously ill and asked, "Have the people performed the *Salât* (prayer)?" We replied, "No, O Messenger of Allâh. They are waiting for you." He said, "Put water for me in a trough." We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked, "Have the people performed the *Salât* (prayer)?" We said, "No, they are waiting for you. O Messenger of Allâh," he again said, "Put water in a trough for me." We did so and he took a bath and tried to get up but fainted again. Then he recovered and said, "Have the people performed the *Salât* (prayer)?" We replied, "No, they are waiting for you. O Messenger of Allâh." He said, "Put water for me in the trough." We did so and he washed himself and tried to get up but he fainted. When he recovered, he asked, "Have the people performed the *Salât* (prayer)?" We said, "No, they are waiting for you. O Messenger of Allâh!" She added: The people were in the mosque waiting for the Prophet ﷺ for the '*Ishâ*' prayer. The Messenger of Allâh ﷺ sent for Abu Bakr رضي الله عنه to lead the people in the *Salât*

٣١٩ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقُلْتُ لَهَا: أَلَا تُحَدِّثُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى؛ ثَقُلَ النَّبِيُّ ﷺ، فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا، فَاعْتَسَلَ، ثُمَّ ذَهَبَ لَيَنْوَى، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا، فَاعْتَسَلَ، ثُمَّ ذَهَبَ لَيَنْوَى، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا؛ فَاعْتَسَلَ، ثُمَّ ذَهَبَ لَيَنْوَى، فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ!

(prayer). The messenger went to Abu Bakr and said, "The Messenger of Allâh ﷺ orders you to lead the people in the *Salât* (prayer)." Abu Bakr was a soft-hearted man, so he asked 'Umar to lead the *Salât* (prayer) but 'Umar رضي الله عنه replied, "You are more rightful." So Abu Bakr led the *Salât* (prayer) in those days. When the Prophet ﷺ felt a bit better, he came out for the *Zuhr* prayer with the help of two men, one of whom was Al-'Abbâs رضي الله عنه, while Abu Bakr was leading people in the *Salât* (prayer). When Abu Bakr saw him, he wanted to retreat, but the Prophet ﷺ beckoned him not to do so, and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr رضي الله عنه was following the Prophet ﷺ (in prayer) and people were following Abu Bakr. The Prophet ﷺ (prayed) sitting.

'Ubaidullâh added: I went to 'Abdullâh bin 'Abbâs and asked him, "Shall I tell you what 'Āishah told me about the fatal illness of the Prophet?" Ibn 'Abbâs said, "Go ahead." I told him her narration and he did not deny any of its details but asked whether 'Āishah رضي الله عنها told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbâs. I said, "No." He said, "He was 'Ali رضي الله عنه."

قالت: والنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ، يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ.

قالت: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ. فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ - وَكَانَ رَجُلًا رَقِيقًا - : يَا عُمَرُ! صَلِّ بِالنَّاسِ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَنْتَ أَحَقُّ بِذَلِكَ.

قالت: فَصَلَّى بِهِمْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تِلْكَ الْأَيَّامَ.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَةً، فَخَرَجَ بَيْنَ رَجُلَيْنِ - أَحَدُهُمَا الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ - لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ؛ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ: أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ». فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: هَاتِ.

فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْهُ  
شَيْئًا؛ غَيْرَ أَنَّهُ قَالَ: أَسَمَّتَ لَكَ  
الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ:  
لا. قَالَ: هُوَ عَلِيٌّ، رَضِيَ اللَّهُ عَنْهُ.  
[أَخْرَجَهُ الْبُخَارِيُّ: ٦٨٧ وَمُسْلِمٌ: ٤١٨].

**(122) CHAPTER. If Imâm did not show up,  
another should lead the prayer**

**(١٢٢) بَابُ إِذَا تَخَلَّفَ الْإِمَامُ يُقَدِّمُ  
غَيْرُهُ**

**320.** Mughîrah bin Shu'bah رضي الله عنه narrated that he participated in the expedition of Tabuk along with the Messenger of Allâh ﷺ. Al-Mughîrah said: The Messenger of Allâh ﷺ went out to answer the call of nature before the morning prayer, and I went along with him and carried with me a jar (full of water). When the Messenger of Allâh ﷺ came back to me (after relieving himself), I began to pour water on his hands out of the jar, and he washed his hands three times, then washed his face three times. He then tried to stick out his forearms from the sleeves of his cloak, but since the sleeves were tight, he pulled his hands from inside of the cloak, and then brought out his forearms from under the cloak, and washed his forearms up to the elbows and then wiped over his light boot, and then moved on. Al-Mughîrah said: I also moved along with him until we came to the people (and found that) they were performing their *Salât* (prayer) under the *Imâmah* of 'Abdur-Rahmân bin 'Auf رضي الله عنه. The Messenger of Allâh ﷺ could get one *Rak'ah* out of two and performed (this) last *Rak'ah* along with the people. When 'Abdur-Rahmân bin 'Auf finished *Salât* with *Taslîm*, the Messenger of Allâh ﷺ got up to complete his *Salât* (prayer). This scared the Muslims and most of them began to recite he *Tasbîh*. When the Prophet ﷺ finished his prayer, he

٣٢٠ - عن المغيرة بن شعبة رضي الله عنه؛ أنه غزا مع رسول الله ﷺ.

قَالَ الْمُغِيرَةُ: فَتَبَرَّزَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْغَاظِ، فَحَمَلْتُ مَعَهُ إِدَاوَةً، قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ؛ أَخَذْتُ أَهْرِيقُ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كَمَا جُبَّتِي، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ، حَتَّى نَجِدَ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ، فَصَلَّى لَهُمْ، فَأَذْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكَعَتَيْنِ، فَصَلَّى مَعَ النَّاسِ الرَّكَعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدَ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ؛ قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلَاتَهُ، فَأَفْزَعَ ذَلِكَ



turned towards them and then said: "You did well," (he said) with a sense of joy (or said: you did the right thing) that you performed *Salāt* prayer on time.

المُسْلِمِينَ، فَأَكْثَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى النَّبِيُّ صَلَاتَهُ؛ أَقْبَلَ عَلَيْهِمْ، ثُمَّ قَالَ: «أَحْسَنْتُمْ (أَوْ قَالَ: قَدْ أَصَبْتُمْ)»؛ يَغْبِطُهُمْ أَنْ صَلَّوْا الصَّلَاةَ لَوْ قَفَّتْهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٢ وَمُسْلِمٌ: ٤٢١، ب (٢٧٤)].

**(123) CHAPTER. He who hears the call for prayer should come to the mosque**

**321.** Abu Hurairah رضي الله عنه narrated: There came to the Prophet ﷺ a blind man and said: "O Messenger of Allāh, I have no one to guide me to the mosque." He, therefore, asked the Messenger of Allāh (ﷺ) a permission to perform *Salāt* (prayer) in his house. He granted him permission. Then when the man turned away, he called him back and asked him: "Do you hear the call to prayer?" He said: "Yes." He said: "Respond to it."

**(١٢٣) بَابُ مَا يَحِبُّ فِي إِثْنَانِ الْمَسْجِدِ عَلَى مَنْ سَمِعَ النِّدَاءَ**

**٣٢١ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ أَنْ يُرَخِّصَ لَهُ فِصْلِي فِي بَيْتِي، فَرَخِّصَ لَهُ، فَلَمَّا وَلَّى؛ دَعَاهُ، فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟». فَقَالَ: نَعَمْ. قَالَ: «فَأَجِبْ». [أَخْرَجَهُ مُسْلِمٌ: ٦٥٣].

**(124) CHAPTER. Excellence of congregational prayer**

**322.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "Congregational prayer is twenty-five degrees better than a prayer performed individually."

**(١٢٤) بَابُ فِي فَضْلِ الْجَمَاعَةِ**

**٣٢٢ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةٍ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٨ وَمُسْلِمٌ: ٦٤٩].

**(125) CHAPTER. Congregational prayer is from the rites of guidance**

**323.** 'Abdullāh bin Mas'ūd رضي الله عنه said: You would see us when no one lagged from prayer except a hypocrite, whose hypocrisy was well-known, or a sick man. But even the

**(١٢٥) بَابُ صَلَاةِ الْجَمَاعَةِ مِنْ سُنَنِ الْهُدَى**

**٣٢٣ -** عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عَلِمَ

sick man would walk between two men (i.e., with the help of two men one on each side) to join the *Salāt*. And he said: The Messenger of Allāh ﷺ taught us the rites of guidance, among which is *Salāt* (prayer) in the mosque in which the *Adhān* is called.

نِفَاقُهُ أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ.

وَقَالَ: إِنْ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا شَنْنَ الْهُدَى، وَإِنْ مِنْ شَنْنِ الْهُدَى؛ الصَّلَاةُ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ. [أَخْرَجَهُ مُسْلِمٌ: ٦٥٤].

#### (126) CHAPTER. Excellence of the prayer in congregation and waiting for it

323. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Man's prayer in congregation is better than twenty degrees and more than performing it in his house and his market. When he performs *Wudu'* well, then goes to a mosque, with the sole intention of performing prayer, and has no other objective but prayer. He does not take a step (in his way to a mosque) but he will be raised a degree, and a sin effaced until he enters the mosque; when he enters the mosque, he is considered as praying as long as he is waiting for prayer. And the angels continue supplicating for him saying: 'O Allāh, be Merciful to him and forgive his sins. Accept his repentance.' (And the angels continue this supplication for him) as long as he does or as long as his *Wudu'* is nullified."

#### (١٢٦) بَابٌ فِي انْتِظَارِ الصَّلَاةِ وَفَضْلِ الْجَمَاعَةِ

٣٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ أَنْ أَحَدَهُمْ إِذَا تَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ؛ فَلَمْ يَخْطُ خُطْوَةً؛ إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ؛ كَانَ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ؛ يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبِّ عَلَيْهِ؛ مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». [أَخْرَجَهُ

الْبُخَارِيُّ: ٤٧٧ وَمُسْلِمٌ: ٦٤٩].

#### (127) CHAPTER. The excellence of *Ishā'* and *Fajr* prayers in congregation

#### (١٢٧) بَابُ فَضْلِ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ

324. Abdur-Rahmān bin Abu 'Amrah رضي الله عنه reported: 'Uthmān bin 'Affān entered the mosque after *Maghrib* and sat alone. I sat with him, so he said: O son of my brother, I heard the Messenger of Allāh ﷺ say: "He who performs the '*Ishā*' prayer in congregation, would be as though he prayed half the night, and he who performs morning prayer in congregation, would be as though he prayed the whole night."

(128) CHAPTER. Severe warning against missing '*Ishā*' and morning prayers in congregation

325. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Verily, the most burdensome prayers for the hypocrites are the '*Ishā*' and the *Fajr*. Were they to know the rewards for these two prayers, they would have come to them even if they have to crawl. I was about to order the prayer be commenced and command a man to lead people in prayer, should then I go along with some men with bundles of wood to the people who have not attended the prayer (in congregation) and burn their homes on them." It is added in another narration: "Were one of them to know he would find a fat fleshy bone, he would attend it."

326. 'Abdullāh bin Mas'ūd رضي الله عنه narrated that the Prophet ﷺ said about the people who do not attend *Jumu'ah* prayer: "I am about to command a man to lead people in prayer, and then burn these people who do

٣٢٤ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ قَالَ: دَخَلَ عُثْمَانُ بْنُ أَفَّانٍ رَضِيَ اللَّهُ عَنْهُ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَقَعَدَ وَخَذَهُ فَقَعَدْتُ إِلَيْهِ، فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ؛ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ؛ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ». [أَخْرَجَهُ مُسْلِمٌ: ٦٥٦].

(١٢٨) بَابُ التَّشْدِيدِ فِي التَّخَلُّفِ عَنْ صَلَاةِ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ

٣٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهَا؛ لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أُمِرَ رَجُلًا يُصَلِّي بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ؛ فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ».

زَادَ فِي رَوَايَةٍ: «لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا؛ لَشَهِدَهَا» [أَخْرَجَهُ الْبُخَارِيُّ ٦٥٧ وَمُسْلِمٌ: ٦٥١].

٣٢٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ رَجُلًا يُصَلِّي بِالنَّاسِ،

not attend *Jumu'ah* prayer in their homes."

ثُمَّ أَحَرَّقَ عَلَى رِجَالٍ يَخْلَفُونَ عَنِ الْجُمُعَةِ عَنِ الْجُمُعَةِ بَيُوتَهُمْ. [أخرجه مسلم: ٦٥٢].

**(129) CHAPTER. Exemption from attending congregation due to a valid reason**

Here is the *Hadîth* of 'Itbân bin Mâlik which has been mentioned in the Book of Faith.

**(١٢٩) بَابُ الرُّخْصَةِ فِي التَّخْلُفِ عَنِ الْجَمَاعَةِ لِلْعُذْرِ**

فِيهِ حَدِيثُ عِتْبَانَ بْنِ مَالِكٍ، وَقَدْ تَقَدَّمَ فِي كِتَابِ الْإِيمَانِ [الحديث:

١٤]. [انظر رقم الحديث العام: ٣٣]

**(130) CHAPTER. Command to perform *Salât* (prayer) well**

327. Abu Hurairah رضي الله عنه narrated: One day the Messenger of Allâh ﷺ led prayer. Then turning (towards his Companions) he said: "O so-and-so! why don't you perform your *Salât* (prayer) well. Does not the performer of prayer see how he performs prayer, for he performs it for himself? By Allâh, I see behind me as I see in front of me."

٣٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمًا، ثُمَّ انْصَرَفَ، فَقَالَ: «يَا فُلَانُ! أَلَا تُحْسِنُ صَلَاتَكَ؟! أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟! فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ لَأُبْصِرُ مَنْ وَرَائِي كَمَا أُبْصِرُ مَنْ بَيْنَ يَدَيَّ». [أخرجه مسلم: ٤٢٣].

**(131) CHAPTER. Moderation in prayer and its completion**

328. Al-Barâ' bin 'Âzib رضي الله عنه narrated: I noticed the prayer of Muhammad ﷺ and saw his *Qiyâm* (standing), his *Rukû'* (bowing), and then going back to the standing posture (*I'idâl*) after bowing, his *Sujûd* (prostrations), his sitting (*Jalsah*) between two prostrations, his prostrations, and sitting between *Taslîm* and going away — all these were nearly equal to one another.

**(١٣١) بَابُ فِي اغْتِدَالِ الصَّلَاةِ وَإِتْمَامِهَا**

٣٢٨ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرَكْعَتَهُ، فَاعْتِدَالَهُ بَعْدَ رُكُوعِهِ، فَسُجُودَهُ، فَجَلَسَتُهُ بَيْنَ السَّجْدَتَيْنِ، فَسُجُودَهُ، فَجَلَسَتُهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ؛ قَرِيبًا مِّنَ السَّوَاءِ. [أخرجه البخاري: ٧٩٢ ومسلم: ٤٧١].

329. Anas رضي الله عنه said: "I try my best

٣٢٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛

when leading you in prayer as I saw the Messenger of Allâh ﷺ leading us.” He (Thâbit) said: Anas used to do that which I do not see you doing; when he lifted his head from *Rukû* (bowing), he stood up (so long) that one would say: ‘He has forgotten (to bow down in prostration).’ And when he lifted his head from *Sajdah* (prostration), he stayed in that position, until someone would say: ‘He has forgotten (to bow down in prostration for the second *Sajdah*).’

**(132) CHAPTER. The best of *Salât* is one in which one stands for a long time**

330. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ was asked about the *Salât* (prayer) which is best. He said: “That in which the standing is longer.”

**(133) CHAPTER. Maintaining tranquillity and calmness in prayer**

331. Jâbir bin Samurah رضي الله عنه narrated: The Messenger of Allâh ﷺ came to us and said: “What do I see you lifting your hands like the tails of head-strong horses? Be calm in *Salât* (prayer).” He then again came to us and saw us (sitting) in circles; he said: “Why do I see you in separate groups?” He again came to us and said: “Why don’t you line up in rows like the angels do in the presence of their *Rubb*?” We said: “O Messenger of Allâh, how do the angels line up in rows in the presence of their *Rubb*?” He said: “They complete the first rows and keep close together in the row.”

قَالَ: إِنِّي لَا أَلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسُ يَضَعُ شَيْئًا لَا أَرَأُكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ؛ انْتَصَبَ قَائِمًا، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ؛ مَكَثَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٨٢٠ وَمُسْلِمٌ: ٤٧٢].

**(١٣٢) بَابُ أَفْضَلِ الصَّلَاةِ طَوْلُ الْقُنُوتِ**

٣٣٠ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طَوْلُ الْقُنُوتِ». [أَخْرَجَهُ مُسْلِمٌ: ٧٥٦].

**(١٣٣) بَابُ الْأَمْرِ بِالسَّكُونِ فِي الصَّلَاةِ**

٣٣١ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا لِي أَرَأُكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسُ؟! اسْكُنُوا فِي الصَّلَاةِ». قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَرَأَانَا حِلَقًا، فَقَالَ: «مَا لِي أَرَأُكُمْ عَزِينَ؟!». قَالَ: ثُمَّ خَرَجَ عَلَيْنَا، فَقَالَ: «أَلَا تَصْفُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟». فَقُلْنَا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأَوَّلَ، وَيَتَرَاصُونَ فِي الصَّفِّ». [أَخْرَجَهُ مُسْلِمٌ: ٤٣٠].

## (134) CHAPTER. Making gesture in response to greeting

332. Jâbir رضي الله عنه narrated: The Messenger of Allâh ﷺ sent me for some job. Then I returned and joined him as he was going (on a ride). (Qutaibah said that he was performing prayer while he rode). I greeted him. He gestured to me. When he completed the prayer, he called me and said: "You greeted me just now while I was praying." (Qutaibah said:) The Prophet ﷺ was heading eastbound when he was praying.

## (135) CHAPTER. Prohibition of talking during Salât (prayer)

333. Mu'âwiyah bin Al-Hakam As-Sulami رضي الله عنه said: While I was praying with the Messenger of Allâh ﷺ a man sneezed. I said: "Yarhamuk Allâh (May Allâh have mercy on you)." The people stared at me with disapproving looks, so I said: "Woe to me, why do you stare at me?" They began to strike their hands on their thighs, and when I saw them urging to keep silent, I said nothing. When the Messenger of Allâh ﷺ finished praying. I ransom with my father and mother, I have never seen a better or nicer teacher before him, nor will I see one after him. By Allâh, he neither scolded me, nor hit me, nor reviled me. Then he said: "In this prayer, none of people talk should be uttered. It is only for *Tasbîh*, *Takbîr*, and Qur'anic recitation." Or the Messenger of Allâh ﷺ said words to that effect. I said: "O Messenger of Allâh! I have just recently quit Ignorance Period, and Allâh has brought Islam to us; among us are those who consult soothsayers. He said: "Do not consult them." I said: "There are those who take omens." He said: "That is something which

## (١٣٤) بَابُ الْإِشَارَةِ بِرَدِّ السَّلَامِ فِي

## الصَّلَاةِ

٣٣٢ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ، ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ (قَالَ قُتَيْبَةُ: يُصَلِّي)، فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي، فَقَالَ: «إِنَّكَ سَلَّمْتَ آفَافًا وَأَنَا أُصَلِّي». وَهُوَ مُوجِّهُ حِينَئِذٍ قِبَلَ الْمَشْرِقِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٢١٧ وَمُسْلِمٌ: ٥٤٠].

## (١٣٥) بَابُ نَسْخِ الْكَلَامِ فِي الصَّلَاةِ

٣٣٣ - عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ؛ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَائْتِكُلْ أُمِّيَاةً! مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟! فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي؛ لِكَيْ يَسْكُتَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ - فَبَآبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ -؛ فَوَاللَّهِ؛ مَا كَهَرَنِي، وَلَا ضَرَبَنِي، وَلَا شَتَمَنِي، ثُمَّ قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

they find in their breasts, but let it not stop them.” I said: “Among us are those who draw lines.” He said: “There was a Prophet who drew lines. So he whose lines agree with his (which is impossible) then let it be.”

I had a bondgirl who tended my goats by the side of Uhud and Jawwāniyah. One day, I checked her and found that a wolf had killed a lamb from her folk. Since I am a man from the offspring of Adam, I became angry as they become. So I slapped her. Then I came to the Messenger of Allāh ﷺ and felt (this act of mine) as something grievous. I said: “O Messenger of Allāh, should I free her?” He said: “Bring her to me.” So I brought her to him. He asked her: “Where is Allāh?” She said: “He is above the heaven.” He said: “Who am I?” She said: “You are the Messenger of Allāh.” He said: “Free her, she is a believer.”

قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رَجُلًا يَأْتُونَ الْكُفَّانَ؟ قَالَ: «فَلَا تَأْتِيهِمْ».

قَالَ: قُلْتُ: وَمِنَّا رَجُلٌ يَطَّيِّرُونَ؟ قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ؛ فَلَا يَصُدَّنَّهُمْ». قَالَ ابْنُ الصَّبَّاحِ: «فَلَا يَصُدَّنْكُمْ».

قَالَ: قُلْتُ: وَمِنَّا رَجُلٌ يَخْطُونَ. قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطَّهُ؛ فَذَاكَ».

قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَزْعَى غَنَمًا لِي قَبْلَ أُحُدٍ وَالْجَوَانِيَّةِ، فَاطْلَعْتُ ذَاتَ يَوْمٍ؛ فَإِذَا الذَّنْبُ قَدْ ذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ؛ آسَفُ كَمَا يَأْسِفُونَ، لِكِنِّي صَكَّكْتُهَا صَكَّةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أُغْنِفُهَا؟ قَالَ: «إِثْنَيْنِ بِهَا». فَأَتَيْتُهَا بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟». قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟». قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أُغْنِفُهَا؛ فَإِنَّهَا مُؤْمِنَةٌ». [أَخْرَجَهُ مُسْلِمٌ:]

[٥٣٧].

334. Zaid bin Arqam رضي الله عنه narrated: We used to talk in Salāt (prayer) and a person talked to another on his side in prayer until (this Verse) was revealed: “And stand before Allāh in devout obedience,” (2:238) and we were commanded to observe silence (in prayer and were forbidden to speak).

٣٣٤ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾، فَأُمِرْنَا

**(136) CHAPTER. The *Tasbîh* in *Salât* (prayer) in case something happens**

335. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The saying '*Subhân Allâh*' is for men, and clapping is for women." In another narration: "during *Salât*."

بِالسُّكُوتِ، وَنُهِينَا عَنِ الْكَلَامِ.  
[أَخْرَجَهُ الْبُخَارِيُّ: ١٢٠٠ وَمُسْلِمٌ: ٥٣٩].

**(١٣٦) بَابُ التَّسْبِيحِ لِلْحَاجَةِ فِي الصَّلَاةِ**

٣٣٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ، وَالتَّصْفِيْقُ لِلنِّسَاءِ».

وَفِي رَوَايَةٍ: «فِي الصَّلَاةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٠٣ وَمُسْلِمٌ: ٤٢٢].

**(137) CHAPTER. Prohibition of looking up in prayer**

336. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "People should avoid lifting their eyes towards the sky while supplicating in *Salât*, lest their eyesight be snatched away."

**(١٣٧) بَابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ**

٣٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتْ هِيَ أَقْوَامٌ عَنْ رَفْعِ أَبْصَارِهِمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ، أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٤٢٩].

**(138) CHAPTER. Severe warning against passing in front of a praying person**

337. Busr bin Sa'îd said that Zaid bin Khâlid Al-Juhani رضي الله عنه sent him to Abu Juhaim to ask him what he had heard from the Messenger of Allâh ﷺ about a person passing in front of a praying person. Abu Juhaim replied: The Messenger of Allâh ﷺ said, "Were the person who passes in front of praying person to know the magnitude of his sin, he would have preferred to wait for 40 rather than to pass in front of him." Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

**(١٣٨) بَابُ التَّغْلِيظِ فِي الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي**

٣٣٧ - عَنْ بُسْرِ بْنِ سَعِيدٍ؛ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ رَضِيَ اللَّهُ عَنْهُ أَرْسَلَهُ إِلَى أَبِي جُهِيمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ قَالَ أَبُو جُهِيمٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ؛ لَكَانَ: أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو



التَّضَرُّ: لَا أَذْرِي قَالَ: أَرْبَعِينَ يَوْمًا،  
أَوْ شَهْرًا، أَوْ سَنَةً؟ [أخرجه البخاري:  
٥١٠ ومسلم: ٥٠٧].

(139) CHAPTER. Prohibition of passing in front of a man who is praying

(١٣٩) بَابُ مَنَعِ الْمَارِّ بَيْنَ يَدَيْ  
الْمُصَلِّي

338. Abu Sâlih As-Sammân said : One day I was with Abu Sa'îd Al-Khudri رضي الله عنه and he was praying on Friday, behind a *Sutrah* (partition) from people. When a young man from Banu Mu'ait came there and he tried to pass in front of him between him and the *Sutrah*, he pushed him back by striking his chest. He looked about but finding no other way to pass except in front of Abu Sa'îd, he made a second attempt. He (Abu Sa'îd) turned him away by striking his chest more vigorously than the first. He stood up and said unpleasant words to Abu Sa'îd. Then he made his way out through the crowd, and went to Marwân and reported to him what happened. Abu Sa'îd too came to Marwân. Marwân said to him : "What happened to you and the son of your brother that he came to complain against you?" Abu Sa'îd said: I heard from the Messenger of Allâh ﷺ saying: "When any one of you prays behind something as a *Sutrah* and a person tries to pass in front of him, he should repulse him by giving him a push in his neck; but if he refuses, then fight him, for he is a Satan."

٣٣٨ - عَنْ أَبِي صَالِحِ السَّمَّانِ؛ قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ؛ إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَظَلَّ، فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَى، فَمَتَلَّ قَائِمًا، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاخَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ. قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ مَا لَكَ وَلابْنِ أَخِيكَ؟! جَاءَ يَشْكُوكَ. فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ؛ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى؛ فَلْيَقَاتِلْهُ؛ فَإِنَّمَا هُوَ شَيْطَانٌ». [أخرجه البخاري: ٥٠٩ ومسلم: ٥٠٥].

(140) CHAPTER. That which is used as *Sutrah*

(١٤٠) بَابُ مَا يَسْتُرُ الْمُصَلِّي

٣٣٩ - عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ تَالِحِ بْنِ عُبَيْدِ اللَّهِ

narrated: We used to perform prayer and animals crossed in front of us. We mentioned it to the Messenger of Allâh ﷺ who said: "If you keep anything like the back of a saddle placed in front of you, then there is no harm for anyone to cross in front of you."

رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نَصَلِّي وَالْدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ، تَكُونُ بَيْنَ يَدَيِّ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ». [أَخْرَجَهُ مُسْلِمٌ: ٤٩٩].

#### (141) CHAPTER. Using a spear as *Sutrah*

**340.** Ibn 'Umar رضي الله عنهما narrated: Whenever Allâh Messenger ﷺ came out on 'Eid day, he used to order that a short spear be placed up right in front of him [as a *Sutrah* for his *Salât* (prayer)] and then he used to perform *Salât* facing it with the people behind him, and he used to do the same while on a journey. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his *Sunnah*).

#### (١٤١) بَابُ الصَّلَاةِ إِلَى الْحَرَبَةِ

٣٤٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ، فَيُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأُمَرَاءُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٩٤ وَمُسْلِمٌ: ٥٠١].

#### (142) CHAPTER. Using a mount as *Sutrah*

**341.** Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ used to make his she-camel sit across, and he would perform *Salât* (prayer) facing it (as a *Sutrah*).

#### (١٤٢) بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ

٣٤١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْرِضُ رَاحِلَتَهُ، وَهُوَ يُصَلِّي إِلَيْهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٧ وَمُسْلِمٌ: ٥٠٢].

#### (143) CHAPTER. Passing behind the *Sutrah*

**342.** 'Aun bin Abu Juhaifah said: His father saw the Messenger of Allâh ﷺ in a red leather tent (he said) and I saw Bilâl taking the remaining water (with which the Prophet ﷺ had performed *Wudu*). He said: I saw the people taking the utilised water impatiently and whoever got some of it rubbed it on his body, and those who could not get any, took the moisture from the others' hands. Then I saw Bilâl carrying an '*Anazah* (a stick) which he planted in the ground. The Messenger of

#### (١٤٣) بَابُ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي مِنْ وَرَاءِ السِّتْرِ

٣٤٢ - عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ؛ أَنَّ أَبَاهُ رَضِيَ اللَّهُ عَنْهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حُمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخْرَجَ وَضُوءًا، فَرَأَيْتُ النَّاسَ يَتَنَدَّرُونَ ذَلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا؛ تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِْبْ مِنْهُ؛ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخْرَجَ عَتَرَةً، فَكَرَّهَا،

Allāh ﷺ came out tucking up his red cloak, and led the people in prayer and performed two *Rak'ah* (facing the Ka'bah) taking '*Anazah* as a *Sutrah* for his prayer. I saw the people and animals passing in front of him beyond the '*Anazah*.

**(144) CHAPTER. Prohibition of putting hands on the waist in prayer**

**343.** Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ forbade to pray keeping one's hands on one's waist.

**(145) CHAPTER. Prohibition of spitting in front of oneself in prayer**

**344.** Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ saw some sputum in the *Qiblah* of the mosque. He turned towards people and said: "How is it that one of you stands before his *Rubb* and spits in front of him? Would one of you like to be faced by someone who spits at his face? So when one of you spits, let him spit on his left side under his foot. But if he does not find (space to spit) he should do like this." [Qâsim (one of the narrators) spat in his garment and then folded it and rubbed it.]

**(146) CHAPTER. Supressing yawning in prayer**

**345.** Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When one of you yawns in *Salât*, let him suppress as much as he can. Verily, the

وَحَرَجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشْمَرًا، فَصَلَّى إِلَى الْعَتَرَةِ بِالنَّاسِ رُكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالْذُّوَابَ يَمُرُّونَ بَيْنَ يَدَيِ الْعَتَرَةِ. [أخرجه البخاري: ٣٧٦ ومسلم: ٥٠٣].

**(١٤٤) بَابُ النَّهْيِ عَنِ الْإِخْصَارِ فِي الصَّلَاةِ**

**٣٤٣ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. [أخرجه البخاري: ١٢٢٠ ومسلم: ٥٤٥].

**(١٤٥) بَابُ النَّهْيِ أَنْ يَبْزُقَ الرَّجُلُ أَمَامَهُ فِي الصَّلَاةِ**

**٣٤٤ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ، فَيَتَنَحَّعُ أَمَامَهُ؟! أَيْحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيَتَنَحَّعَ فِي وَجْهِهِ؟! فَإِذَا تَنَحَّعَ أَحَدُكُمْ؛ فَلْيَتَنَحَّعْ عَنْ يَسَارِهِ تَحْتَ قَدَمِهِ، فَإِنْ لَمْ يَجِدْ؛ فَلْيَتَلَّ هَكَذَا (وَوَصَفَ الْقَاسِمُ: فَتَمَلَّ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضُهُ عَلَى بَعْضٍ)». [أخرجه البخاري: ٤٠٨ و٤٠٩ ومسلم: ٥٥٠].

**(١٤٦) بَابُ فِي التَّأَوُّبِ فِي الصَّلَاةِ وَكُظْمِهِ**

**٣٤٥ -** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَنَاءَبَ أَحَدُكُمْ فِي الصَّلَاةِ؛

devil enters inside.” In another narration: “one should keep his hand on the mouth, because the devil enters inside.”

فَلْيَكْظِمْ مَا اسْتَطَاعَ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

وفي رواية: «فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ». [أخرجه مسلم: ٢٩٩٥].

(147) CHAPTER. Carrying children in *Salāt*

(١٤٧) بَابُ حَمْلِ الصَّبْيَانِ فِي الصَّلَاةِ

346. Abu Qatādah Al-Ansārī رضي الله عنه narrated: I saw the Prophet ﷺ leading people in prayer carrying Umama, daughter of Abul-‘As (and Zainab, daughter of the Messenger of Allāh ﷺ) on his shoulder. When he bowed, he put her down, and when he got up after *Sujūd* (prostrations), he lifted her again.

٣٤٦ - عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّاسِ، وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ (وَهِيَ ابْنَةُ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ) عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ؛ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ؛ أَعَادَهَا. [أخرجه البخاري: ٥١٦ ومسلم: ٥٤٣].

(148) CHAPTER. Levelling pebbles in the prayer

(١٤٨) بَابُ مَسْحِ الْحَصَى فِي الصَّلَاةِ

347. Mu‘aiqib رضي الله عنه reported: The removal of pebbles from the ground (while praying) was mentioned to the Prophet ﷺ. He said: “If you have to, do so once only.”

٣٤٧ - عَنْ مُعَيْقِبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ الْمَسْحُ فِي الْمَسْجِدِ؛ يَعْنِي: الْحَصَى. قَالَ: «إِنْ كُنْتَ لَا بُدَّ فاعِلًا؛ فَوَاحِدَةً». [أخرجه البخاري: ١٢٠٧ ومسلم: ٥٤٦].

(149) CHAPTER. Rubbing off the spittle with the sandals

(١٤٩) بَابُ ذَلِكُ التُّخَاعَةِ بِالنَّعْلِ

348. ‘Abdullāh bin Shikhkhir رضي الله عنه narrated: I performed prayer with the Messenger of Allāh ﷺ and saw him spitting and rubbing it off with his sandal.

٣٤٨ - عَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنْخَعُ، فَذَكَرْتُهَا بِنَعْلِهِ. [أخرجه مسلم: ٥٥٤].

(150) CHAPTER. Unplaiting of hair in prayer

(١٥٠) بَابُ عَقْصِ الرَّأْسِ فِي الصَّلَاةِ

349. 'Abdullâh bin 'Abbâs رضي الله عنهما saw 'Abdullâh bin Al-Hârith praying and (his hair) was plaited behind his head. He ('Abdullâh bin 'Abbâs) stood up and unfolded them. While going back (from the prayer) he met Ibn 'Abbâs and said to him: "What did you have to do with my head?" He (Ibn 'Abbâs) replied: I heard the Messenger of Allâh ﷺ say: "(He who performs prayer with plaited hair) is like one who prays with his hands tied behind."

#### (151) CHAPTER. Performing *Salât* in the presence of food

350. Anas bin Mâli رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When food is brought before you, and it is also the time to perform prayer, eat first then pray *Maghrib* prayer, and do not hasten (to prayer), leaving aside the supper."

#### (152) CHAPTER. Forgetfulness in prayer and the command to prostrate in the prayer

351. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When one of you is in doubt about his *Salât* (prayer) and he does not know how many he has prayed, three or four (*Rak'ât*), he should cast aside his doubt and base his prayer on what he is sure of; then perform two prostrations before *Taslim* (salutations). If he has prayed five *Rak'ât*, they will make his prayer an even number for him, and if he has prayed exactly four, the two prostrations will be humiliation for the devil."

٣٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَقْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ؛ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَا لَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مِثْلُ هَذَا مِثْلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ». [أَخْرَجَهُ مُسْلِمٌ: ٤٩٢].

#### (١٥١) بَابُ الصَّلَاةِ بِحَضْرَةِ الطَّعَامِ

٣٥٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُرِبَ الْعِشَاءُ، وَحَضَرَتِ الصَّلَاةُ؛ فَاذْبُدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٢ وَمُسْلِمٌ: ٥٥٧].

#### (١٥٢) بَابُ السَّهْوِ فِي الصَّلَاةِ وَالْأَمْرُ بِالسُّجُودِ فِيهِ

٣٥١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَذَرِ كَمْ صَلَّى: ثَلَاثًا أَمْ أَرْبَعًا؛ فَلْيَطْرِحِ الشَّكَّ، وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ؛ فَإِنْ كَانَ صَلَّى خَمْسًا؛ شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِنَّمَا لَأَرْبَعٍ؛ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ». [أَخْرَجَهُ مُسْلِمٌ: ٥٧١].

352. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ led us in one of the two evening prayers, *Zuhr* or *ʿAsr*, and said *Taslīm* (salutations) after two *Rak'ah*, then he went to a piece of trunk, which was placed in the *Qiblah* in the mosque. He leaned on it looking as if he were angry. Abu Bakr and 'Umar رضي الله عنهما were among the people and they were too afraid to speak to him, and the hasty people rushed out (saying): "The prayer has been shortened." But among them was a man called Dhul-Yadain, who said: "O Messenger of Allāh! Has the prayer been shortened or have you forgot?" The Prophet ﷺ looked at the right and left and said: "What is Dhul-Yadain saying?" They said: "He is right. You performed only two *Rak'ah*." Then he performed two (more) *Rak'ah* and said *Taslīm* then he said *Takbīr* and prostrated himself, then he said *Takbīr* and lifted (his head) and then he said *Takbīr* and prostrated himself, then he said *Takbīr* and lifted (his head). He (the narrator) said: It has been reported to me by 'Imrān bin Husain that he said: "He (then) said *Taslīm*."

#### (153) CHAPTER. Prostration while reciting the Qur'ān

353. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ when recited the Qur'ān and recited a *Sūrah* containing *Sajdah*, he prostrated himself and we also prostrated ourselves along with him (but we were so overcrowded) that some of us could not find a place for our forehead (for prostration).

354. Abu Rāfi' said: I prayed *'Ishā'* (night) prayer along with Abu Hurairah رضي الله عنه

٣٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتَيْ الْعِشِيِّ: إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، ثُمَّ أَتَى جِذْعًا فِي قِبْلَةِ الْمَسْجِدِ، فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا؛ فَهَابَا أَنْ يَتَكَلَّمَا، وَخَرَجَ سَرْعَانَ النَّاسِ: فَقُصِرَتِ الصَّلَاةُ، فَقَامَ ذُو الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْصُرْتَ الصَّلَاةَ أَمْ نَسِيتَ؟ فَنَظَرَ النَّبِيُّ ﷺ يَمِينًا وَشِمَالًا، فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟!». قَالُوا: صَدَقَ؛ لَمْ تَصَلِّ إِلَّا رَكْعَتَيْنِ، فَصَلَّى رَكْعَتَيْنِ وَسَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ. قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّهُ قَالَ: وَسَلَّمَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٢ وَمُسْلِمٌ: ٥٧٣].

#### (١٥٣) بَابٌ فِي سُجُودِ الْقُرْآنِ

٣٥٣ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ فَيَسْجُدُ وَتَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٧٥ وَمُسْلِمٌ: ٥٧٥].

٣٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

and as he recited: "When the heaven burst asunder," (84:1) (a *Surah* containing prostration) he prostrated. I said to him: "What is this prostration?" He said: "I prostrated myself (when I prayed) behind Abul-Qâsim (Muhammad) ﷺ, and I will go on doing this (every time I read it) until I meet him (in the next world)."

**(154) CHAPTER. Reciting *Qunût* (invocation) in the *Fajr* prayer**

355. Abu Hurairah رضي الله عنه narrated that whenever the Messenger of Allāh ﷺ raised his head from *Rukū'* and pronounced *Allāhu Akbar* (for bowing) (saying): "*Sami' Allāhu liman Hamidah, Rabbana wa lakal-hamd* (Allāh listened to him who praised Him. Our *Rubb!* to You is all praise)," he would then stand up and say: "O Allāh! rescue Al-Walīd bin Al-Walīd, Salamah bin Hishām, and 'Aiyāsh bin Abu Rabi'ah, and the weak and helpless among the believers. O Allāh! make it severe for the tribe of Mudar and let them suffer a famine like that which took place at the time of Yusuf. O Allāh! curse Lihyān, Ri'l, Dhakwān, 'Usaiyah, who disobeyed Allāh and His Messenger." (The narrator then added): Then news reached us that he abandoned (this) when this Verse was revealed: "(Not for you O Muhammad ﷺ) is the decision whether He (Allāh) turns to them (mercifully) or punishes them; surely they are wrongdoers." (3:128)

**(155) CHAPTER. Reciting *Qunût* in the *Zuhr* (noon) and other prayers**

356. Abu Hurairah رضي الله عنه said: "By Allāh, I will perform for you prayer similar to

صَلَاةَ الْعَتَمَةِ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ  
انْشَقَّتْ﴾، فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا  
هَذِهِ السَّجْدَةُ؟ قَالَ: سَجَدْتُ بِهَا  
خَلْفَ أَبِي الْقَاسِمِ ﷺ؛ فَلَا أَزَالُ  
أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ. [أَخْرَجَهُ  
الْبُخَارِيُّ: ٧٦٦ وَمُسْلِمٌ: ٥٧٨].

**(١٥٤) بَابُ الْقُنُوتِ فِي صَلَاةِ  
الصُّبْحِ**

٣٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ  
حِينَ يَفْرُغُ مِنْ صَلَاةِ الْفَجْرِ مِنَ  
الْقِرَاءَةِ، وَيَكْبِرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ  
اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ».  
ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «اللَّهُمَّ أَنْجِ  
الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ،  
وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعِفِينَ  
مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ  
عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كِسْفِي  
يُوسُفَ، اللَّهُمَّ الْعَنْ لِحْيَانَ وَرِغْلًا  
وَذَكْوَانَ وَعُصْبَةَ؛ عَصَتْ اللَّهَ  
وَرَسُولَهُ». ثُمَّ بَلَّغْنَا أَنَّهُ تَرَكَ ذَلِكَ لَمَّا  
أُنْزِلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ  
يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾  
[آل عمران: ١٢٨]. [أَخْرَجَهُ الْبُخَارِيُّ:

٨٠٣ وَمُسْلِمٌ: ٦٧٥].

**(١٥٥) بَابُ الْقُنُوتِ فِي الظُّهْرِ  
وَعِيرِهَا**

٣٥٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: وَاللَّهِ؛ لَأَقْرَبَنَّ بِكُمْ صَلَاةَ

the prayer of the Messenger of Allāh ﷺ,” and Abu Hurairah recited *Qunūt* in the *Zuhr* and *'Ishā'* and in the morning prayer and supplicated for the believers and cursed the infidels.

**(156) CHAPTER. Recitation of *Qunūt* in *Maghrib* (evening) prayer**

357. Al-Barā' bin 'Āzib رضي الله عنه narrated that the Messenger of Allāh ﷺ recited *Qunūt* in *Dawn* and *Maghrib* prayers.

**(157) CHAPTER. The two *Rak'ah* (*Sunnah*) of *Fajr* prayer**

358. Hafsa رضي الله عنه narrated : When it was dawn, the Messenger of Allāh ﷺ did not perform (any other prayers) but two short *Rak'ah*.

**(158) CHAPTER. Excellence of the two *Rak'ah* (*Sunnah*) of the *Fajr* prayer**

359. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said : “The two *Rak'ah* (*Sunnah* of *Fajr* prayer) are better than this world and what it contains.”

**(159) CHAPTER. Recitation in the two *Rak'ah* of the *Fajr* prayer**

360. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ recited *Al-Kāfirūn* (Sūrah 109) and *Al-Ikhlās* (Sūrah 112) in the two *Rak'ah* of *Fajr* prayer.

رسول الله ﷺ، فكان أبو هريرة يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الْآخِرَةَ وَصَلَاةِ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ. [أخرجه مسلم: ٦٧٦].

**(١٥٦) بَابُ الْقُنُوتِ فِي الْمَغْرِبِ**

٣٥٧ - عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ. [أخرجه مسلم: ٦٧٨].

**(١٥٧) بَابُ فِي رَكْعَتَيِ الْفَجْرِ**

٣٥٨ - عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ. [أخرجه البخاري: ٦١٨ ومسلم: ٧٢٣].

**(١٥٨) بَابُ فَضْلِ رَكْعَتَيِ الْفَجْرِ**

٣٥٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». [أخرجه مسلم: ٧٢٥].

**(١٥٩) بَابُ الْقِرَاءَةِ فِي رَكْعَتَيِ الْفَجْرِ**

٣٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: «قُلْ يَتَايَا الْكَافِرُونَ» و«قُلْ هُوَ اللَّهُ». [أخرجه مسلم: ٧٢٦].



**(160) CHAPTER. To lie down after two Rak'ah (Sunnah) of the Fajr prayer**

361. 'Āishah رضي الله عنها narrated: When the Prophet ﷺ had prayed the two Rak'ah (Sunnah) of the Fajr prayer, he would talk to me if I was awake, otherwise he would lie down.

**(161) CHAPTER. Sitting at the place of Salāt (prayer) after the Fajr prayer**

362. Simāk bin Harb reported: I said to Jābir bin Samurah رضي الله عنه: "Did you sit in the company of the Messenger of Allāh ﷺ?" He said: "Yes, very often. He (the Prophet ﷺ) used to sit at the place where he performed the morning or dawn prayer until the sun rose. When it had risen, he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance; and they would laugh (on these matters) while (the Prophet ﷺ) would only smile."

**(162) CHAPTER. Concerning Duha (forenoon) prayer**

363. 'Āishah رضي الله عنها narrated: I have never seen the Messenger of Allāh ﷺ perform the supererogatory prayer of Duha (forenoon prayer) but I liked it. And if the Messenger of Allāh ﷺ would abandon an act which he in fact loved to do, it was but for the fear that if the people practised it constantly, it might be made obligatory on them.

**(١٦٠) بَابُ الاِضْطِجَاعِ بَعْدَ رَكَعَتَيِ الْفَجْرِ**

٣٦١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكَعَتَيِ الْفَجْرِ؛ فَإِنْ كُنْتُ مُسْتَيْقِظَةً؛ حَدَّثَنِي، وَإِلَّا اضْطَجَعَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١١٦٨ وَمُسْلِمٌ: ٧٤٣].

**(١٦١) بَابُ الْجُلُوسِ فِي الْمُصَلَّى بَعْدَ صَلَاةِ الصُّبْحِ**

٣٦٢ - عَنْ سِمَاكِ بْنِ حَرْبٍ؛ قَالَ: قُلْتُ لَجَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ؛ كَثِيرًا، كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحُ (أَوْ الْعَدَاةُ) حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ؛ قَامَ، وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيُضْحَكُونَ وَيَتَبَسَّمُونَ. [أَخْرَجَهُ مُسْلِمٌ: ٦٧٠].

**(١٦٢) بَابُ فِي صَلَاةِ الضُّحَى**

٣٦٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لَأُسْتَحِبُّهَا، وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ؛ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ. [أَخْرَجَهُ الْبُخَارِيُّ: ١١٢٨ وَمُسْلِمٌ: ٧١٨].

(163) CHAPTER. The *Duha* (forenoon) prayer is two *Rak'ah*

364. Abu Dhar رضي الله عنه narrated that the Prophet ﷺ said: "Every morning charity becomes due on every joint of every one of you. But saying *Subhân Allâh* is an act of charity; and saying *Alhamdulillâh* is an act of charity; and saying *La illâh illallâh* is an act of charity, and saying *Allâhu Akbar* is an act of charity, enjoining what is good is an act of charity; and forbidding what is evil is an act of charity; and performing two *Rak'ah* which one prays in the *Duha* makes satisfaction for the above."

(164) CHAPTER. *Duha* prayer is four *Rak'ât*

365. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ used to pray four *Rak'ât* in the *Duha* (forenoon) prayer and he sometimes prayed more as Allâh willed.

(165) CHAPTER. The *Duha* (forenoon) prayers is eight *Rak'ât*

366. 'Abdullâh bin Hârith bin Naufal said: I asked, as I was keen to find someone who would tell me, whether the Messenger of Allâh ﷺ performed the *Duha* (forenoon) prayer, but I found none except Umm Hânî, daughter of Abu Tâlib (the real sister of 'Ali رضي الله عنه), who told me: "On the day of the Conquest (of Makkah) the Messenger of Allâh ﷺ came (to our house) in the morning. A cloth was brought and privacy was brought to screen him and he took a bath and then stood up and performed eight *Rak'ât*. I do not know whether his *Qiyâm* (standing posture) was longer, or

## (١٦٣) بَابُ صَلَاةِ الضُّحَى رَكْعَتَانِ

٣٦٤ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى». [أَخْرَجَهُ مُسْلِمٌ: ٧٢٠].

## (١٦٤) بَابُ صَلَاةِ الضُّحَى أَرْبَعُ رَكْعَاتٍ

٣٦٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ. [أَخْرَجَهُ مُسْلِمٌ: ٧١٩].

## (١٦٥) بَابُ صَلَاةِ الضُّحَى ثَمَانِي رَكْعَاتٍ

٣٦٦ - عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ؛ قَالَ: سَأَلْتُ وَحَرَّصْتُ عَلَى أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَبَّحَ سُبْحَةَ الضُّحَى؟ فَلَمْ أَجِدْ أَحَدًا يُحَدِّثُنِي عَنْ ذَلِكَ؛ غَيْرَ أَنَّ أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ أَخْبَرْتَنِي؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بَعْدَمَا ارْتَفَعَ النَّهَارُ يَوْمَ الْفَتْحِ، فَأَتَيْتُ بِثَوْبٍ، فَسَتَرْتُ عَلَيْهِ، فَاعْتَسَلَ، ثُمَّ قَامَ، فَرَكَعَ ثَمَانِي

*Rukû'* (bowing posture) or *Sujûd* (prostrations) or all of them were of equal length." She further said: "I never saw him performing this *Nafl* prayer before nor after."

**(166) CHAPTER. Recommending *Duha* (forenoon) prayer**

367. Abu Hurairah رضي الله عنه narrated: My friend (the Prophet ﷺ) recommended me to do three things: (1) to observe fast of three days every month, (2) two *Rak'ah* of the *Duha* prayer, (3) and to perform *Witr* prayer before going to bed.

**(167) CHAPTER. *Salât-ul-Awwâbin***

368. Al-Qâsim Ash-Shaibânî reported that Zaid bin Arqam رضي الله عنه saw some people praying the *Duha* (forenoon) prayer. He said: "They know that *Salât* (prayer) at other time than this is better, for the Messenger of Allâh (ﷺ) said: *Salât-ul-Awwâbin* is performed when weaned camels feel the heat of the sun."

**(168) CHAPTER. Whoever prostrate himself for Allâh, will have *Jannah***

369. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh (ﷺ) said, "When a son of Adam recites (the Verses of) prostration and prostrates himself, the devil withdraws weeping and says, 'Woe to him! (and in the narration of Abu Kuraib: Woe to me!). Son of Adam was commanded to prostrate, and he prostrates himself; so

رَكَعَاتٍ؛ لَا أَدْرِي؛ أَقِيَامُهُ فِيهَا أَطْوَلُ أَمْ رُكُوعُهُ أَمْ سُجُودُهُ؛ كُلُّ ذَلِكَ مِنْهُ مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلَا بَعْدُ. [أَخْرَجَهُ مُسْلِمٌ: ٧١٩، ب (٣٣٦)].

**(١٦٦) بَابُ الْوَصِيَّةِ بِصَلَاةِ الضُّحَى**

٣٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١١٧٨ وَمُسْلِمٌ: ٧٢١].

**(١٦٧) بَابُ صَلَاةِ الْأَوَّابِينَ**

٣٦٨ - عَنِ الْقَاسِمِ الشَّيْبَانِيِّ: أَنَّ زَيْدَ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى، فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ!! إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ». [أَخْرَجَهُ مُسْلِمٌ: ٧٤٨].

**(١٦٨) بَابُ مَنْ سَجَدَ لِلَّهِ؛ فَلَهُ الْجَنَّةُ**

٣٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ؛ اغْتَزَلَ الشَّيْطَانُ يَبْكِي؛ يَقُولُ: يَا وَيْلَهُ (وَفِي رَوَايَةِ أَبِي كُرَيْبٍ: يَا وَيْلِي)؛ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ، فَسَجَدَ، فَلَهُ الْجَنَّةُ،

*Jannah* is for him. And I was commanded to prostrate (but) I refused (so) Hell is for me.”

**(169) CHAPTER. The excellence of performing twelve *Rak'ât* prayer (*Sunnah*) in day and night**

370. Umm Habibah رضي الله عنها, the wife of the Prophet ﷺ narrated that she heard the Messenger of Allâh ﷺ say: “Any Muslim slave (of Allâh) who prays for the sake of Allâh twelve *Rak'ât* (of *Sunnah*) every day, other than the obligatory, Allâh will build for him a house in *Jannah*.” Umm Habibah said: “And I have not stopped performing them after (hearing this from the Messenger of Allâh ﷺ).” And ‘Amr (the son of Aus) said: “I have observed them ever since.” And so said Nu'mân (the son of Sâlim). And in a narration: “in day and night”.

وَأُمِرْتُ بِالسُّجُودِ، فَأَبَيْتُ، فَلِيَ النَّارُ. [أخرجه مسلم: ٨١].

**(١٦٩) بَابُ فَضْلِ مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ**

٣٧٠ - عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا رَوَى عَنْهَا زَوْجُ النَّبِيِّ ﷺ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ، يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ الْفَرِيضَةِ؛ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ (أَوْ: إِلَّا بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ)».

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا بَرِحْتُ أَصَلِّيَهُنَّ بَعْدُ.

وَقَالَ عَمْرُو (يَعْنِي: ابْنَ أَوْسٍ): مَا بَرِحْتُ أَصَلِّيَهُنَّ بَعْدُ.

وَقَالَ النُّعْمَانُ (يَعْنِي: ابْنَ سَالِمٍ) مِثْلَ ذَلِكَ.

وَفِي رِوَايَةٍ: «فِي يَوْمٍ وَلَيْلَةٍ». [أخرجه مسلم: ٧٢٨].

**(170) CHAPTER. Between every two *Adhân* (*Adhân* and *Iqamah*) there is *Salât* (prayer)**

371. ‘Abdullâh bin Mugaffal Al-Muzani رضي الله عنه narrated that the Messenger of Allâh ﷺ said, “There is a *Salât* (prayer) between two *Adhân* (*Adhân* and *Iqamah*).” He said it thrice, and while saying it the third time, he added, ‘For him who wants to perform them.’

**(١٧٠) بَابُ بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ**

٣٧١ - عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ». قَالَهَا ثَلَاثًا. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ». [أخرجه البخاري: ٦٢٧]

ومسلم: ٧٣٨.

**(171) CHAPTER. Voluntary prayers before and after obligatory prayers**

**(١٧١) بَابُ التَّنَفُّلِ قَبْلَ الصَّلَاةِ وَبَعْدَهَا**

372. Ibn 'Umar رضي الله عنهما narrated : I prayed along with the Messenger of Allāh ﷺ two *Rak'ah* before and two *Rak'ah* after the *Zuhr* prayer, two *Rak'ah* after the *Maghrib* prayer and two *Rak'ah* after the *'Ishâ* prayer and two *Rak'ah* after the *Jumu'ah* prayer; and so far as the *Maghrib*, *'Ishâ* and *Jumu'ah* prayers are concerned, I performed (them) along with the Prophet ﷺ in his house.

٣٧٢ - عن ابن عمر رضي الله عنهما : صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ سَجْدَتَيْنِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ وَالْجُمُعَةُ؛ فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ. [أَخْرَجَهُ الْبُخَارِيُّ : ١١٧٢ وَمُسْلِمٌ : ١٧٢٩].

(172) CHAPTER. To perform *Nafil* (voluntary prayers) in day and night

373. 'Abdullāh bin Shaqiq رضي الله عنه said : I asked 'Aishah رضي الله عنها about the voluntary prayers of the Messenger of Allāh ﷺ, and she replied: "Before the *Zuhr* prayer, he used to pray four *Rak'ât* in his house ; then would go out and lead people in prayer; then come in and pray two *Rak'ah*. He would lead people in *Maghrib* (sunset) prayer; then come in and pray two *Rak'ah*. Then he would lead the people in *'Ishâ* prayer, and enter my house and pray two *Rak'ah*. He would pray nine *Rak'ât* during the night, including *Witr*. At night he would pray for a long time standing, and for a long time sitting, and when he recited the *Qur'ân* while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two *Rak'ah*.

(١٧٢) بَابُ فِي التَّنَلُّ بِاللَّيْلِ وَالنَّهَارِ

٣٧٣ - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؛ عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِهِ قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ؛ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ قَاعِدًا؛ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ؛ صَلَّى رَكْعَتَيْنِ. [أَخْرَجَهُ

الْبُخَارِيُّ : ١١٨٢ وَمُسْلِمٌ : ٧٣٠].

(173) CHAPTER. *Nafil* (voluntary) prayer in the mosque

(١٧٣) بَابُ صَلَاةِ النَّافِلَةِ فِي

الْمَسْجِدِ

374. Zaid bin Thābit رضي الله عنه narrated: The Messenger of Allāh ﷺ made an enclosure by a partition made of palm leaves and prayed in it. Some men knew that and came to pray with him. The following night they came but he did not come out. They raised their voices and cast stones at the door. Then he came out angry and said to them: "You kept doing what you did until I thought it would be made obligatory on you. Pray at your homes, for the best of your *Salāt* is that which you perform at home except for the obligatory." In other narration: The Prophet ﷺ made a small apartment from mats in the mosque (for *Nafl* prayers).

٣٧٤ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: احْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجْرَةً بِخَصْفَةِ أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا، قَالَ: فَتَنَّبَعَ إِلَيْهِ رِجَالٌ، وَجَاوُوا يُصَلُّونَ بِصَلَاتِهِ. قَالَ: ثُمَّ جَاوُوا لَيْلَةً، فَحَضَرُوا، فَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ. قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ، وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغَضَّبًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى طُنْتُ أَنَّهُ سَيُكْتَبُ عَلَيْكُمْ؛ فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ؛ فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

وفي رواية: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ. [أخرجه البخاري: ٧٣١ ومسلم: ٧٨١].

(174) CHAPTER. *Nafl* (voluntary) prayer in the houses

(١٧٤) بَابُ صَلَاةِ النَّافِلَةِ فِي الْبُيُوتِ

375. Jābir bin ‘Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "When one of you finishes *Salāt* (prayer) in the mosque, let him keep a share of his *Salāt* for his home, for Allāh will make the prayer as a means of goodness in his house."

٣٧٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ؛ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ؛ فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا». [أخرجه مسلم: ٧٧٨].

(175) CHAPTER. Let one pray as long as he feels energetic but when he is tired, let him sit down

(١٧٥) بَابُ لِيُصَلَّ أَحَدُكُمْ نَشَاطَةً فَإِذَا فَتَرَ؛ فَلْيَقْعُدْ

376. Anas رضي الله عنه narrated: The

٣٧٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛

Messenger of Allāh ﷺ entered the mosque (and he found) a rope tied between the two pillars. He said: "What is this?" They said: "It is for Zainab. She prays and when she feels tired, she holds it." He said: "Untie it. Let one pray as long as he is energetic, when he becomes tired, let him sit down (i.e., stop praying)."

**(176) CHAPTER. The most loved act by Allāh is that which is done continuously**

377. 'Alqamah said: I asked 'Āishah رضي الله عنها, the Mother of the believers, "O Mother of the believers, how was the worship of the Messenger of Allāh ﷺ? Did he choose a particular act for a particular day?" She said: "No, his worship was done on regular basis, and who of you is capable of doing what the Messenger of Allāh ﷺ did?"

**(177) CHAPTER. Do what you can afford**

378. 'Āishah رضي الله عنها, the wife of the Prophet ﷺ, narrated: (Once) Haulā' bint Tuwait bin Habib bin Asad bin 'Abdul-'Uzzā passed by her (at the time) when the Messenger of Allāh ﷺ was with her. I said: "It is Haulā' bint Tuwait and they say that she does not sleep at night (and keeps praying)." Upon this the Messenger of Allāh ﷺ (asked in denial): "She does not sleep at night!? Do whatever you can afford. By Allāh, Allāh would not grow weary, but you will grow weary."

قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَجَبَلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ، فَقَالَ: «مَا هَذَا؟». قَالُوا: لِرَئِيبِ تَصَلِّيٍّ، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ؛ أَمْسَكَتْ بِهِ. فَقَالَ: «حُلُوهُ، لِيُصَلَ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ؛ قَعَدَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١١٥٠ وَمُسْلِمٌ: ٧٨٤].

**(١٧٦) بَابُ أَحَبِّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ**

٣٧٧ - عَنْ عَلْقَمَةَ؛ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ؟ هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا؛ كَانَ عَمَلُهُ دِيمَةً، وَأَيْكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟ [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٦٦ وَمُسْلِمٌ: ٧٨٣].

**(١٧٧) بَابُ خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ**

٣٧٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ الْحَوْلَاءَ بِنْتَ ثَوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا، وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: هَذِهِ الْحَوْلَاءُ بِنْتُ ثَوَيْتٍ، وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنَامُ اللَّيْلُ؟! خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَسْأَمُ اللَّهُ حَتَّى تَسْأَمُوا». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣ وَمُسْلِمٌ: ٧٨٥].

## (178) CHAPTER. The night prayer of the Prophet ﷺ and his supplication

379. Ibn 'Abbās رضي الله عنهما narrated: I spent a night with my maternal aunt (sister of my mother) Maimûnah. The Prophet ﷺ got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again and came to the water-skin and loosened its straps, then performed moderate *Wudu'* between the two extremes. He then stood up and performed prayer. I also stood up and then lay down fearing that he might think I was watching him. I also performed *Wudu'* and stood on his left side. He took my hand and pulled me to his right side. The Messenger of Allāh ﷺ completed thirteen *Rak'ât* of his night prayer. He then took the lying position and slept and snored (and it was his habit to snore while asleep). Then Bilâl came and he informed him about the (*Fajr*) prayer. He ﷺ then stood up for prayer and did not perform *Wudu'*, and his supplication included these words: "*Allāhumma-j'al fi qalbi nûran, wa fi basari nûran, wa fi sam'i nûran, wa 'an yamini nûran, wa 'an yasâri nûran, wa fauqi nûran, wa tahti nûran, wa amâmi nûran, wa khalfi nûran, wa azzim li nûran.* (O Allâh, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me.)"

Kuraib (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met one of the sons of Al-'Abbās and he told me these words and mentioned in them: "(light) in my nerves, in my flesh, in my blood, in my hair, in my skin," and made a mention of two more things.

## (١٧٨) بَابُ فِي صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ وَدُعَائِهِ

٣٧٩ - عن ابن عباس رضي الله عنهما: I spent a night with my maternal aunt (sister of my mother) Maimûnah. The Prophet ﷺ got up during the night and relieved himself, then washed his face and hands and went to sleep. He then got up again and came to the water-skin and loosened its straps, then performed moderate *Wudu'* between the two extremes. He then stood up and performed prayer. I also stood up and then lay down fearing that he might think I was watching him. I also performed *Wudu'* and stood on his left side. He took my hand and pulled me to his right side. The Messenger of Allāh ﷺ completed thirteen *Rak'ât* of his night prayer. He then took the lying position and slept and snored (and it was his habit to snore while asleep). Then Bilâl came and he informed him about the (*Fajr*) prayer. He ﷺ then stood up for prayer and did not perform *Wudu'*, and his supplication included these words: "*Allāhumma-j'al fi qalbi nûran, wa fi basari nûran, wa fi sam'i nûran, wa 'an yamini nûran, wa 'an yasâri nûran, wa fauqi nûran, wa tahti nûran, wa amâmi nûran, wa khalfi nûran, wa azzim li nûran.* (O Allâh, place light in my heart, light in my sight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and enhance light for me.)"

قال كُرَيْبٌ: وَسَبْعًا فِي التَّابُوتِ، فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ، فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ: «عَصْبِي وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشْرِي»، وَذَكَرَ خَصْلَتَيْنِ.

[أخرجه البخاري: ٦٣١٦ ومسلم: ٧٦٣].



380. 'Āishah رضي الله عنها narrated: Whenever the Messenger of Allāh ﷺ woke up at night to pray, he began his prayer with two short *Rak'ah*.

٣٨٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ؛ افْتَتَحَ صَلَاتَهُ بِرُكْعَتَيْنِ خَفِيفَتَيْنِ. [أَخْرَجَهُ مُسْلِمٌ: ٧٦٧].

(179) CHAPTER. The supplication of the Prophet ﷺ when he woke up to pray

381. Ibn 'Abbās رضي الله عنهما narrated: Whenever the Messenger of Allāh ﷺ woke up in the night to pray (*Tahajjud*) prayer, he used to say, "O Allāh! All praise is due to You; You are the Light of the heavens and the earth. And all the praise is due to You; You are the Maintainer of the heavens and the earth. All the praise is due to You; You are the *Rubb* of the heavens and the earth and whatever is therein. You are the Truth and Your Promise is true, and Your Word (Speech) is true, and the Meeting with You is true, and *Jannah* is true and Hell (Fire) is true and the Hour is true. O Allāh! I submitted myself to You, and believe in You, and depend on You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So forgive my past, present and future sins and those sins which I did in secret and in public. You are my God. There is no true God except You."

(١٧٩) بَابُ دُعَاءِ النَّبِيِّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ

٣٨١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ: «اللَّهُمَّ لَكَ الْحَمْدُ؛ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ؛ أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ؛ أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُ رُبِّي لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَمَا أَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٤٩٩ وَمُسْلِمٌ: ٧٦٩].

(180) CHAPTER. The format of night prayer and number of its *Rak'at*

382. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ used to perform

(١٨٠) بَابُ كَيْفِ صَلَاةِ اللَّيْلِ وَعَدَدُ رُكُوعِهَا

٣٨٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ

thirteen *Rak'ât* in the night. Five out of them consist of *Witr*, and he did not sit but at the end.

**(181) CHAPTER. Night prayer is two *Rak'ah* followed by two *Rak'ah* and *Witr* is a *Rak'ah* at the end of the night**

383. Ibn 'Umar رضي الله عنهما narrated that a man asked the Messenger of Allāh ﷺ about the night prayer. The Messenger of Allāh ﷺ said: "The night prayer is performed in two *Rak'ah* followed by two *Rak'ah* and so on. If anyone is afraid of the approaching of morning (*Fajr* prayer), let him pray one *Rak'ah*, and this will be a *Witr* for all the *Rak'ât* which he has prayed before."

**(182) CHAPTER. The night prayer while standing and sitting**

384. 'Aishah رضي الله عنها narrated: I did not see the Messenger of Allāh ﷺ reciting (the Qur'ân) in the night prayer while sitting except when he became old; he used to recite while sitting, and when thirty or forty Verses remained from the *Sûrah*, he would stand up and recite them and then bow.

**(183) CHAPTER. It is abominable to sleep the whole night without praying**

385. 'Abdullāh bin Mas'ûd رضي الله عنه narrated: A man was mentioned to the Messenger of Allāh ﷺ who slept the night until morning (after sunrise). He said, "That is a man in whose ears (or ear) Satan urinates."

يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوْتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا. [أخرجه مسلم: ٧٣٧].

**(١٨١) بَابُ صَلَاةِ اللَّيْلِ مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةً مِنْ آخِرِ اللَّيْلِ**

٣٨٣ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى؛ فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ؛ صَلَّى رَكْعَةً وَاحِدَةً تُوْتِرُ لَهُ مَا قَدْ صَلَّى». [أخرجه البخاري: ٩٩٠ ومسلم: ٧٤٩].

**(١٨٢) بَابُ صَلَاةِ اللَّيْلِ قَائِمًا وَقَاعِدًا**

٣٨٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبِرَ؛ قَرَأَ جَالِسًا، حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً؛ قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ. [أخرجه البخاري: ١١١٨ ومسلم: ٧٣١].

**(١٨٣) بَابُ كَرَاهِيَةِ أَنْ يَنَامَ الرَّجُلُ اللَّيْلَ كُلَّهُ لَا يُصَلِّي فِيهِ**

٣٨٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِيهِ»

أُذُنَيْهِ». أَوْ قَالَ: «فِي أُذُنَيْهِ». [أَخْرَجَهُ  
الْبُخَارِيُّ: ١١٤٤ وَمُسْلِمٌ: ٧٧٤].

(184) CHAPTER. One should sleep when he feels sleepy in the *Salât* (prayer)

(١٨٤) بَابُ إِذَا نَعَسَ فِي الصَّلَاةِ؛  
فَلْيَرْقُدْ

386. 'Āishah رضي الله عنها narrated that the Prophet ﷺ said: "If one of you feels sleepy while praying, let him go to bed until his slumber is over, because in praying while sleepy, one going to ask for forgiveness, may revile himself instead."

٣٨٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ؛ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ؛ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ، فَيَسُبُّ نَفْسَهُ». [أَخْرَجَهُ  
الْبُخَارِيُّ: ٢١٢ وَمُسْلِمٌ: ٧٨٦].

(185) CHAPTER. What unties the knots of Satan

(١٨٥) بَابُ مَا يَحُلُّ عُقْدَ الشَّيْطَانِ

387. Abu Hurairah رضي الله عنه reported from the Prophet ﷺ that he said, "During your sleep Satan knots three knots at the back of your head of each one of you. On every knot he says and exhales the following words: 'you have long night, so stay ahead in bed.' When that person wakes up and remembers Allāh, one knot is undone; and when he performs *Wudu'*, the second is undone; and when he prays, the third is undone, and he gets up energetic with a good heart in the morning; otherwise he gets up with evil manners."

٣٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ عُقْدَةٍ يَضْرِبُ: عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيْقَظَ فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ؛ انْحَلَّتْ عُقْدَةٌ، وَإِذَا تَوَضَّأَ؛ انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى؛ انْحَلَّتِ الْعُقْدُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا». [أَخْرَجَهُ  
الْبُخَارِيُّ: ١١٤٢ وَمُسْلِمٌ: ٧٧٦].

(186) CHAPTER. There is an hour during the night in which the supplication is answered

(١٨٦) بَابُ فِي اللَّيْلِ سَاعَةٌ يُسْتَجَابُ فِيهَا

388. Jābir رضي الله عنه narrated: I heard the Prophet ﷺ say: "There is an hour during the night in which no Muslim asks Allāh for good in this world and the next but Allāh gives

٣٨٨ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ سَاعَةً، لَا يُؤَافِقُهَا رَجُلٌ

him; and that applies to every night.”

**(187) CHAPTER. Encouraging supplication and *Dhikr* at the end of the night and its acceptance by Allâh**

**389.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, “Allâh تبارك تعالیٰ descends every night to the lowest heaven when the first third of the night is over, and says: ‘I am the King; I am the King; who is there to supplicate Me, I will answer him? who is there to ask Me, I will grant him? who is there to ask My forgiveness, I will forgive him?’ He continues like this until the break of dawn.”

**(188) CHAPTER. The night prayer**

**390.** Zurârah said that Sa’d bin Hishâm bin ‘Âmir decided to participate in an expedition for the sake of Allâh, so he came to Al-Madinah, and decided to sell property of his there and buy arms and horses and fight the Romans until he dies. When he came to Al-Madinah, he met some of its people who forbade him to do that and informed him that a group of six men decided to do so during the lifetime of the Prophet of Allâh ﷺ and the Prophet of Allâh ﷺ forbade them doing that and said: “Do you not have an example in me?” When they told him that, he returned to his wife whom he had divorced, and made (people) witness his reconciliation. He then came to Ibn ‘Abbâs and asked him about the *Witr* of the

مُسْلِمٍ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ؛ إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلَّ لَيْلَةٍ. [أخرجه مسلم: ٧٥٧].

**(١٨٧) بَابُ التَّرْغِيبِ فِي الدُّعَاءِ وَالذِّكْرِ فِي آخِرِ اللَّيْلِ وَالْإِجَابَةُ فِيهِ**

**٣٨٩ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ، فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ؛ مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَاءَ الْفَجْرُ». [أخرجه مسلم: ٧٥٨].

**(١٨٨) بَابُ جَامِعِ صَلَاةِ اللَّيْلِ وَمَنْ نَامَ عَنْهُ أَوْ مَرَضَ**

**٣٩٠ -** عَنْ زُرَّارَةَ؛ أَنَّ سَعْدَ بْنَ هِشَامٍ بْنِ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ يَبِيعَ عَقَارًا لَهُ بِهَا، فَيَجْعَلَهُ فِي السَّلَاحِ وَالْكَرَاعِ، وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ.

فَلَمَّا قَدِمَ الْمَدِينَةَ؛ لَقِيَ أَنَسًا مِنْ أَهْلِ الْمَدِينَةِ، فَتَهَوَّاهُ عَنْ ذَلِكَ، وَأَخْبَرُوهُ أَنَّ رَهْطًا سَبَّهَتْهُ أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ اللَّهِ ﷺ، فَتَهَاوَهُمْ نَبِيُّ اللَّهِ ﷺ، وَقَالَ: «أَلَيْسَ لَكُمْ فِي أُسْوَةٍ؟».

Messenger of Allāh ﷺ. Ibn ‘Abbās said: “Shall I tell of the most knowledgeable on earth about the *Witr* of the Messenger of Allāh ﷺ?” He said: “Who is it?” He (Ibn ‘Abbās) said: “It is ‘Āishah رضي الله عنها. So go and ask her (about *Witr*) and then come back and tell me what she says to you.” So I came to Hakim bin Aflah and requested him to take me to her. He said: “I would not go to her, for I forbade her to speak anything (about the conflict) between the two groups, but she refused (to accept my advice) and went (to participate in that conflict).” I insisted on him with an oath to take me to her. So we went to ‘Āishah رضي الله عنها and we asked permission to meet her. She granted us permission and we went in. She said: “Are you Hakim?” She recognised him. He replied: “Yes.” She said: “Who is with you?” He said: “Sa’d bin Hishām.” She said: “Which Hishām?” He said: “Ibn ‘Āmir.” She invoked Allāh’s mercy on him (‘Āmir) and spoke well of him. (Qatādah said that he died as a martyr in Uhud.) I said: “O Mother of the believers, tell me about the conduct of the Messenger of Allāh ﷺ.” She said: “Do you not read the Qur’ān?” I said: “Yes.” Upon this she said: “The conduct of the Prophet of Allāh ﷺ was the Qur’ān.”

He said: I was about to leave and ask none about a thing until I die. But then I changed my mind and said: “Tell me about the night prayer of the Messenger of Allāh ﷺ.” She said: “Did you not recite: ‘O you wrapped in garment.’ (*Sûrat Al-Muzzamil*)?” I said: “Yes.” She said: “Allāh made obligatory the night prayer at the beginning of this *Sûrah*. So the Prophet of Allāh ﷺ and his Companions performed this (night prayer) for a year. Allāh held back the concluding portion of this *Sûrah* for twelve months in the heaven until (at the end of this period) Allāh revealed the concluding Verses of this *Sûrah*

فَلَمَّا حَدَّثُوهُ بِذَلِكَ رَاجَعَ امْرَأَتَهُ، وَقَدْ كَانَ طَلَّقَهَا، وَأَشْهَدَ عَلَى رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ، فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَلَا أَذْكَ عَلَى أَغْلَمِ أَهْلِ الْأَرْضِ بَوْتِرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَنْ؟ قَالَ: عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا؛ فَأَتَيْتَهَا فَسَلَّيْتُهَا، ثُمَّ أَتَيْتَنِي فَأَخْبَرَنِي بِرَدِّهَا عَلَيَّ.

فَانْطَلَقْتُ إِلَيْهَا، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَلْفَلَحٍ، فَاسْتَلْحَقْتُهُ إِلَيْهَا، فَقَالَ: مَا أَنَا بِقَارِبِهَا؛ لِأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشَّيْعَتَيْنِ شَيْئًا، فَأَبَتْ فِيهِمَا إِلَّا مُضِيًّا.

قَالَ: فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ، فَانْطَلَقْنَا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا، فَقَالَتْ: أَحْكِيمُ؟ فَعَرَفْتُهُ. فَقَالَ: نَعَمْ. فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامُ؟ قَالَ: ابْنُ عَامِرٍ. فَتَرَحَّمَتْ عَلَيْهِ، وَقَالَتْ خَيْرًا (قَالَ قَتَادَةُ: وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ).

فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ! أَنْبِئْنِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَلَسْتُ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ.

قَالَ: فَهَمَمْتُ أَنْ أَقُومَ وَلَا أَسْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ، ثُمَّ بَدَأَ

which lightened (the burden of this prayer), and the night prayer became a supererogatory prayer after being an obligatory.”

I said : “O Mother of the believers! tell me about the *Witr* of the Messenger of Allāh ﷺ.” She said : “I used to prepare his *Siwāk* and water for his *Wudu*’, and Allāh would awake him whenever he wished during the night. He would use the *Siwāk* and perform *Wudu*’, and would perform nine *Rak’at*’, and would not sit but in the eighth *Rak’ah* and would remember Allāh, and praise Him and supplicate Him, then he would get up without uttering *Taslim* and pray the ninth *Rak’ah*. He would then sit, remember, praise Him and supplicate Him and then utter *Taslim* loud enough for us to hear. He would then pray two *Rak’ah* sitting after uttering the *Taslim* and that made eleven *Rak’at*’. O my son, but when the Prophet of Allāh ﷺ grew old and put on weight, he performed *Witr* of seven, doing in the two *Rak’ah* as he did before, and that made nine. O my son, and when the Prophet of Allāh ﷺ performed *Salāt* (prayer), he liked to keep on performing it, and when sleep or pain overpowered him and made it impossible (for him) to perform *Salāt* (prayer) in the night, he prayed twelve *Rak’at*’ during the day. I am not aware that Prophet of Allāh ﷺ had ever recited the whole Qur’ān in one single night, or kept praying all the night through till morning, or fasting a complete month, except Ramadān.”

He (the narrator) said : I then went to Ibn ‘Abbās and reported to him the *Hadīth* (transmitted from her) and he said : “She said the truth. If I were her relative or entitled to visit her, I would have gone to her and listened to her.” He said : “If I knew that you do not go to her, I would not have told you this *Hadīth* which is narrated by her.”

لي، فقلتُ: أُنَبِّئُنِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ. فقالتُ: أَلَسْتُ تَقْرَأُ: ﴿يَا أَيُّهَا الْمَرْزُوقُ؟ قُلْتُ: بلى. قالتُ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلًا، وَأَمْسَكَ اللَّهُ خَاتِمَتَهَا اثْنِي عَشَرَ شَهْرًا فِي السَّمَاءِ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ.

قال: قلتُ: يَا أُمَّ الْمُؤْمِنِينَ! أُنَبِّئُنِي عَنْ وَثَرِ رَسُولِ اللَّهِ ﷺ. فقالتُ: كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهْرَهُ، فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ، وَيَتَوَضَّأُ، وَيُصَلِّي تِسْعَ رَكَعَاتٍ؛ لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ، فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يَنْهَضُ وَلَا يَسْلُمُ، ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يَسْلُمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ بَعْدَهَا يَسْلُمُ وَهُوَ قَاعِدٌ؛ فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً يَا بُنَيَّ! فَلَمَّا أَسَنَّ نَبِيُّ اللَّهِ ﷺ، وَأَخَذَ اللَّحْمَ؛ أَوْثَرَ بِسَبْعٍ، وَصَنَعَ فِي الرُّكَعَتَيْنِ مِثْلَ صَنِيعِهِ الْأَوَّلِ؛ فَتِلْكَ تِسْعٌ يَا بُنَيَّ!

وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً؛ أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا، كَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعَ عَنْ قِيَامِ اللَّيْلِ؛

صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.  
وَلَا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ  
كُلَّهُ فِي لَيْلَةٍ، وَلَا صَلَّى لَيْلَةً إِلَى  
الصُّبْحِ، وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ  
رَمَضَانَ.

قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ،  
فَحَدَّثَنِي بِحَدِيثِهَا، فَقَالَ: صَدَقْتَ،  
وَلَوْ كُنْتُ أَقْرَبُهَا أَوْ أَدْخُلُ عَلَيْهَا؛  
لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي بِهِ. قَالَ:  
قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا  
مَا حَدَّثْتُكَ حَدِيثَهَا. [أَخْرَجَهُ مُسْلِمٌ:  
٧٤٦].

#### (189) CHAPTER. *Witr* prayer

391. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ performed *Witr* prayer at different nights, at various hours; in the early part of night, at midnight and in the latter part, finishing his *Witr* just before dawn.

(١٨٩) بَابُ فِي صَلَاةِ الْوَيْتْرِ  
٣٩١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا؛ قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوتِرَ  
رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ،  
وَأَوْسَطِهِ، وَآخِرِهِ، فَانْتَهَى وَتَرُّهُ إِلَى  
السَّحْرِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٩٩٦ وَمُسْلِمٌ:  
٧٤٥].

#### (190) CHAPTER. The *Witr* and the two *Rak'ah* (*Sunnah*) of the *Fajr* prayer

392. Anas bin Sirin رضي الله عنه said: I asked Ibn 'Umar with regard to two *Rak'ah* before the dawn prayer: "Should I make them long?" He said: "The Messenger of Allâh ﷺ used to perform night prayer in pairs (two *Rak'ah* following two *Rak'ah*) and then as *Witr* one *Rak'ah*." I said: "I am not asking you about it." He said: "You are rude, will you not let me narrate to you the *Hadith* completely? The Messenger of Allâh ﷺ used to perform the night prayer in pairs and then

٣٩٢ - عَنْ أَنَسِ بْنِ سِيرِينَ رَضِيَ  
اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ ابْنَ عُمرَ؛  
قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ  
الْغَدَاةِ؛ أَطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ:  
كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ  
مَثْنِي مَثْنِي، وَيَوْتِرُ بِرَكْعَةٍ. قَالَ:  
قُلْتُ: إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ.  
قَالَ: إِنَّكَ لَصُخْمٌ، أَلَا تَدْعُنِي

as *Witr* one *Rak'ah* and then he performed two *Rak'ah* before dawn quite close to the *Adhân* (call for prayer).

أَسْتَقْرِئُ لَكَ الْحَدِيثَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُؤَيِّرُ بِرَكْعَةٍ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْغَدَاةِ، كَأَنَّ الْأَذَانَ بِأُذُنَيْهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٩٩٠ وَمُسْلِمٌ: ٧٥٣، ب (٧٤٩)].

**(191) CHAPTER.** Whoever fears that he would not be able to get up at the end of night, should perform *Witr* in the first part of it

**(١٩١) بَابٌ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤَيِّرْ أَوَّلَهُ**

**393.** Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If anyone is afraid that he may not get up in the latter part of the night, let him perform *Witr* in the first part of it; and if anyone is confident to get up in the last part of it, let him perform *Witr* at the end of the night, for prayer at the end of the night is witnessed (by the angels) and this is better."

**٣٩٣ -** عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ؛ فَلْيُؤَيِّرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ؛ فَلْيُؤَيِّرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ». [أَخْرَجَهُ مُسْلِمٌ: ٧٥٥].

**(192) CHAPTER.** Perform *Witr* before it dawns

**(١٩٢) بَابٌ أَوْتَرُوا قَبْلَ أَنْ تُضْحِبُوا**

**394.** Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said, "Perform *Witr* prayer before dawn."

**٣٩٤ -** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتَرُوا قَبْلَ أَنْ تُضْحِبُوا». [أَخْرَجَهُ مُسْلِمٌ: ٧٥٤].

**(193) CHAPTER.** The excellence of recitation of the Qur'ân in prayer

**(١٩٣) بَابٌ فَضْلُ قِرَاءَةِ الْقُرْآنِ فِي الصَّلَاةِ**

**395.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh said: "Would one of you like to find three large, fat, pregnant she-camels when he returns to his family?" We said: "Yes." Upon this he said: "Three Verses that one of you recites in his prayer are better for him than three

**٣٩٥ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّجِبُ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِيفَاتٍ عِظَامَ سِمَانٍ؟». قُلْنَا: نَعَمْ. قَالَ: «ثَلَاثُ



large, fat, pregnant she-camels.”

**(194) CHAPTER. Instances to recite two *Sūrah* in one *Rak'ah***

**396.** Abu Wā'il رضي الله عنه reported: One day we went to 'Abdullāh bin Mas'ūd رضي الله عنه after we had finished the dawn prayer and we greeted him at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: "Why don't you come in?" So we went in and (we found him sitting. He was busy in *Dhikr*. He said: "What prevented you from coming in when you were granted permission?" We said: "There was nothing but we thought that some of the people of the house are asleep." He said: "Do you think the family of Ibn Umm 'Abd are heedless?" He was again busy with the *Dhikr* until he thought the sun had risen. He said: "O girl, see whether (the sun) has arisen." She glanced but it had not risen (by that time). He was again busy with the *Dhikr* and he (again) thought that the sun had arisen. She glanced (and confirmed) that it had risen. Upon this he said: "All praise is due to Allāh Who did not call us to account for our sins today." Mahdi said: I think that he said: "He did not destroy us for our sins." One of the people said: "I recited all the *Mufasssal Sūrah* during the night." 'Abdullāh said: "(You must have recited them) like the (recitation) of poetry. We have heard the Prophet ﷺ combining (the *Sūrah*) and I remember the combinations which the Messenger of Allāh ﷺ made in the recitation (of *Sūrah*). (These constituted) eighteen *Mufasssal Sūrah* and two *Sūrah* (commencing with) *Hā-Mīm*."

آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِيفَاتٍ عِظَامٍ سِيَمَانٍ». [أخرجه مسلم: ٨٠٢].

**(١٩٤) بَابٌ فِي النَّظَائِرِ الَّتِي يَقْرَأُ سَوْرَتَيْنِ فِي رَكْعَةٍ**

**٣٩٦ -** عَنْ أَبِي وائِلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: عَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَوْمًا بَعْدَمَا صَلَّيْنَا الْعَدَاةَ، فَسَلَّمْنَا بِالْبَابِ، فَأَذِنَ لَنَا. قَالَ: فَمَكَّنَا بِالْبَابِ هُنَا. قَالَ: فَخَرَجَتِ الْجَارِيَةُ، فَقَالَتْ: أَلَا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ، فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لَا، إِلَّا أَنَا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ. قَالَ: أَطَنَنْتُمْ بِأَلِ بْنِ أُمِّ عَبْدِ عَفْلَةَ؟ قَالَ: نَعَمْ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ، فَقَالَ: يَا جَارِيَةُ! انْظُرِي هَلْ طَلَعَتْ؟ قَالَ: فَتَنَظَرْتُ؛ فَإِذَا هِيَ لَمْ تَطْلُعْ، فَأَقْبَلَ يُسَبِّحُ، حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ، فَقَالَ: يَا جَارِيَةُ! انْظُرِي هَلْ طَلَعَتْ؟ فَتَنَظَرْتُ؛ فَإِذَا هِيَ قَدْ طَلَعَتْ. فَقَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَقَالُنَا يَوْمَنَا هَذَا. فَقَالَ مَهْدِيٌّ: وَأَحْسِبُهُ قَالَ: وَلَمْ يُهْلِكُنَا بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ! أَمَا لَقَدْ سَمِعْنَا الْقَرَّائِينَ، وَإِنِّي

لَا حَفْظَ الْقَرَائِنِ الَّتِي كَانَ يَقْرَأُهَا رَسُولُ اللَّهِ ﷺ: ثَمَانِي عَشْرَةَ مِنَ الْمُفْصَلِ، وَسُورَتَيْنِ مِنْ آلِ حَمٍّ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٤٣ وَمُسْلِمٌ: ٧٢٢].

#### (195) CHAPTER. Prayer during Ramadân

#### (١٩٥) بَابُ مَا جَاءَ فِي صَلَاةِ رَمَضَانَ

397. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ came out during the night and performed prayer in the mosque and some people prayed with him. When it was morning, the people talked about this and a large number of people gathered there. The Messenger of Allâh ﷺ went out for the second night, and they (the people) prayed with him. When it was morning, the people began to talk about it. So the mosque crowded with people on the third night. He came out and they prayed with him. When it was the fourth night, the mosque was filled to capacity, but the Messenger of Allâh ﷺ did not come out. Some people among them said: "As-Salât!" But the Messenger of Allâh ﷺ did not come to them until *Fajr* (morning) prayer. When he had finished the *Fajr* prayer, he faced the people and recited *Tashahhud* and said: "Your affair was not hidden from me in the night, but I was afraid that it would be made obligatory for you, and then you would be unable to perform it."

And in another narration: This was in the month of Ramadân.

٣٩٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأُصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلُّوا بِصَلَاتِهِ، فَأُصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ، فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ؛ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَطَفِقَ رِجَالٌ مِنْهُمْ يَقُولُونَ: الصَّلَاةُ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ حَتَّى خَرَجَ لِصَلَاةِ الْفَجْرِ، فَلَمَّا قَضَى صَلَاةَ الْفَجْرِ؛ أُقْبِلَ عَلَى النَّاسِ، ثُمَّ تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ؛ فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ شَأْنُكُمْ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ فَتَعْجزُوا عَنْهَا».

وَفِي رِوَايَةٍ: وَذَلِكَ فِي رَمَضَانَ.

[أَخْرَجَهُ الْبُخَارِيُّ: ٩٢٤ وَمُسْلِمٌ: ٧٦١].

#### (196) CHAPTER. Encouraging night prayers in Ramadân

#### (١٩٦) بَابُ فِي قِيَامِ رَمَضَانَ وَالتَّرغِيبِ فِيهِ

398. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ used to encourage his Companions to pray (at night) during Ramadân without commanding them to perform it as an obligatory act. He said: "Whoever performs night prayer in Ramadân out of Faith and seeking the reward (from Allāh), all his previous sins will be forgiven." When the Messenger of Allāh ﷺ died, this was the practice, and it continued thus during Abu Bakr's caliphate and the early part of 'Umar's caliphate.

٣٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ، فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَلَى ذَلِكَ. [أخرجه البخاري: ٢٠١٠ ومسلم:

[٧٥٩]

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 6- THE BOOK OF AL-JUMU'AH (FRIDAY PRAYER)

### (1) CHAPTER. This *Ummah* is guided for *Jumu'ah* (Friday)

399. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "We are the last (but) we will be the first on the Day of Resurrection, and we will be the first to enter *Jannah*, but they were given the Book before us, and we were given it after them. They disagreed, and Allâh guided us aright on whatever they disagreed regarding the truth. And it was this day about which they disagreed, but Allâh guided us to it. Today (Friday) is ours; the tomorrow is for the Jews and the day after is for the Christians."

### (2) CHAPTER. Excellence of the *Jumu'ah*

400. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The best day on which the sun has risen is Friday; on it Adam was created, on it he was admitted to *Jannah*, and on it he was expelled from it, and the Last Hour will not take place except on Friday."

### (3) CHAPTER. There is a special hour on Friday

401. Abu Hurairah رضي الله عنه reported: Abul-Qâsim (the Prophet) ﷺ said: "There is a (fortunate) time on Friday which no Muslim who catches it while praying and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 6 - أَبْوَابُ الْجُمُعَةِ

### (١) بَابٌ هِدَايَةُ هَذِهِ الْأُمَّةِ لِيَوْمِ الْجُمُعَةِ

٣٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ، بَيَّدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِن قَبْلِنَا، وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَاتَّخَلَفُوا، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا يَوْمُهُمُ الَّذِي اخْتَلَفُوا فِيهِ هَدَانَا اللَّهُ لَهُ (قَالَ: يَوْمُ الْجُمُعَةِ)؛ فَالْيَوْمَ لَنَا، وَغَدًا لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَى». [أَخْرَجَهُ الْبَخَارِيُّ: ٨٧٦ وَمُسْلِمٌ: ٨٥٥].

### (٢) بَابٌ فَضْلُ يَوْمِ الْجُمُعَةِ

٤٠٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ». [أَخْرَجَهُ مُسْلِمٌ: ٨٥٤].

### (٣) بَابٌ فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

٤٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً؛ لَا يُؤَافِقُهَا مُسْلِمٌ

asking Allāh for what is good but He will give it to him,” and he (the Prophet ﷺ) pointed with his hand that (this time) is short.

قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا؛ إِلَّا أَعْطَاهُ إِثَابًا. وَقَالَ بِيَدِهِ يُقَلِّلُهَا يُزِيدُهَا. [أخرجه البخاري: ٩٣٥ ومسلم: ٨٥٢].

402. Abu Burdah bin Abu Musa Al-Ash'arî reported: 'Abdullāh bin 'Umar رضي الله عنهما said to me: "Did you hear anything from your father narrating from the Messenger of Allāh ﷺ about the hour of Friday?" I said: "Yes, I heard him quote the Messenger of Allāh ﷺ (these words): 'It is between the time when the *Imâm* sits down until the end of the *Jumu'ah* (prayer).'"

٤٠٢ - عَنْ أَبِي بَرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ؛ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ: قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ». [أخرجه مسلم: ٨٥٣].

#### (4) CHAPTER. What to recite in the *Fajr* prayer on Friday

#### (٤) بَابٌ مَا يُقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ

403. Ibn Abbâs رضي الله عنهما narrated that the Prophet ﷺ used to recite in the *Fajr* prayer on the Friday *Sûrah* 32, *As-Sajdah* and *Sûrah* 76, *Ad-Dahr* and that the Prophet ﷺ used to recite in *Jumu'ah* prayer *Sûrah* 62, *Al-Jumu'ah* and *Sûrah* 63, *Al-Munâfiqûn*.

٤٠٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿الْعَلَّامَ تَنْزِيلَ... السَّجْدَةَ، وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ. [أخرجه مسلم: ٨٧٩].

#### (5) CHAPTER. Taking a bath on Friday

#### (٥) بَابٌ فِي غُسْلِ الْجُمُعَةِ

404. Abu Hurairah رضي الله عنه narrated: 'Umar bin Khattâb رضي الله عنه was delivering a *Khutbah* to the people on Friday when 'Uthmân bin 'Affân (رضي الله عنه) came in. 'Umar said hinting towards him: "Why do some people come after the call to prayer?" Upon this 'Uthmân said: "O Commander of the believers, after I heard the call, I only

٤٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ؛ إِذْ دَخَلَ عُثْمَانُ بْنُ عَفَّانَ، فَعَرَّضَ بِهِ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: مَا بَالُ رِجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ؟

performed *Wudu'* and came (to the mosque).” ‘Umar said: “Just *Wudu'*? Did you not hear the Messenger of Allāh ﷺ say: ‘When one of you comes for *Jumu'ah*, he should take a bath.’”

فَقَالَ عُمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا زِدْتُ حِينَ سَمِعْتُ النَّدَاءَ أَنْ تَوَضَّأْتُ ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا؟ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ؛ فَلْيَغْتَسِلْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٨٧٨

ومسلم: ٨٤٥].

#### (6) CHAPTER. Perfume and *Miswāk* on Friday

405. Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Taking a bath on Friday, using of *Siwāk* (toothstick), and wearing the available perfume are duties on every adult.”

#### (٦) بَابُ الطِّيبِ وَالسَّوَاكِ يَوْمَ الْجُمُعَةِ

٤٠٥ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَسِوَاكٍ، وَيَمْسُ مِنَ الطِّيبِ مَا قَدَّرَ عَلَيْهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٨٨٠

ومسلم: ٨٤٦].

#### (7) CHAPTER. Superiority of going out early (for *Salāt*) on Friday

406. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “When it is Friday, the angels stand at every door of the mosque and write down the names in the order of their arrival. When the *Imām* sits (on the pulpit for delivering the *Khutbah*, they fold up their sheets (record book) and listen to the *Dhikr*. The early comer is like one who performs a she-camel as a sacrifice, the next like one who performs a cow, the next a ram, the next chicken, the next an egg.”

#### (٧) بَابُ فَضْلِ التَّهَجِيرِ يَوْمَ الْجُمُعَةِ

٤٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ؛ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَلِأَوَّلٍ، فَإِذَا جَلَسَ الْإِمَامُ؛ طَوَّأُوا الصُّحُفَ، وَجَاوَأُوا يَسْتَمِعُونَ الذِّكْرَ، وَمِثْلُ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقَرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٩٢٩

ومسلم: ٨٥٠].

**(8) CHAPTER. *Jumu'ah* prayer becomes due when the sun passes the meridian**

407. Salamah bin Akwa' رضي الله عنه reported: We used to perform *Jumu'ah* prayer with the Messenger of Allāh ﷺ when the sun passed the meridian, and we then used to return seeking the shade.

**(9) CHAPTER. The Messenger of Allāh ﷺ used pulpit**

408. Abu Hâzim reported that some people came to Sahl bin Sa'd رضي الله عنه and argued about the wood of which the Prophet's pulpit was made. He (Sahl bin Sa'd) said: "By Allāh, I know of which wood it is made, and who made it, and the very first day I saw the Messenger of Allāh ﷺ sat on it." I said to him: "O Abu 'Abbās, tell us." He said: "The Messenger of Allāh ﷺ sent a man to a woman asking her slave, a carpenter, to make a pulpit so that he can talk to the people from it." Abu Hâzim said: He (Sahl bin Sa'd) pointed out the name of (that lady) that day. "So he (the carpenter) made a pulpit with these three steps. Then the Messenger of Allāh ﷺ commanded it to be placed here (where it is lying now). It was made out of tamarisk of Al-Ghâbah. And I saw the Messenger of Allāh ﷺ standing on it when he pronounced the *Takbîr* and people also pronounced after him, while he was on the pulpit. He then returned and stepped backward until he prostrated himself at the base of pulpit, and then mounted it again. Then he did the same until he finished praying. He then faced people and said: 'O people, I have done it so that you follow me and learn (my mode of) prayer.'"

**(٨) بَابُ صَلَاةِ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ**

٤٠٧ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نَجْمَعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا زَالَتْ الشَّمْسُ، ثُمَّ نَرْجِعُ نَسْتَبِيعُ الْفَيْءَ. [أَخْرَجَهُ الْبَخَارِيُّ: ٤١٦٨ ومسلم: ٨٦٠].

**(٩) بَابُ فِي اتِّخَاذِ مَنْبَرٍ رَسُولِ اللَّهِ ﷺ وَالْقِيَامَ عَلَيْهِ فِي الصَّلَاةِ**

٤٠٨ - عَنْ أَبِي حَازِمٍ؛ أَنَّ نَفَرًا جَاءُوا إِلَى سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَدْ تَمَارَوْا فِي الْمَنْبَرِ مِنْ أَيِّ عَوْدٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ إِنِّي لَا عُرْفَ مِنْ أَيِّ عَوْدٍ هُوَ؟ وَمَنْ عَمِلَهُ؟ وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدَّثْنَا.

قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ (قَالَ أَبُو حَازِمٍ: إِنَّهُ لِيُسَمِّيَهَا يَوْمَئِذٍ): «انْظُرِي غُلَامَكَ النَّجَّارَ يَمْتَلِ لِي أَغْوَادًا أَكَلُمُ النَّاسَ عَلَيْهِ». فَعَمِلَ هَذِهِ الثَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ، فَوُضِعَتْ هَذَا الْمَوْضِعَ، فَهِيَ مِنْ طُرَفَاءِ الْغَابَةِ.

وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمَنْبَرِ، ثُمَّ رَجَعَ فَتَرَلَّ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْمَنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَغَ مِنْ آخِرِ

صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ:  
«يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هَذَا  
لِتَأْتُمُوا بِي، وَلِتَعْلَمُوا صَلَاتِي».  
[أَخْرَجَهُ الْبُخَارِيُّ: ٩١٧ وَمُسْلِمٌ: ٥٤٤].

#### (10) CHAPTER. What to be said in *Khutbah*

409. Ibn 'Abbâs رضي الله عنهما reported that Dimâd (bin Tha'labah) came to Makkah and he belonged to the tribe of Azd Shanu'ah, and he used to charm people against insanity. He heard the foolish people of Makkah say that Muhammad ﷺ was insane. Upon this he said: "Probably if I see this man, Allâh might cure him at my hand." He met him and said: "O Muhammad, I can charm against insanity, and Allâh cures whoever He wishes at my hand. Do you like to?" Upon this the Messenger of Allâh ﷺ said: "*Innal-hamdu lillâhi, nahmaduhu, wa nasta'inuhu. Man yahdihillâhu, fala mudilla lahu; wa man yudlil, fala hâdiya lahu. Wa ash-hadu an la ilâha illallâhu, wahdahu la sharika lahu, wa anna Muhammadan 'abduhu wa Rasuluhu. Amma ba'd*— All praise is due to Allâh, we praise Him, and ask His help. He whom Allâh guides aright, there is none to lead astray; and he whom He leads astray, there is none to guide aright. And I testify that there is no true God but Allâh Alone, having no partner, and that Muhammad is His slave and Messenger. Now after this" Dimâd interjected saying: "Repeat these words of yours to me." The Messenger of Allâh ﷺ repeated them to him thrice. Dimâd said: "I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard like your words and they reach the depth (of the ocean of eloquence). Give me your hand to give my pledge of Islam." So he gave him his pledge. The Messenger of Allâh ﷺ said: "Is it on

#### (١٠) بَابٌ مَا يُقَالُ فِي الْخُطْبَةِ

٤٠٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْهُمْ؛ أَنَّ ضِمَادًا قَدِمَ مَكَّةَ، وَكَانَ مِنْ أَزْدِ شَنْوَةَ، وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ، فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّدًا مَجْنُونٌ. فَقَالَ: لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ؛ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَيَّ.

قَالَ: فَلَقِيَهُ، فَقَالَ: يَا مُحَمَّدُ! إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَى يَدَيَّ مَنْ شَاءَ؛ فَهَلْ لَكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ؛ نَحْمَدُهُ، وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ؛ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ؛ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ». قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هَؤُلَاءِ. فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ. قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ، وَقَوْلَ السَّحَرَةِ، وَقَوْلَ الشُّعْرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هَؤُلَاءِ، وَلَقَدْ بَلَغَنَ قَاعُوسَ الْبَحْرِ. قَالَ: فَقَالَ: هَاتِ يَدَكَ أَبَايَعُكَ عَلَى الْإِسْلَامِ. قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:



behalf of your people too?" He said: "It is on behalf of my people too!" The Messenger of Allāh ﷺ sent an expedition which passed by his people. The commander said to the detachment: "Did you take anything from these people?" One of the people said: "I found a utensil for water." Upon this he (the commander) said: "Return it to them, for they are the people of Dimād."

#### (11) CHAPTER. *Khutbah* should be delivered loudly

410. Jâbir bin 'Abdullâh رضي الله عنهما reported: When the Messenger of Allāh ﷺ delivered the *Khutbah*, his eyes became red, his voice became loud, and his anger increased so that he sounded as one warning against an enemy saying: "The enemy has made a morning or evening attack on you." He would also say: "The Last Hour and I have been sent like these two," and he would join his forefinger and middle finger; and would further say: "As to what follows, the best of speech is the Book of Allāh, and the best of guidance is the guidance of Muhammad and the most evil of affairs are their innovated ones, and every *Bid'ah* is a means of deviation." Then he would say: "I am more entitled to the believer than the believer to his own self. He who leaves behind property, it belongs to heirs, but he who leaves debt or children, I will look after them."

#### (12) CHAPTER. Shortness of *Khutbah* (sermon)

411. Abu Wâ'il رضي الله عنه reported: Ammâr رضي الله عنه delivered the *Khutbah* (sermon). It was short and eloquent. When he stepped down the pulpit, we said to him:

«وَعَلَى قَوْمِكَ؟». قَالَ: وَعَلَى قَوْمِي. قَالَ: فَبَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، فَمَرُّوا بِقَوْمِهِ، فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هَؤُلَاءِ شَيْئًا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً. فَقَالَ: رُدُّوْهَا؛ فَإِنَّ هَؤُلَاءِ قَوْمٌ ضِمَادٌ. [أَخْرَجَهُ مُسْلِمٌ: ٨٦٨].

#### (١١) بَابُ رَفْعِ الصَّوْتِ بِالْخُطْبَةِ وَمَا يَقُولُ فِيهَا

٤١٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ؛ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: صَبَحَكُمْ وَمَسَّكُمْ، وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»، وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطَى. وَيَقُولُ: «أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ». ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا؛ فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا؛ فَلِيَ وَعَلَيَّ».

[أَخْرَجَهُ مُسْلِمٌ: ٨٦٧].

#### (١٢) بَابُ الْإِنْجَازِ فِي الْخُطْبَةِ

٤١١ - عَنْ أَبِي وَائِلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَطَبَنَا عَمَارٌ رَضِيَ اللَّهُ عَنْهُ، فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ؛ قُلْنَا:

"O Abul-Yaqzân, you have delivered a short and eloquent speech, would that you made it longer." He said: "I have heard the Messenger of Allâh ﷺ say: 'The lengthening of *Salât* and the shortening of *Khutbah* is the sign of his comprehension. So lengthen the *Salât* and shorten the *Khutbah*, for there is charm (in concise) expression.'"

يَا أَبَا الْيَقْظَانِ! لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ؛ فَلَوْ كُنْتَ تَنَقَّسْتَ. فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصْرَ خُطْبَتِهِ مِثْنُهُ مِنْ فِقْهِهِ؛ فَأُطِيلُوا الصَّلَاةَ وَأُقْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [أَخْرَجَهُ مُسْلِمٌ: ٨٦٩].

#### (13) CHAPTER. What should not be deleted from the *Khutbah*

412. 'Adi bin Hâtim رضي الله عنه narrated that a man delivered a *Khutbah* before the Prophet ﷺ in which he said: "Whoever obeys Allâh and His Messenger, he has followed the right path; and whoever disobeys them, he has gone astray." Thereupon, the Messenger of Allâh ﷺ said to him: "What a bad speaker you are, say: 'whoever disobeys Allâh and His Messenger'."

#### (١٣) بَابُ مَا لَا يَجُوزُ حَذْفُهُ مِنَ الْخُطْبَةِ

٤١٢ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ؛ فَقَدْ رَشَدَ، وَمَنْ يَعْصِيهِمَا؛ فَقَدْ غَوَى. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بُشِّنَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ». قَالَ ابْنُ نُمَيْرٍ: «فَقَدْ غَوَى». [أَخْرَجَهُ مُسْلِمٌ: ٨٧٠].

#### (14) CHAPTER. Reciting the Qur'ân on the pulpit during the *Khutbah*

413. Umm Hishâm bint Hârithah bin Nu'mân رضي الله عنهما reported: "Our pit oven and that of the Messenger of Allâh ﷺ was one for two years, or for one year and a part of a year; and I learnt *Sûrah* 50, *Qâf* from the tongue of Allâh's Messenger ﷺ only. He used to recite it every Friday on the pulpit when he delivered the *Khutbah* to the people."

#### (١٤) بَابُ قِرَاءَةِ الْقُرْآنِ عَلَى الْمِنْبَرِ فِي الْخُطْبَةِ

٤١٣ - عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: لَقَدْ كَانَ تَتَوَرَّنَا وَتَتَوَرُّ رَسُولُ اللَّهِ ﷺ وَاحِدًا سَتَيْنِ أَوْ سَنَةً وَبَعْضُ سَنَتِهِ، مَا أَخَذْتُ ﴿تَ وَالْقُرْآنِ الْمَجِيدِ﴾ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ؛ يَفْرُؤُهَا كُلُّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ. [أَخْرَجَهُ مُسْلِمٌ: ٨٧٣].

#### (15) CHAPTER. Signing with finger during the *Khutbah*

#### (١٥) بَابُ الْإِشَارَةِ بِالْإِصْبَعِ فِي الْخُطْبَةِ

414. Husain reported from 'Umârah bin Ruwaibah رضي الله عنه that he (Umârah) saw Bishr bin Marwân on the pulpit raising his hands and saying: "Allâh, disfigure these hands. I had seen the Messenger of Allâh ﷺ doing no more than this with his hands," and he pointed with his forefinger.

(16) CHAPTER. The Words of Allâh تبارك تعالى "And when they see some merchandise or some amusement"

415. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Prophet ﷺ was delivering the *Khutbah* on Friday when a caravan arrived from Syria, people rushed to it, until only twelve people remained in the mosque. Thereupon Allâh revealed the following *Ayah* which is in *Sûrat Al-Jumu'ah*: "And when they see some merchandise or some amusement, they disperse heading to it and leave you standing." (62:11)

(17) CHAPTER. What to recite in *Jumu'ah* prayer

416. Nu'mân bin Bashir رضي الله عنهما narrated: The Messenger of Allâh ﷺ used to recite *Sûrah* 87, *Al-A'la* and *Sûrah* 88, *Al-Ghâshiyah* on two 'Eid and in Friday prayers.

٤١٤ - عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعاً يَدَيْهِ، فَقَالَ: قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ؛ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا. وَأَشَارَ بِإِصْبَعِهِ الْمُسَبَّحَةِ.

(١٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾

٤١٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ، فَانْفَلَتَ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، فَأُنْزِلَتْ هَذِهِ الْآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ الْآيَةُ. [أَخْرَجَهُ الْبُخَارِيُّ:]

٩٣٦ ومسلم: ٨٦٣]

(١٧) بَابٌ مَا يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ

٤١٦ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾، وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾.

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ؛ يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ. [أَخْرَجَهُ مُسْلِمٌ: ٨٧٨.]

(18) CHAPTER. To give instruction in *Khutbah*

417. Abu Rifâ'ah رَضِيَ اللهُ عَنْهُ narrated: I came to the Prophet ﷺ while he was delivering the *Khutbah*, and said: "O Messenger of Allâh, here is a stranger and he wants to learn about his *Deen* as he does not know what his *Deen* is." The Messenger of Allâh ﷺ looked at me and left his *Khutbah* and came to me, and he was given a chair, I thought it legs were made of iron. The Messenger of Allâh ﷺ sat in it and he began to teach me what Allâh has taught him. Then he resumed his *Khutbah* and completed it to the end.

(19) CHAPTER. Sitting between the two *Khutbah*

418. Jâbir bin Samurah رَضِيَ اللهُ عَنْهُ narrated: The Messenger of Allâh ﷺ used to deliver the *Khutbah* while standing. He would then sit down and then stand up and speak while standing. He who tells you that he delivered the *Khutbah* sitting, lies to you. By Allâh I prayed with him more than two thousand times.

(20) CHAPTER. Shortening the *Salât* and *Khutbah*

419. Jâbir bin Samurah رَضِيَ اللهُ عَنْهُ narrated: I used to perform prayer with the Messenger of Allâh ﷺ and his *Salât* was of moderate length and his *Khutbah* too was of moderate length.

## (21) CHAPTER. When one enters the

## (١٨) بَابُ التَّعْلِيمِ لِلْعِلْمِ فِي الْخُطْبَةِ

٤١٧ - عَنْ أَبِي رِفَاعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُهُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ؛ لَا يَدْرِي مَا دِينُهُ؟ قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَتَرَكَ خُطْبَتَهُ، حَتَّى انْتَهَى إِلَيَّ، فَأَتَى بِكُرْسِيِّ حَسِبْتُ قَوَائِمَهُ حَدِيدًا. قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ، فَأَتَمَّ آخِرَهَا. [أخرجه مسلم: ٨٧٦].

## (١٩) بَابُ فِي الْجَلْسَةِ بَيْنَ الْخُطْبَتَيْنِ فِي الْجُمُعَةِ

٤١٨ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا؛ فَمَنْ نَبَأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا؛ فَقَدْ كَذَبَ؛ فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ. [أخرجه مسلم: ٨٦٢].

## (٢٠) بَابُ تَخْفِيفِ الصَّلَاةِ وَالْخُطْبَةِ

٤١٩ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ؛ قَالَ: كُنْتُ أَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا. [أخرجه مسلم: ٨٦٦].

## (٢١) بَابُ إِذَا دَخَلَ وَالْإِمَامُ يَخْطُبُ

mosque on Friday while *Imâm* is delivering *Khutbah*, he should perform two *Rak'ah* prayer

420. Jâbir bin 'Abdullâh رضي الله عنهما said : Sulaik Al-Ghatafâni came on Friday while the Messenger of Allâh ﷺ was sitting on the pulpit. Sulaik sat down before performing prayer. The Prophet ﷺ said to him : "Have you performed two *Rak'ah*?" He said : "No." He (the Prophet) said : "Stand up and perform then."

## (22) CHAPTER. Listening to the *Khutbah*

421. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "If you say to the man who is sitting next to you : 'Be quiet on Friday,' while the *Imâm* is delivering the *Khutbah*, you would commit a sin."

## (23) CHAPTER. The excellence of listening the *Khutbah* silently

422. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said : "He who takes a bath and comes for *Jumu'ah* prayer and prays what was foreordained for him, then keeps silent until the *Imâm* finishes the *Khutbah*, and then prays along with him, his sins will be forgiven which he commits between this and the next Friday, and three days more."

## (24) CHAPTER. Praying after *Jumu'ah* prayer in a mosque

423. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "When

يَوْمَ الْجُمُعَةِ؛ يَرْكَعُ

٤٢٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: جَاءَ سُلَيْكُ الْعَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ، فَقَعَدَ سُلَيْكُ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكْعَتَيْنِ؟». قَالَ: لَا. قَالَ: «قُمْ فَارْكَعْهُمَا». [أخرجه البخاري: ٩٣٠ ومسلم: ٨٧٥].

## (٢٢) بَابٌ فِي الْإِنْصَاتِ لِلْخُطْبَةِ

٤٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَنْتَ». [أخرجه مسلم: ٨٥١].

## (٢٣) بَابٌ فَضْلُ مَنْ اسْتَمَعَ وَأَنْصَتَ فِي الْجُمُعَةِ

٤٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يُنْشَأَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّيَ مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى، وَفُضِّلَ ثَلَاثَةَ أَيَّامٍ». [أخرجه مسلم: ٨٥٧].

## (٢٤) بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ فِي الْمَسْجِدِ

٤٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا

you perform *Jumu'ah* prayer (two obligatory *Rak'ah*) afterwards.”

And in another version, Suhail reported: “If you are in a hurry, for one reason or another, then perform two *Rak'ah* in the mosque, and two *Rak'ah* when you return home.”

**(25) CHAPTER. The *Salât* (prayer) in the house after the *Jumu'ah* prayer**

424. ‘Abdullâh bin ‘Umar رضي الله عنهما reported that whenever he performed *Jumu'ah* prayer, he would go home and perform two *Rak'ah* there. He said that the Messenger of Allâh ﷺ used to do so.

**(26) CHAPTER. One should not perform (*Sunnah*) prayer after *Jumu'ah* until he talks to someone or steps out of the mosque**

425. ‘Umar bin ‘Atâ reported that Nâfi' bin Jubair sent him to Sâ'ib, the son of Namir's sister, to ask him about what he had seen in the *Salât* (prayer) of Mu'âwiyah رضي الله عنه. He said: “Yes, I performed the *Jumu'ah* prayer with him in Maqsûrah and when the *Imâm* called *Taslîm* (salutation), I stood up at my place and performed (*Sunnah Rak'ât*). As he entered (the apartment), he sent for me and said: ‘Do not repeat what you did. When you perform the *Jumu'ah* prayer, do not perform (*Sunnah* prayer) until you talk to someone or step out of the mosque. The Messenger of Allâh ﷺ ordered us to do this, and not to combine two (types of) prayers without separating between them by talking or stepping out.’”

**(27) CHAPTER. Harsh warning against neglecting *Jumu'ah***

صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ؛ فَصَلُّوا أَرْبَعًا. وفي رواية:

قَالَ سَهِيلٌ: «إِنْ عَجَلَ بِكَ شَيْءٌ؛ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ». [أخرجه مسلم: ٨٨١].

**(٢٥) بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ فِي الْبَيْتِ**

٤٢٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما؛ أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ؛ انْصَرَفَ، فَسَجَدَ سَجْدَتَيْنِ فِي بَيْتِهِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذَلِكَ. [أخرجه مسلم: ٨٨٢].

**(٢٦) بَابُ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَتَكَلَّمَ أَوْ يَخْرُجَ**

٤٢٥ - عَنْ عَمْرِو بْنِ عَطَاءٍ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَاهُ مِنْهُ مَعَاوِيَةَ رضي الله عنه فِي الصَّلَاةِ، فَقَالَ: نَعَمْ؛ صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ؛ فَلَمَّا سَلَّمَ الْإِمَامُ؛ قُمْتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ، فَقَالَ: لَا تَعُدْ لِمَا فَعَلْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ؛ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِذَلِكَ: أَنْ لَا تُوَصِّلَ صَلَاةً بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ. [أخرجه مسلم: ٨٨٣].

**(٢٧) بَابُ التَّغْلِيطِ فِي تَرْكِ الْجُمُعَةِ**

426. Hakam bin Mîna' reported: 'Abdullâh bin 'Umar and Abu Hurairah رضي الله عنهم narrated that they heard Messenger of Allâh ﷺ saying on his pulpit: "Let those who neglect attending Friday prayer, stop doing so, or Allâh will seal their hearts and they will be of the heedless."

٤٢٦ - عن الحكم بن مينا: عبد الله بن عمر وأبا هريرة رضي الله عنهم حدثاه؛ أنهما سمعا رسول الله ﷺ يقول على أَعْوَادٍ مِنْبَرِهِ: «لَيَسْتَهَيِّنَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَزَّ وَجَلَّ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ». [أخرجه مسلم: ٨٦٥].

In the Name of Allâh,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 7- THE BOOK OF THE TWO 'EID

## ٧ - العیدان

### (1) CHAPTER. No *Adhân* or *Iqamah* for two 'Eid prayers

### (١) بَابُ تَرْكِ الْأَذَانِ وَالْإِقَامَةِ فِي الْعِيدَيْنِ

427. Jâbir bin Samurah رضي الله عنه narrated: I prayed with the Messenger of Allâh ﷺ two 'Eid prayers more than once or twice without *Adhân* or *Iqamah*.

٤٢٧ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [أخرجه مسلم: ٨٨٧].

### (2) CHAPTER. 'Eid prayers should be before *Khutbah*

### (٢) بَابُ صَلَاةِ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ

428. Ibn 'Abbâs رضي الله عنهما narrated: I attended with the Prophet of Allâh ﷺ, Abu Bakr, 'Umar and 'Uthmân رضي الله عنهم 'Eid-ul-Fitr prayers. They all used to perform the prayer before the *Khutbah*, and then deliver the *Khutbah* afterwards. Once the Prophet of Allâh ﷺ came out (for 'Eid prayer) as though I can see him waving to people to sit down. He, then accompanied by Bilâl, came crossing the rows until he reached the women. He recited the following Verse: "O Prophet! When the believing women come to you to give the *Bai'ah* (pledge) to you (to the end of the Verse)." (60:12) When he finished reciting it, he asked them: "Do you accept this?" Only one woman said: "Certainly, O Prophet of Allâh." None knew who she was. He said: "Then give charity." Bilâl spread his garment and said: "Keep giving charity. I ransom you with my father and mother." So the women kept on putting their bangles and rings in Bilâl's garment.

٤٢٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ؛ فَكُلُّهُمْ يُصَلِّيهِمَا قَبْلَ الْخُطْبَةِ ثُمَّ يَخْطُبُ. قَالَ: فَتَرَلَّ نَبِيُّ اللَّهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَسْقُفُهُمْ، حَتَّى جَاءَ النِّسَاءَ، وَمَعَهُ بِلَالٌ، فَقَالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا﴾، فَتَلَا هَذِهِ الْآيَةَ حَتَّى فَرَّغَ مِنْهَا، ثُمَّ قَالَ حِينَ فَرَّغَ مِنْهَا: «أَتَنْتَّ عَلَى ذَلِكَ؟». فَقَالَتْ امْرَأَةٌ وَاحِدَةً لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ يَا نَبِيَّ اللَّهِ. لَا يُدْرِي حِينَئِذٍ مَنْ هِيَ. قَالَ: «فَتَصَدَّقْنَ». فَسَطَّ بِلَالٌ ثَوْبَهُ، ثُمَّ قَالَ: «هَلُمَّ فِدَى لَكُنَّ أَبِي وَأُمِّي»؛ فَجَعَلْنَ يُلْقِينَ



الْفَتْحَ وَالْخَوَاتِمَ فِي ثَوْبٍ بِلَالٍ.

[أخرجه البخاري: ٩٧٩ ومسلم: ٨٨٤].

## (2) CHAPTER. What to recite in the two 'Eid prayers

429. Ubaidullâh bin 'Abdullâh said: 'Umar bin Khattâb رضي الله عنه asked Abu Wâqid Al-Laithi: "What did the Messenger of Allâh ﷺ use to recite in 'Eid-ul-Adha and 'Eid-ul-Fitr prayers?" He said: "He used to recite *Sûrah* 50, *Qâf* and *Sûrah* 54, *Al-Qamar* in them."

٤٢٩ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ سَأَلَ أَبَا وَاqِدِ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا ب ﴿تَّ وَالْقُرْآنِ الْمَجِيدِ﴾ و ﴿أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ﴾. [أخرجه مسلم: ٨٩١].

## (3) CHAPTER. No Salât (prayer) before 'Eid nor after it

430. Ibn 'Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ performed two *Rak'ah* prayer on the Day of 'Eid-ul-Adha or 'Eid-ul-Fitr and did not pray before or after it. Then he went to women along with Bilâl and ordered them to give alms, and so they started giving their ear-rings and necklaces (in charity).

(٣) بَابُ تَرْكِ الصَّلَاةِ قَبْلَ الْعِيدِ وَبَعْدَهُ فِي الْمَصَلَّى

٤٣٠ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ الْأَضْحَى أَوْ فِطْرٍ، فَصَلَّى رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلُهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا. [أخرجه البخاري: ٩٨ ومسلم: ٨٩٠، ب (٨٨٤)].

## (4) CHAPTER. Women attending 'Eid prayers

431. Umam 'Atiyah رضي الله عنها narrated: The Messenger of Allâh ﷺ commanded us to bring out on 'Eid-ul-Fitr and 'Eid-ul-Adha young women, menstruating women and veiled women. The menstruating women were forbidden to attend the *Salât* (prayer), but to participate in the goodness and supplications of the Muslims. I said, "O

(٤) بَابُ فِي خُرُوجِ النِّسَاءِ إِلَى الْعِيدَيْنِ

٤٣١ - عَنْ أُمِّ عَطِيَّةٍ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَضْحَى: الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُ؛ فَيَعْتَزِلْنَ الصَّلَاةَ، وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ.

Messenger of Allāh! One of us does not have an outer garment." He said, "Let her sister loan her a garment."

قُلْتُ: يَا رَسُولَ اللَّهِ! إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ؟ قَالَ: «لَتَلْبِسَهَا أُخْتُهَا مِنْ جِلْبَابِهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٤ وَمُسْلِمٌ: ٨٩٠].

**(5) CHAPTER. What little girls may say in chanting in 'Eid**

**(٥) بَابٌ مَا يَقُولُ الْجَوَارِي فِي الْعِيدِ**

432. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ entered my apartment while two girls were chanting poetry lines about the *Bu'āth* (a story about the war before Islām between two tribes of the *Ansār* — the Khazraj and the Aus). He (the Prophet ﷺ) lay down on the bed and turned his face to the other side. Then Abu Bakr رضي الله عنه came in and scolded me saying, "The flute of Satan in the house of Messenger of Allāh ﷺ?" The Messenger of Allāh ﷺ looked at him and said, "Leave them." When he dozed off, I winked at the girls to leave and they did.

It was the day of 'Eid, and there were some Abyssinians displaying their skill in handling spears. Either I requested the Messenger of Allāh ﷺ or he said to me: "Do you like to look?" I said, "Yes!" He kept me behind him with my cheek on his. He was encouraging them saying: "Go ahead, Abyssinian." When I had enough, he asked me: "Have you had enough?" I said, "Yes!" He said, "Go."

٤٣٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيتَانِ تُغَيَّانِ بِغَنَاءٍ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفِرَاشِ، وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَاثْتَهَرَنِي، وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟! فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «دَعُوهُمَا». فَلَمَّا غَفَلَ غَمَزْتُهُمَا، فَخَرَجَتَا.

وَكَانَ يَوْمَ عِيدٍ، يَلْعَبُ السُّودَانُ بِالدَّرَقِ وَالْحِرَابِ، فَإِمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، وَإِمَّا قَالَ: «تَشْتَهَيْنَ تَنْظُرِينَ؟». فَقُلْتُ: نَعَمْ. فَأَقَامَنِي وَرَاءَهُ، خَذِي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ!». حَتَّى إِذَا مَلَلْتُ؛ قَالَ: «حَسْبُكَ؟». قُلْتُ: نَعَمْ. قَالَ: «فَاذْهَبِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٩٤٩ وَمُسْلِمٌ: ٨٩٢].

In the Name of Allāh,  
the Most Gracious, the Most Merciful

## 8- THE BOOK OF THE SALĀT OF THE TRAVELLER

### (1) CHAPTER. Shortening the prayer of the traveller when there is peace

433. Ya'la bin Umaiyah رضي الله عنه reported: I said to 'Umar bin Al-Khattāb رضي الله عنه: "Allāh had said: 'There is no sin on you if you shorten prayer, if you fear the infidels may sedate you,' (4:101), but now people are safe." He replied: "I wondered about this as you do, so I asked the Messenger of Allāh ﷺ about it, and he said: 'It is a charitable leave which Allāh has given you, so accept His charity.'"

434. Ibn Abbās رضي الله عنهما said: "Allāh has prescribed the *Salāt* by the tongue of your Prophet ﷺ as two *Rak'ah* for a traveller, and four for a resident, and in fear."

### (2) CHAPTER. The number of *Rakāt* while travelling

435. Anas bin Mālik رضي الله عنه narrated: I performed four *Rak'āt* in *Zuhr* (noon) prayer with the Messenger of Allāh ﷺ at Al-Madinah, and performed two *Rakah* in the 'Asr (afternoon) prayer at Dhul-Hulaifah.

### (3) CHAPTER. To shorten the *Salāt* during the *Hajj*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٨ - صَلَاةُ الْمَسَافِرِ

### (١) بَابُ قَصْرِ صَلَاةِ الْمَسَافِرِ فِي الْأَمْنِ

٤٣٣ - عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا» [النساء: ١٠١]؛ فَقَدْ أَمِنَ النَّاسُ؟ فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ؛ فَاقْبَلُوا صَدَقَتَهُ». [أخرجه مسلم: ٦٨٦].

٤٣٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً. [أخرجه مسلم: ٦٨٧].

### (٢) بَابُ مَا تُقْصَرُ فِيهِ الصَّلَاةُ مِنَ السَّفَرِ

٤٣٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّيْتُ مَعَهُ الْعَصْرَ فِي ذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. [أخرجه مسلم: ٦٩٠].

### (٣) بَابُ قَصْرِ الصَّلَاةِ فِي الْحَجِّ

436. Anas bin Mâlik رضي الله عنه narrated: We left Al-Madinah to Makkah with the Messenger of Allâh ﷺ and he prayed two *Rak'ah* each time of prayer until we returned to Al-Madinah. I asked, "How long did he stay in Makkah?" He said: "Ten days." And in another narration: 'we left Al-Madinah for *Hajj*.'

٤٣٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَلَّى رَكْعَتَيْنِ رَكَعَتَيْنِ حَتَّى رَجَعَ. قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا.

وفي رواية: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ. [أخرجه مسلم: ٦٩٣].

#### (4) CHAPTER. Shortening *Salât* in Mina

437. Ibn 'Umar رضي الله عنهما narrated: "The Prophet ﷺ performed in Mina the prayer of a traveller (short prayer); Abu Bakr and 'Umar رضي الله عنهما did the same, and 'Uthmân رضي الله عنه did it for eight years (or said: six years)." Hafs (Ibn 'Āsim, one of the narrators) said: "Ibn 'Umar also used to perform two *Rak'ah* in Mina and then go to bed." I said to him: "O uncle, why do you not perform two *Rak'ah* (of *Sunnah* prayer after the *Fard* prayer)." He said: "Were I to do that, I would have completed the prayer."

#### (٤) بَابُ قَصْرِ الصَّلَاةِ بِمِنَى

٤٣٧ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنَى صَلَاةَ الْمُسَافِرِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ ثَمَانِي سِنِينَ (أَوْ قَالَ: سِتِّ سِنِينَ). قَالَ حَفْصٌ (يَعْنِي: ابْنَ عَاصِمٍ): وَكَانَ ابْنُ عُمَرَ يُصَلِّي بِمِنَى رَكَعَتَيْنِ، ثُمَّ يَأْتِي فِرَاشَهُ. فَقُلْتُ: أَيُّ عَمٍّ! لَوْ صَلَّيْتَ بَعْدَهَا رَكَعَتَيْنِ؟ قَالَ: لَوْ فَعَلْتُ؛ لَأَتَمَمْتُ الصَّلَاةَ. [أخرجه مسلم: ٦٩٤].

#### (5) CHAPTER. Combining two prayers in a journey

438. Anas bin Mâlik رضي الله عنه narrated: Whenever the Prophet ﷺ had to set out on a journey in a hurry, he would delay the *Zuhr* prayer to the earlier time for the *Asr* prayer, and then he would combine them, and he would delay the *Maghrib* prayer to combine it with the *Ishâ* prayer.

#### (٥) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ

٤٣٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ عَنِ النَّبِيِّ ﷺ: إِذَا عَجَلَ عَلَيْهِ السَّيْرُ؛ يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، حِينَ يَغِيبُ الشَّفَقُ. [أخرجه مسلم: ٧٠٤].

#### (6) CHAPTER. Combination of two prayers when one is resident

#### (٦) بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي الْحَضَرِ

439. 'Abbās رضي الله عنهما narrated: The Messenger of Allāh ﷺ combined the *Zuhr* prayer with the *ʿAsr* prayer and the *Maghrib* prayer with the *Tshā* prayer in Al-Madinah without being in a state of fear or rainfall. And in the *Hadith* transmitted by Waki' (the words are): I said to Ibn 'Abbās: "Why did he do that?" He said: "He does not want to put his *Ummah* into (unnecessary) difficulty."

٤٣٩ - عن ابن عباس رضي الله عنهما؛ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ؛ بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ.

فِي حَدِيثٍ وَكَيْعٍ: قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْلًا يُخْرِجُ أُمَّتَهُ.

وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: قَبْلَ لَابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٧٠٥].

#### (7) CHAPTER. Praying in houses when it rains

440. Ibn 'Umar رضي الله عنهما called out the *Adhân* to pray on a cold, windy and rainy night, and then said at the end of the *Adhân*: "Pray in your dwellings, pray in your dwellings," and then said: "When it was a cold night or it was raining in a journey, the Messenger of Allāh ﷺ used to command the *Mu'adhdhin* to announce: 'Pray in your camps'."

#### (٧) بَابُ الصَّلَاةِ فِي الرَّحَالِ فِي الْمَطَرِ

٤٤٠ - عن ابن عمر رضي الله عنهما؛ أَنَّهُ نَادَى بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ فِي السَّفَرِ أَنْ يَقُولَ: «أَلَا صَلُّوا فِي رِحَالِكُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٦٩٧].

#### (8) CHAPTER. No *Nawâfil* (optional) prayer during the journey

441. Hafs bin 'Āsim reported: I accompanied Ibn 'Umar رضي الله عنهما on the way to Makkah, and he led us in two *Rak'ah* at the *Zuhr* prayer, then he went and we accompanied him to where he alighted, and

#### (٨) بَابُ تَرْكِ التَّنْفِيلِ فِي السَّفَرِ

٤٤١ - عَنْ حَفْصِ بْنِ عَاصِمٍ؛ قَالَ: صَحِبْتُ ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّيْنَا لَنَا الظُّهْرَ رَكْعَتَيْنِ، ثُمَّ أَقْبَلَ وَأَقْبَلْنَا

he sat down and we sat with him. Then he cast a glance to the side where he performed prayer and saw people standing, so he asked: "What are they doing?" I said: "They are performing *Sunnah* prayer." He said: "If I were to perform *Sunnah* prayer, I would have completed my prayer; O my nephew! I accompanied the Messenger of Allāh ﷺ in a journey, and he did not perform more than two *Rak'ah* until Allāh called him. I accompanied Abu Bakr رضي الله عنه and he did not perform more than two *Rak'ah* until Allāh called him, and I accompanied 'Umar رضي الله عنه and he did not perform more than two *Rak'ah* until Allāh called him. I accompanied 'Uthmān and he did not perform more than two *Rak'ah* until Allāh called him, and Allāh has said: 'You have the best example in the Messenger of Allāh,' (33: 21)."

مَعَهُ، حَتَّى جَاءَ رَحْلَهُ، وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ الْتِفَافَةُ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاسًا قِيَامًا، فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟! قُلْتُ: يُسَبِّحُونَ! قَالَ: لَوْ كُنْتُ مُسَبِّحًا؛ لَأَتَمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، وَصَحِبْتُ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؛ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، وَصَحِبْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ صَحِبْتُ عُثْمَانَ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ، وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١]. [أخرجه مسلم: ٦٨٩].

#### (9) CHAPTER. Praying the *Nawâfil* on the mount in the journey

442. Ibn 'Umar رضي الله عنهما narrated: The Messenger of Allāh ﷺ used to perform *Nafl* prayer on (the back of) his camel in whatever direction it took him and performed *Witr* too on it, but did not perform obligatory prayer on it.

#### (٩) بَابُ التَّنْفُلِ بِالصَّلَاةِ عَلَى الرَّاحِلَةِ فِي السَّفَرِ

٤٤٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ أَيِّ وَجْهِ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا؛ غَيْرَ أَنَّهُ لَا يُصَلِّيُ عَلَيْهَا الْمَكْتُوبَةَ. [أخرجه البخاري: ١٠٠٠ ومسلم: ٧٠٠].

#### (10) CHAPTER. Whenever he arrived from a journey, he performed two *Rak'ah* (Nafl) in the mosque

443. Jābir bin 'Abdullāh رضي الله عنهما narrated: I went with the Messenger of

#### (١٠) بَابُ إِذَا قَدِمَ مِنْ سَفَرٍ صَلَّى فِي الْمَسْجِدِ رَكْعَتَيْنِ

٤٤٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: خَرَجْتُ مَعَ

Allāh ﷺ on an expedition but my camel was slow and became exhausted. The Messenger of Allāh ﷺ thus came earlier than I, whereas I came on the next day and went to the mosque and found him (the Prophet ﷺ) at the gate of the mosque. He said: "Have you arrived just now?" I said: "Yes." He said: "Leave your camel and enter (the mosque) and perform two *Rak'ah*." I entered and performed (two *Rak'ah*) of prayer and then went back.

رسول الله ﷺ في غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْعَدَاةِ،، فَجِئْتُ الْمَسْجِدَ؛ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. قَالَ: «الآنَ حِينَ قَدِمْتُ؟». قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ وادْخُلْ فَصَلِّ رَكْعَتَيْنِ». قَالَ: فَدَخَلْتُ، فَصَلَّيْتُ، ثُمَّ رَجَعْتُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٩٧ وَمُسْلِمٌ: ٧١٥].

### (11) CHAPTER. Prayer of fear

444. Jābir bin 'Abdullāh رضي الله عنهما narrated: We raided along with the Messenger of Allāh ﷺ on some people from Juhainah. They fought us fiercely. When we were praying the *Zuhr* prayer, the polytheists said: "Had we attacked them all at once, we would have killed them." Gabriel عليه السلام informed the Messenger of Allāh ﷺ about it who in turn told us about it, adding that they (the polytheists) also said: "Soon there would be a time for a *Salāt* (prayer) which is dearer to them (the Muslims) than their children." So when the time of the *Asr* prayer came, we stood in two rows, while the polytheists were between us and the *Qiblah*. The Messenger of Allāh ﷺ said: "*Allāhu Akbar* (Allāh is the Greatest)," and we also said so. He bowed and we also bowed. He went down in prostration and the first row prostrated along with him. When they stood up, the second row went down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allāh ﷺ then said: "*Allāhu Akbar* (Allāh is the Greatest)," and we also said so. He then bowed, and we also bowed. He then went down in prostration and along with him the

(١١) بَابٌ مَا جَاءَ فِي صَلَاةِ الْخَوْفِ ٤٤٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْمًا مِنْ جُهَيْنَةَ، فَقَاتَلُونَا قِتَالًا شَدِيدًا، فَلَمَّا صَلَّيْنَا الظُّهْرَ؛ قَالَ الْمُشْرِكُونَ: لَوْ مِلْنَا عَلَيْهِمْ مِثْلَهُ؛ لَأَقْتَطَعْنَاهُمْ. فَأَخْبَرَ جَبْرِيلُ عَلَيْهِ السَّلَامُ رَسُولَ اللَّهِ ﷺ ذَلِكَ، فَذَكَرَ ذَلِكَ لَنَا رَسُولُ اللَّهِ ﷺ؛ قَالَ: وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأَوْلَادِ. فَلَمَّا حَضَرَتِ الْعَصْرُ؛ صَفَّنَا صَفَيْنِ، وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ. قَالَ: فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ وَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا؛ سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي، فَقَامُوا مَقَامَ الْأَوَّلِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ، فَرَكَعْنَا، ثُمَّ سَجَدَ، وَسَجَدَ مَعَهُ

front row also (went down in prostration), and the back row remained standing. And when the front row had also prostrated then all of them sat down, and the Messenger of Allāh ﷺ called *Taslīm* (salutation). Abu Zubair said: Jābir made a mention specially of this thing: 'Just as your rulers perform prayer.'

#### (12) CHAPTER. The *Salāt* (prayer) at the time of eclipse

445. 'Āishah رضي الله عنها narrated: There was a solar eclipse in the time of the Messenger of Allāh ﷺ. He stood up to pray and prolonged his *Qiyām* (stand) very much. He then bowed and prolonged very much his bowing. He then raised his head and prolonged his stand much, but it was shorter than the (duration) of the previous stand. He then bowed and prolonged bowing much, but it was shorter than previous bowing. He then prostrated and then stood up and prolonged the stand, but it was shorter than the previous stand. He then bowed and prolonged his bowing, but it was shorter than the previous bowing. He then lifted his head and then stood up and prolonged his stand, but it was less than the previous stand. He then bowed and prolonged bowing and it was less than the previous bowing. He then prostrated himself and finished the *Salāt*, then he turned around. By then the sun became clear. He addressed people and praised Allāh and glorified Him and said: "The sun and the moon are two signs of Allāh; they do not eclipse on account of anyone's death or birth. So when you see the eclipse, glorify and supplicate Allāh, offer prayer, give in charity, O *Ummah* of Muhammad! There is none who is jealous than Allāh when His slave (male or female) commits fornication.

الصَّفِّ الْأَوَّلُ، وَقَامَ الثَّانِي، فَلَمَّا سَجَدَ الصَّفِّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعاً؛ سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو الزُّبَيْرِ: ثُمَّ خَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أُمَرَاؤُكُمْ هُؤُلَاءِ. [أخرجه مسلم: ٨٤٠].

#### (١٢) بَابُ صَلَاةِ الْكُسُوفِ

٤٤٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فَأَطَالَ الْقِيَامَ جَدًّا، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جَدًّا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جَدًّا - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جَدًّا - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ فَأَطَالَ الْقِيَامَ - وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ - ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ - وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا؛ فَكَبِّرُوا، وَادْعُوا



O Ummah of Muhammad! By Allāh if you know what I know, you would have wept much and laughed little. Have I conveyed the message?"

الله، وصلُّوا وتصدَّقوا. يا أُمَّة محمد! إنَّ مِنْ أَحَدٍ أَغْيَرَ مِنْ اللَّهِ أَنْ يَزْنِي عَبْدُهُ أَوْ تَزْنِي أَمَّتُهُ! يا أُمَّة محمد! والله! لو تَعْلَمُونَ مَا أَعْلَمُ؛ لَبَكَيْتُمْ كَثِيرًا وَلَضَحَكْتُمْ قَلِيلًا؛ أَلَا هَلْ بَلَغْتُ؟». [أخرجه البخاري: ١٠٤٤ ومسلم: ٩٠١].

446. Ibn 'Abbās رضي الله عنهما narrated: When the sun eclipsed, the Messenger of Allāh ﷺ performed eight *Ruku'* and four prostrations (in two *Rak'ah*).

٤٤٦ - عن ابن عباس رضي الله عنهما؛ قال: صَلَّى رسولُ الله ﷺ حينَ كَسَفَتِ الشَّمْسُ ثَمَانِي رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ. [أخرجه مسلم: ٩٠٨].

### (13) CHAPTER. The Salāt (prayer) for rain

447. 'Abdullāh bin Zaid Al-Ansāri رضي الله عنه narrated that the Messenger of Allāh ﷺ went out to the *Musalla* (place of prayer) in order to perform a prayer for rain. And when he intended to supplicate, he faced *Qiblah* and wore his cloak inside out.

In another narration: He turned his back to people supplicating Allāh, and faced *Qiblah* and wore his cloak inside out and then performed two *Rak'ah* of prayer.

٤٤٧ - عن عبد الله بن زيد الأنصاري رضي الله عنه؛ أنَّ رسولَ الله ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو؛ اسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ.

وفي رواية: فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكَعَتَيْنِ. [أخرجه البخاري: ١٠١٢ ومسلم: ٨٩٤].

### (14) CHAPTER. The blessings (of Allāh) through rainfall

448. Anas bin Mālik رضي الله عنه narrated: It rained once when we were with the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ uncovered (the part of his body) until it became wet. We said: "O Messenger of Allāh, why did you do this?" He said: "It is because it (the rainfall) has just come from its *Rubb*."

٤٤٨ - عن أنس رضي الله عنه؛ قال: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ. قال: فَحَسَرَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ حَتَّى أَصَابَهُ مِنَ الْمَطَرِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! لِمَ صَنَعْتَ هَذَا؟ قال: «لَأَنَّهُ حَدِيثٌ عَنِ رَبِّي». [أخرجه مسلم: ٨٩٨].

**(15) CHAPTER. Seeking protection (of Allâh) at the time of storm, etc., and rejoicing at rainfall**

449. 'Aishah رضي الله عنها narrated: Whenever wind blew, the Prophet ﷺ used to say: "O Allâh! I ask its goodness, and the goodness of its contents, and the goodness for which it was sent. I seek refuge with You from its evil and the evil of what it contains, and the evil for which it was sent."

She said: And when it was cloudy, his face changed and he became restless going in and out, back and forth; and when it rained, he felt relieved, and I noticed that (the sign of relief) on his face. 'Aishah رضي الله عنها asked him (about it) and he said: "O 'Aishah! It might have been as the people of 'Ad said: 'When they saw a cloud formation coming to their valley, they said: It is a cloud which would give us rain'." (46:24)

**(16) CHAPTER. The east and west winds**

450. Ibn Abbâs رضي الله عنهما narrated that the Prophet ﷺ said: "I am supported by the east wind, and the 'Ad were destroyed by the west wind."

**(١٥) بَابٌ فِي التَّعَوُّذِ عِنْدَ رُؤْيَةِ الرِّيحِ وَالْغَيْمِ وَالْفَرْحِ بِالمَطَرِ**

٤٤٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ؛ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ».

قَالَتْ: وَإِذَا تَخَيَّلَتِ السَّمَاءُ؛ تَغَيَّرَ لَوْنُهُ، وَخَرَجَ وَدَخَلَ، وَأَقْبَلَ وَأَذْبَرَ، فَإِذَا مَطَرَتْ؛ سُرِّيَ عَنْهُ فَعَرَفْتُ ذَلِكَ فِي وَجْهِهِ. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَسَأَلْتُهُ؟ فَقَالَ: «لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطَرٌّ﴾» [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٠٦ وَمُسْلِمٌ: ٨٩٩].

**(١٦) بَابٌ فِي رِيحِ الصَّبَا وَالذَّبُورِ**

٤٥٠ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «نُصِرْتُ بِالصَّبَا، وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٣٥ وَمُسْلِمٌ: ٩٠٠].

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 9- THE BOOK OF FUNERALS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٩ - كِتَابُ الْجَنَائِزِ

### (1) CHAPTER. To visit the sick

451. 'Abdullâh bin 'Umar رضي الله عنهما narrated: While we were sitting with the Messenger of Allâh ﷺ, a man from the *Ansâr* came in and greeted him. The *Ansârî* then turned back. Upon this the Messenger of Allâh ﷺ said: "O brother of *Ansâr*, how is my brother Sa'd bin 'Ubâdah?" He said: "He is better." The Messenger of Allâh ﷺ said: "Who of you want to visit him?" He (the Prophet ﷺ) stood up and we also stood up along with him, and we were more than ten men. We were wearing no shoes, nor light boots, nor caps, nor shirts. We walked on the sandy land until we came to him. The people around him made way and the Messenger of Allâh ﷺ and his Companions came near him.

### (١) بَابُ فِي عِيَادَةِ الْمَرَضَى

٤٥١ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ؛ إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَخَا الْأَنْصَارِ! كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ؟». فَقَالَ: صَالِحٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَعُودُهُ مِنْكُمْ؟». فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضِعَةِ عَشْرٍ مَا عَلَيْنَا نِعَالَ وَلَا خِفَافٌ وَلَا قَلَانِسٌ وَلَا قُمُصٌّ، نَمْشِي فِي تِلْكَ السَّبَاحِ، حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ، حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ. [أَخْرَجَهُ مسلم: ٩٢٥].

### (2) CHAPTER. What to say to the sick and the dead

452. Umm Salamah رضي الله عنها narrated that the Messenger of Allâh ﷺ said, "When you visit a sick or a dead, supplicate for good things because angels say *Amin* for whatever you say." She added: When Abu Salamah died, I went to the Prophet ﷺ and said: "O Messenger of Allâh, Abu Salamah has died." He told me to recite: "O Allâh! Forgive me and him and give me a better substitute for him." So I said (this), and Allâh gave me in

### (٢) بَابُ مَا يُقَالُ عِنْدَ الْمَرِيضِ وَالْمَيِّتِ

٤٥٢ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ؛ فَقُولُوا خَيْرًا؛ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ؛ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ.

exchange Muhammad ﷺ to marry who is better for me than him.

قَالَ: «قُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عَقْبِي حَسَنَةً». قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ: مُحَمَّدًا ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٩١٩].

**(3) CHAPTER. Making a dying person say: "There is no true God but Allāh" (La ilāha illallāh)**

**453.** Abu Sa'îd Al-Khudri رضي الله عنه narrated that Allāh's Messenger said: "Make you dying people say: *La ilāha illallāh* (There is no true God but Allāh)."

**(٣) بَابُ تَلْقِينِ الْمَوْتَى لَا إِلَهَ إِلَّا اللَّهُ**

**٤٥٣ -** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ». [أَخْرَجَهُ مُسْلِمٌ: ٩١٦].

**(4) CHAPTER. He who loves to meet Allāh, Allāh loves to meet him**

**454.** 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "He who loves to meet Allāh, Allāh loves to meet him, and he who dislikes to meet Allāh, Allāh dislikes to meet him." I said: "O Prophet of Allāh, is it the hate of death? All of us hate death." He said: "Not so, but when a believer (at the time of death) is given the glad tidings of the mercy of Allāh, and His Pleasure, and His *Jannah*, he loves to meet Allāh, and Allāh also loves to meet him; and when an infidel is given the news of the torment of Allāh, and His wrath imposed by Him, he hates to meet Allāh and Allāh also hates to meet him."

**(٤) بَابُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ؛ أَحَبَّ اللَّهُ لِقَاءَهُ**

**٤٥٤ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ؛ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ؛ كَرِهَ اللَّهُ لِقَاءَهُ». فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَكْرَاهِيَةُ الْمَوْتِ؟ فَكُلُّنَا يَكْرَهُ الْمَوْتَ؟! قَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ؛ أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ؛ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٨٤].

In another narration, Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "He who loves meeting Allāh, Allāh loves meeting him; and he who hates meeting Allāh, Allāh hates meeting him." I (Shuraih bin Hāni, one of the narrators) came to 'Aishah and said to her: "O Mother of the believers, I heard Abu Hurairah narrate a *Hadith* from the Messenger of

وفي رواية عن شُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ؛ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ

Allâh ﷺ which, if it is true, we would be destructed.” Thereupon she said: “The destructed is the one who is destructed by the words of the Messenger of Allâh ﷺ. What did he say?” (I said) “He said that the Messenger of Allâh ﷺ stated: ‘He who loves to meet Allâh, Allâh loves to meet him; and he who hates to meet Allâh, Allâh hates to meet him.’ There is none of us who does not hate death.” Thereupon she said: “The Messenger of Allâh did say this, but it does not mean what you think. But the eyes of a dying person keep wide open, and the chest makes rattle sound, and the skin crawls, and the fingers become stiff; at that point, he who loves to meet Allâh, Allâh loves to meet him, and he who hates to meet Allâh, Allâh hates to meet him.”

**(5) CHAPTER. Thinking well of Allâh, the Exalted at the time of death**

455. Jâbir رضي الله عنه narrated: I heard the Prophet ﷺ saying three days before his death: “Let none of you die, except when he is thinking well of Allâh.”

**(6) CHAPTER. Closing the eyes of the dead and supplicating for him on visiting him**

456. Umm Salamah رضي الله عنها narrated: The Messenger of Allâh ﷺ came to Abu

الله؛ كَرِهَ اللهُ لِقَاءَهُ». قَالَ: فَاتَيْتُ عَائِشَةَ، فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ! سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللهِ ﷺ حَدِيثًا، إِنَّ كَانَ كَذَلِكَ، فَقَدْ هَلَكْنَا. فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللهِ ﷺ، وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ؛ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ؛ كَرِهَ اللهُ لِقَاءَهُ». وَلَيْسَ مِثْلًا أَحَدٌ إِلَّا وَهُوَ يَكْرَهُ الْمَوْتَ؟ فَقَالَتْ: قَدْ قَالَهُ رَسُولُ اللهِ ﷺ، وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ، وَلَكِنْ إِذَا شَخَصَ الْبَصَرُ، وَخَشَرَجَ الصَّدْرُ، وَافْسَعَرَ الْجِلْدُ، وَتَشَجَّتِ الْأَصَابِعُ؛ فَعِنْدَ ذَلِكَ: مَنْ أَحَبَّ لِقَاءَ اللهِ؛ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ؛ كَرِهَ اللهُ لِقَاءَهُ. [أخرجه البخاري: ٦٥٠٧ ومسلم: ٢٦٨٥].

**(٥) بَابٌ فِي حُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى عِنْدَ الْمَوْتِ**

٤٥٥ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَبْلَ وَفَاتِهِ بِثَلَاثٍ يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ». [أخرجه مسلم: ٢٨٧٧].

**(٦) بَابٌ إِيْغَاضُ الْمَيِّتِ وَالِدُعَاءُ لَهُ إِذَا خُصِرَ**

٤٥٦ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ

Salamah (as he died). His eyes were wide open. He closed them, and then said: "When the soul is taken away, the sight follows it." Some of the people of his family wept and wailed. So he said: "Do not supplicate for yourselves anything but good, for angels say *Amin* to what you say." He then said: "O Allâh, forgive Abu Salamah, raise his rank among the rightly guided, grant him a successor in his remaining descendants. Forgive us and him, O *Rubb* of the worlds, and make his grave spacious, and light it for him."

على أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ. ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا فُضِّصَ؛ تَبِعَهُ الْبَصَرُ؛ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ؛ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ. ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ». [أخرجه مسلم: ٩٢٠].

#### (7) CHAPTER. Covering the dead body (with a cloth)

457. 'Aishah رضي الله عنها Mother of the believers reported: When the Messenger of Allâh ﷺ died, he was covered with a *Hibarah* cloth.

#### (٧) بَابٌ فِي تَسْحِيَةِ الْمَيِّتِ

٤٥٧ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سُحِّي رَسُولُ اللَّهِ ﷺ حِينَ مَاتَ بِثَوْبٍ حَبْرَةٍ. [أخرجه البخاري: ٥٨١٤ ومسلم: ٩٤٢].

#### (8) CHAPTER. The souls of believers and disbelievers

458. Abu Hurairah رضي الله عنه narrated: When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammâd (one of the narrators in the chain of transmitters) mentioned about the sweetness of its fragrance, and mentioned musk (and further said) that the dwellers of the heaven say: "Here comes the pious soul from the side of the earth. May Allâh exalt your mention and that of the body which you occupied." And it is carried (by the angels) to his *Rubb*. He would say: "Take it to its destined end." As for the infidel, when his

#### (٨) بَابٌ فِي أَرْوَاحِ الْمُؤْمِنِينَ وَأَرْوَاحِ الْكَافِرِينَ

٤٥٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ؛ تَلَفَّاهَا مَلَكَانِ يَضْعِدَانِهَا (قَالَ حَمَّادٌ: فَذَكَرَ مِنْ طِيبِ رِيحِهَا وَذَكَرَ الْوَسْكَ). قَالَ: وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ، جَاءَتْ مِنْ قِبَلِ الْأَرْضِ، صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرُنِي. فَيُطْلَقُ بِهِ إِلَى رَبِّهِ، ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ. قَالَ: وَإِنَّ الْكَافِرَ إِذَا خَرَجَتْ

soul leaves the body, Hammâd made a mention of its foul odor and of its being cursed. The dwellers of the heaven say: "Here comes a wicked soul from the side of the earth," and it would be said: "Take it to its destined end." Abu Hurairah narrated that while making mention (of the foul odor) of the soul of a disbeliever, the Messenger of Allâh ﷺ put upon his nose a thin cloth which was with him.

**(9) CHAPTER. Showing patience is at the first stroke of a calamity**

459. Anas bin Mâlik رضي الله عنه said that the Messenger of Allâh ﷺ came to a woman who had been weeping for her (dead) child. He said to her: "Fear Allâh and be patient." She (not recognising him) said: "You have not been afflicted as I have been." When he (the Prophet ﷺ) left, she was told that he was the Messenger of Allâh ﷺ. She was shocked and came to his door and she did not find gatekeepers at his door. She said: "O Messenger of Allâh, I did not recognise you." He said: "Patience is at the first stroke of a calamity (or said: at the first stroke)."

**(10) CHAPTER. The reward for one whose child dies and he hopes for its reward**

460. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said to a women of the *Ansâr*: "In case anyone of you loses 3 children die, and she resigns herself to the Will of Allâh to get reward, she would be admitted in *Jannah*." One of them said: "O Messenger of Allâh! Even if they were two." He said: "Even if they were two."

In another narration, the Messenger of Allâh ﷺ said: "Any Muslim who loses three

رُوحُهُ (قَالَ حَمَادٌ: وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا)، وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ. قَالَ: فَيَقَالُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ. قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ رِبْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا. [أخرجه مسلم: 2872].

**(٩) بَابٌ فِي الصَّبْرِ عَلَى الْمُصِيبَةِ عِنْدَ أَوَّلِ الصَّدْمَةِ**

٤٥٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيِّ لَهَا، فَقَالَ لَهَا: «اتَّقِي اللَّهَ وَاصْبِرِي». فَقَالَتْ: وَمَا تُبَالِي بِمُصِيبَتِي؟ فَلَمَّا ذَهَبَ؛ قِيلَ لَهَا: إِنَّهُ رَسُولُ اللَّهِ ﷺ. فَأَخَذَهَا مِثْلُ الْمَوْتِ، فَأَتَتْ بَابَهُ، فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ؛ قَالَتْ: يَا رَسُولَ اللَّهِ! لَمْ أَعْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ (أَوْ قَالَ: عِنْدَ أَوَّلِ الصَّدْمَةِ)».

[أخرجه البخاري: ١٢٨٣ ومسلم: ٦٢٦].

**(١٠) بَابُ ثَوَابٍ مَنْ يَمُوتُ لَهُ الْوَلَدُ فَيَحْتَسِبُهُ**

٤٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: «لَا يَمُوتُ لِإِحْدَاثٍ ثَلَاثَةً مِنَ الْوَلَدِ، فَتَحْتَسِبُهُ؛ إِلَّا دَخَلَتْ الْجَنَّةَ». فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: أَوْ اثْنَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَوْ اثْنَانِ».

وَبِإِسْنَادٍ آخَرَ عَنْهُ مَرْفُوعًا: «لَا

of his children, will not be touched by the Fire except that which will render Allâh's oath fulfilled."

#### (11) CHAPTER. What is to be said in the time of calamity

461. Umm Salamah رضي الله عنها narrated: I heard the Messenger of Allâh ﷺ as saying: "Any slave (of Allâh) who suffers a misfortune and says: 'We belong to Allâh and to Him shall we return; O Allâh, reward me for my misfortune and replace it with a better one,' Allâh will reward him for it, and replace it with a better one." She (Umm Salamah) said: When Abu Salamah died, I uttered (these words) as I was commanded by the Messenger of Allâh ﷺ. So Allâh gave me better one in exchange for him, i.e., the Messenger of Allâh ﷺ.

#### (12) CHAPTER. Weeping the dead

462. 'Abdullâh bin 'Umar رضي الله عنهما narrated that Sa'd bin 'Ubâdah became sick and the Messenger of Allâh ﷺ along with 'Abdur Rahmân bin 'Auf, Sa'd bin Abu Waqqâs and 'Abdullâh bin Mas'ûd رضي الله عنهم visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Messenger of Allâh." The Messenger of Allâh ﷺ wept. When people saw him weeping, they did too. He said: "Do you hear? Allâh does not punish shedding tears, nor for the grief of the heart, but He punishes or grants mercy on account of this." (He pointed at his tongue)

يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ، فَتَمَسَّهُ النَّارُ؛ إِلَّا تَحَلَّةَ الْقَسَمِ». [أَخْرَجَهُ الْبَخَارِيُّ: ١٤٢٩

و ١٢٥١ ومسلم: ٢٦٣٢].

#### (١١) بَابُ مَا يُقَالُ عِنْدَ الْمُصِيبَةِ

٤٦١ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ، تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجُرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا؛ إِلَّا آجَرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا». قَالَتْ: فَلَمَّا تَوَفَّيْتُ أَبَا سَلَمَةَ؛ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٩١٨].

#### (١٢) بَابُ الْبُكَاءِ عَلَى الْمَيِّتِ

٤٦٢ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَى رَسُولَ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ؛ وَجَدَهُ فِي غَشِيَّةٍ، فَقَالَ: «أَقْدَى قَضَى؟». قَالُوا: لَا يَا رَسُولَ اللَّهِ! فَبَكَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ رَسُولِ اللَّهِ ﷺ؛ بَكَوْا، فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا



يُعَذَّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذَّبُ بِهَذَا (وَأَشَارَ إِلَى لِسَانِهِ) أَوْ يَرْحَمُ. [أَخْرَجَهُ الْبَخَارِيُّ: ١٣٠٤ وَمُسْلِمٌ: ٩٢٤].

**(13) CHAPTER. A strict warning against wailing**

**(١٣) بَابُ التَّشْدِيدِ فِي النَّيَاحَةِ**

463. Abu Mâlik Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ said: "There are four characteristics belonging to *Al-Jâhiliyah* (pre-Islamic period) in my *Ummah* which they will not give up: boasting of the good qualities of one's ancestors, reviling other peoples' genealogies, seeking rain by stars, and wailing." And he said: "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of tar (pitch) and a chemise of mangle."

٤٦٣ - عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهَا: الْفَخْرُ فِي الْأَنْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ بِالنُّجُومِ، وَالنَّيَاحَةُ». وَقَالَ: «الْثَّانِيَةُ إِذَا لَمْ تَنْتَبِ قَبْلَ مَوْتِهَا؛ تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَدِرْعٌ مِنْ جَرَبٍ». [أَخْرَجَهُ مُسْلِمٌ: ٩٣٤].

**(14) CHAPTER. Prohibition of slapping cheeks and tearing clothes**

**(١٤) بَابُ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُبُوبَ**

464. 'Abdullâh bin Mas'ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "He who slaps his cheeks or tears his clothes or calls to or follows the traditions of the Days of Ignorance is not from us."

٤٦٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُبُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

وفي لفظٍ: «وَشَقَّ... وَدَعَا»؛ بغيرِ أَلْفٍ. [أَخْرَجَهُ الْبَخَارِيُّ: ١٢٩٧ وَمُسْلِمٌ: ١٠٣].

**(15) CHAPTER. The dead is punished because of the lamentation of the living**

**(١٥) بَابُ الْمَيِّتِ يُعَذَّبُ بِبُكَاءِ الْحَيِّ**

465. 'Amrah bint 'Abdur-Rahmân رضي الله

٤٦٥ - عَنْ عَمْرَةَ بِنْتِ عَبْدِ

reported that she heard (from) ‘Āishah رضي الله عنها (and made a mention to her about ‘Abdullāh bin ‘Umar as saying: “The dead is punished because of the lamentation of the living.”). Upon this ‘Āishah said: “May Allāh have mercy on Abu ‘Abdur-Rahmān (Ibn ‘Umar). He did not tell a lie, but he might have forgotten or made a mistake. The Messenger of Allāh ﷺ happened to pass by a (dead) Jewess who was lamented. Upon this he said: “They weep over her, and she is being punished in the grave.”

الرحمن رضي الله عنهما؛ أنها سمعت عائشة رضي الله عنها (وذكر لها أن عبد الله بن عمر يقول: إن الميت ليعذب ببكاء الحي)، فقالت عائشة: يغير الله لأبي عبد الرحمن، أما إنه لم يخطئ، وإنما مر رسول الله ﷺ على يهودية يبكي عليها، فقال: «إنهم ليكونون عليها، وإنها لتعذب في قبرها». [أخرجه البخاري: ١٢٨٩ ومسلم: ٩٣٢].

#### (16) CHAPTER. What is said about “Relieved and being relieved from”

466. Abu Qatādah bin Rab‘ رضي الله عنه narrated: A funeral procession passed by the Messenger of Allāh ﷺ, he said, “Relieved or being relieved from.” The people asked, “O Messenger of Allāh! What is relieved and being relieved from?” He said, “A believer is relieved (by death) from the hardships of the world (and leaves for the Mercy of Allāh) while a wicked person’s death relieves the people, the land, the trees, (and) the animals from him.”

(١٦) بَابُ مَا جَاءَ فِي مُسْتَرِيحٍ وَمُسْتَرَاخٍ مِنْهُ ٤٦٦ - عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ رضي الله عنه؛ أَنَّهُ كَانَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ». قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاخُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ». [أخرجه البخاري: ٦٥١٢ ومسلم: ٩٥٠].

#### (17) CHAPTER. Washing the dead

467. Umm ‘Atiyyah رضي الله عنها narrated that when Zainab, the daughter of Messenger of Allāh ﷺ, died, he said to us: “Wash her odd number of times, three or five times, and put camphor or something like camphor at the fifth time. And after you have washed her, let me know.” So we

(١٧) بَابُ فِي غَسْلِ الْمَيِّتِ ٤٦٧ - عَنْ أُمِّ عَطِيَّةَ رضي الله عنها؛ قَالَتْ: لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ؛ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اغسلنها وثراً؛ ثلاثاً أو خمساً، واجعلن في الخامسة كافوراً

informed him and he gave us his waist-sheet and told us to wrap her body with it first.

(أَوْ: شَيْئًا مِنْ كَافُورٍ)، فَإِذَا غَسَلْتُمَهَا؛ فَأَعْلِمْتَنِي». قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِقْوَهُ، وَقَالَ: «أَشْعِرْنَاهَا إِيَّاهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٥٣ وَمُسْلِمٌ: ٩٣٩].

#### (18) CHAPTER. The shrouding the dead body

#### (١٨) بَابُ فِي كَفْنِ الْمَيِّتِ

468. 'Āishah رضي الله عنها reported that the Messenger of Allāh ﷺ was shrouded in three white cotton sheets with neither a shirt nor a turban. As for the outer wrapper, some people thought it was purchased to be his shroud, but it was abandoned, and he was shrouded in three white cotton sheets. Then 'Abdullāh bin Abu Bakr took it and said: "I will keep it to shroud myself in it." He then said: "Had Allāh desired it for His Prophet, he would have been shrouded with it." So he sold it and gave its price in charity.

٤٦٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَتَوَابٍ بَيْضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ، أَمَّا الْحُلَّةُ؛ فَإِنَّمَا شُبَّ عَلَى النَّاسِ فِيهَا أَنَّهَا اشْتَرَيْتَ لَهُ لِيَكْفَنَ فِيهَا، فَتَرَكْتَ الْحُلَّةَ، وَكُفِّنَ فِي ثَلَاثَةِ أَتَوَابٍ بَيْضٍ سَحُولِيَّةٍ، فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لَأَحْسِنَهَا حَتَّى أَكْفَنَ فِيهَا نَفْسِي. ثُمَّ قَالَ: لَوْ رَضِيَ اللَّهُ لِنَبِيِّ ﷺ؛ لَكَفَّنْتُهُ فِيهَا. فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٦٤ وَمُسْلِمٌ: ٩٤١].

#### (19) CHAPTER. Shrouding the dead body well

#### (١٩) بَابُ فِي تَحْسِينِ كَفْنِ الْمَيِّتِ

469. Jābir bin 'Abdullāh رضي الله عنهما narrated: The Prophet ﷺ delivered a *Khutbah* one day and made mention of a person from his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Prophet ﷺ forbade burying in the night before a funeral prayer be performed unless necessity calls for that. The Prophet ﷺ also said: "When any

٤٦٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفْنٍ غَيْرِ طَائِلٍ، وَفُيِّرَ لَيْلًا، فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ؛ إِلَّا أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ. وَقَالَ النَّبِيُّ

one of you shrouds his brother, let him do so well."

## (20) CHAPTER. Speed up funeral

470. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Speed up burying the dead body for if it was righteous, you are forwarding it to a good thing; and if it was otherwise, then you are putting an evil burden off your necks."

ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ؛ فَلْيُحَسِّنْ كَفَنَهُ». [أخرجه مسلم: ٩٤٣].

## (٢٠) بَابُ الْإِسْرَاعِ بِالْجَنَازَةِ

٤٧٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ: فَإِنْ تَكَ صَالِحَةً؛ فَخَيْرٌ (لَعَلَّهُ قَالَ) تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكَ غَيْرَ ذَلِكَ؛ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». [أخرجه البخاري: ١٣١٥ ومسلم: ٩٤٤].

## (21) CHAPTER. Women are forbidden to follow the funeral procession

471. Umm 'Atiyyah رضي الله عنها narrated: We are forbidden to accompany funeral processions but not strictly.

(٢١) بَابُ نَهْيِ النِّسَاءِ عَنْ اتِّبَاعِ الْجَنَائِزِ

٤٧١ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنَّا نُنْهَى عَنْ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا. [أخرجه البخاري: ١٢٧٨ ومسلم: ٩٣٨].

## (22) CHAPTER. Standing up for the funeral procession

472. Jâbir bin 'Abdullâh رضي الله عنهما narrated: A funeral procession passed and the Messenger of Allâh ﷺ stood up, and we too stood up. We said: "O Messenger of Allâh! This is a funeral of a Jewess." He said, "Verily, death is a fearful event. Whenever you see a funeral procession, stand up."

٤٧٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَرَّتْ جَنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللَّهِ ﷺ وَقُمْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهَا يَهُودِيَّةٌ! فَقَالَ: «إِنَّ الْمَوْتَ فَزَعٌ، فَإِذَا رَأَيْتُمْ الْجَنَازَةَ؛ فَقُومُوا لَهَا». [أخرجه البخاري: ١٣١١ ومسلم: ٩٦٠].

## (23) CHAPTER. Abrogation of the standing up for a funeral procession

473. 'Ali رضي الله عنه narrated: We saw the Messenger of Allâh ﷺ stand up for a funeral

## (٢٣) بَابُ نَسْخِ الْقِيَامِ لِلْجَنَازَةِ

٤٧٣ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا،

and we also stood up ; he sat down and we sat down, too.

**(24) CHAPTER. Where should the *Imâm* stand for performing *Salât* (prayer) over the dead body**

474. Samurah, bin Jundab رضي الله عنه narrated: I performed a funeral prayer behind the Prophet ﷺ for Umm Ka'b who had died during childbirth and the Messenger of Allâh ﷺ stood up by the middle of the coffin.

**(25) CHAPTER. Saying *Allâhu Akbar* in the funeral prayer**

475. Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ announced to people the death of An-Najâshi on the day he died. He went out with them to the *Musalla* and said four *Takbîr*.

**(26) CHAPTER. The recitation of five *Takbîr* (in the funeral prayer)**

476. Abdur-Rahmân bin Abu Laila said that Zaid رضي الله عنه used to recite four *Takbîr* on our funerals, and once he recited five *Takbîr* on a funeral. I asked him the reason for this, he replied that the Messenger of Allâh ﷺ used to recite this number.

**(27) CHAPTER. Supplication for the dead (in the funeral prayer)**

477. 'Auf bin Mâlik رضي الله عنه narrated:

وَقَعَدَ فَقَعَدْنَا؛ يَعْنِي: فِي الْجَنَازَةِ. [أخرجه مسلم: ٩٦٢].

**(٢٤) بَابُ أَيْنَ يَقُومُ الْإِمَامُ مِنَ الْمَيِّتِ لِلصَّلَاةِ عَلَيْهِ**

٤٧٤ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ وَصَلَّى عَلَى أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نَفْسَاءُ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَهَا. [أخرجه البخاري: ١٣٣٢ ومسلم: ٩٦٤].

**(٢٥) بَابُ فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ**

٤٧٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمَصَلَّى، وَكَثَّرَ أَرْبَعَ تَكْبِيرَاتٍ. [أخرجه البخاري: ١٣٣٣ ومسلم: ٩٥١].

**(٢٦) بَابُ فِي التَّكْبِيرِ خَمْسًا**

٤٧٦ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى؛ قَالَ: كَانَ زَيْدٌ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةِ خَمْسًا، فَسَأَلْتُهُ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا. [أخرجه مسلم: ٩٥٧].

**(٢٧) بَابُ الدُّعَاءِ لِلْمَيِّتِ**

٤٧٧ - عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ

The Messenger of Allāh ﷺ performed *Janâzah* prayer, and I retained his supplication: “*Allâhummagfir lahu, warhamhu, wa ‘âfihi, wa’fu ‘anhu, wa akrim nuzulahu, wa wassi‘ mudkhalahu; waghsilhu bilmâ’i wath-thalji wal-barad, wa naqqihi minal-khatâya kama naqqaita-ththaubal-abyada minad-danas; wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi, wa zaujan khairan min zaujihi; wa adkhilul-jannah, wa a’idhhu min ‘adhâbil-qabr, wa min ‘adhâbin-nâr.* (O Allāh! Forgive him, have mercy on him, excuse him and pardon him, and honour him, and make his grave spacious. Wash him with water, snow and hail, and cleanse him from sins as You cleanse a white garment from impurity. Replace him with an abode better than his, with a family better than his family, and with a mate better than his mate. Admit him to *Jannah*, and protect him from the torment of the grave and from the torment of the Fire.)” (‘Auf bin Mâlik said:) I earnestly wished that I were this dead.

**(28) CHAPTER. Funeral prayer over the dead body in the mosque**

478. ‘Aishah رضي الله عنها said: When Sa’d bin Abu Waqqâs رضي الله عنه died, the wives of the Prophet ﷺ sent a message to bring his dead body into the mosque so that they perform *Janâzah* prayer for him. They did accordingly, and it was placed in front of their apartments and they performed prayer for him. It was brought out of the door (known as) *Bâb-ul-Janâ’iz* which was towards the side of *Maqâ’id*. The news reached the wives of the Prophet ﷺ that people had criticised this (i.e., performing funeral prayer in the mosque) saying that funerals were not brought inside the mosque. When ‘Aishah heard this, she said: “How hastily are people to criticise what they have no

الله عنه؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ». حَتَّى تَمَيَّيْتُ أَنْ أَكُونَ ذَلِكَ الْمَيِّتَ. [أَخْرَجَهُ مُسْلِم: ٩٦٣].

**(٢٨) بَابُ الصَّلَاةِ عَلَى الْمَيِّتِ فِي الْمَسْجِدِ**

٤٧٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا لَمَّا تُوفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أُرْسِلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ يَمُرُّوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا. فَوُقِفَ بِهِ عَلَى حُجْرَتِهِنَّ، يُصَلِّينَ عَلَيْهِ، أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ، وَقَالُوا: مَا كَانَتْ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدُ! فَبَلَغَ ذَلِكَ عَائِشَةَ، فَقَالَتْ: مَا أَسْرَعَ النَّاسَ

knowledge of. They criticise us for having a funeral brought into the mosque. The Messenger of Allāh ﷺ did not perform the funeral prayer of Suhail bin Baidâ' but in the innermost part of the mosque."

## (29) CHAPTER. The *Salât* (prayer) over the grave

479. Abu Hurairah رضي الله عنه narrated that a black woman used to sweep the mosque. The Messenger of Allāh ﷺ missed her (one day) and inquired about her. The people told him that she had died. He asked why they did not inform him. It appeared as if they underestimated her. He said: "Show me her grave." They led him to her grave, and he performed prayer over her and then said: "Verily, these graves are full of darkness for their dwellers. Verily, Allāh illuminates them for their occupants by reason of my prayer over them."

## (30) CHAPTER. He who commits suicide

480. Jâbir bin Samurah رضي الله عنه narrated: A person who had killed himself with a broad-headed arrow was brought before the Prophet ﷺ but he did not perform prayer for him.

## (31) CHAPTER. Excellence of performing funeral prayer and following the bier

481. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "He

إِلَى أَنْ يَعْيَبُوا مَا لَا عِلْمَ لَهُمْ بِهِ! عَابُوا عَلَيْنَا أَنْ يُمَرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ، وَمَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ. [أَخْرَجَهُ مُسْلِمٌ: ٩٧٣].

## (٢٩) بَابُ الصَّلَاةِ عَلَى الْقَبْرِ

٤٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَمْرَأَةً سَوْدَاءَ كَانَتْ تَقْمُ الْمَسْجِدَ (أَوْ شَابًا)، فَفَقَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا (أَوْ عَنْهُ)؟ فَقَالُوا: مَاتَ (مَاتَتْ). قَالَ: «أَفَلَا كُنْتُمْ أَذْنَتُمُونِي؟». قَالَ: فَكَانَتْهُمْ صَغَرُوا أَمْرَهَا (أَوْ أَمْرَهُ)، فَقَالَ: «دُلُّونِي عَلَى (قَبْرِهَا) قَبْرِهِ». فَدَلُّوهُ، فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٣٧ وَمُسْلِمٌ: ٩٥٦].

## (٣٠) بَابُ فِي مَنْ قَتَلَ نَفْسَهُ

٤٨٠ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ: أُنْتَبِئُ النَّبِيَّ ﷺ بَرَجُلٍ قَتَلَ نَفْسَهُ بِمَسَاقِصٍ، فَلَمْ يُصَلِّ عَلَيْهِ. [أَخْرَجَهُ مُسْلِمٌ: ٩٧٨].

## (٣١) بَابُ فَضْلِ الصَّلَاةِ عَلَى

## الْجَنَازَةِ وَاتِّبَاعِهَا

٤٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

who attends the funeral procession until the funeral prayer be performed, will get a reward equal to one *Qirât*, and whoever accompanies it until burial, will get a reward equal to two *Qirât*.” It was asked: “What are the two *Qirât*.” He said: “Like two huge mountains.”

**(32) CHAPTER. If one hundred Muslims perform prayer for the dead, their intercession will be accepted**

482. ‘Āishah رضي الله عنها narrated that the Prophet ﷺ said: “If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.”

**(33) CHAPTER. If forty Muslims perform prayer for the dead, their intercession for him will be accepted**

483. A son of ‘Abdullāh bin ‘Abbās رضي الله عنه died in Qudaïd or ‘Ufsan. He said to Kuraib to see as to how many people had gathered there for his (funeral prayer). He (Kuraib) said: “So I went out and informed him about he people who had gathered there.” He (Ibn ‘Abbās) said: “Do you think they are forty?” He (Juraib) said: “Yes.” Ibn ‘Abbās then said to them: “Bring him (the dead body) out, for I heard the Messenger of Allāh ﷺ saying: ‘If a Muslim dies and forty men who associate nothing with Allāh, stand to perform his prayer, Allāh will accept them as intercessors for him.’”

**(34) CHAPTER. The praised and the dispraised dead**

484. Anas bin Mālik رضي الله عنه narrated:

شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا؛ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ؛ فَلَهُ قِيرَاطَانِ. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». [أخرجه البخاري: ١٣٢٥ ومسلم: ٩٤٥.]

**(٣٢) بَابٌ مَنْ صَلَّى عَلَيْهِ مِئَةٌ؛ شَفَعُوا فِيهِ**

٤٨٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَا مِنْ مِئَةٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَتْلُغُونَ مِئَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ؛ إِلَّا شَفَعُوا فِيهِ». [أخرجه مسلم: ٩٤٧.]

**(٣٣) بَابٌ مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ؛ شَفَعُوا فِيهِ**

٤٨٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ مَاتَ ابْنُ لَهُ بِقُدَيْدٍ أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ! انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ. قَالَ: فَخَرَجْتُ؛ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، فَقَالَ: تَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ». [أخرجه مسلم: ٩٤٨.]

**(٣٤) بَابٌ فِيمَنْ يُنْتَى عَلَيْهِ بِخَيْرٍ أَوْ شَرٍّ مِنَ الْمَوْتَى**

٤٨٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ



A funeral procession passed by and people praised it. Upon this the Prophet of Allāh ﷺ said: "It certainly is. It certainly is. It certainly is." And there passed a funeral and people dispraised it. Upon this the Prophet of Allāh ﷺ said: "It certainly is. It certainly is." Umar said: "May my father and mother be ransom for you! There passed a funeral and it was praised, and you said: 'It certainly is. It certainly is.' And there passed a funeral and it was dispraised, and you said: 'It certainly is. It certainly is. It certainly is.'" The Messenger of Allāh ﷺ said: "He whom you praised in good terms, *Jannah* has become certain for him; and he whom you dispraised in bad words, Hell has become certain for him. You are the witnesses of Allāh on the earth, you are the witnesses of Allāh on the earth, you are the witnesses of Allāh on the earth."

### (35) CHAPTER. To ride back after offering the funeral prayer

485. Jābir bin Samurah رضي الله عنه narrated: The Prophet ﷺ performed (funeral) prayer on Ibn Dahdāh, then an unsaddled horse was brought to him and a man hobbled it, and he (the Messenger of Allāh ﷺ) mounted it and it started strutting, we followed it and ran after it. One of the people said that the Prophet ﷺ said: "How many bunches in the *Jannah* are hanging down for Ibn Dahdāh."

### (36) CHAPTER. Keeping a cloth

الله عنه؛ قَالَ: مُرَّ بِجَنَازَةٍ، فَأُثْنِي عَلَيْهَا خَيْرٌ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ، وَجَبَتْ، وَجَبَتْ». وَمُرَّ بِجَنَازَةٍ، فَأُثْنِي عَلَيْهَا شَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ، وَجَبَتْ، وَجَبَتْ». فَقَالَ عُمَرُ: فِدَى لَكَ أَبِي وَأُمِّي؛ مُرَّ بِجَنَازَةٍ، فَأُثْنِي عَلَيْهَا خَيْرًا، فَقُلْتُ: وَجَبَتْ، وَجَبَتْ، وَجَبَتْ. وَمُرَّ بِجَنَازَةٍ، فَأُثْنِي عَلَيْهَا شَرًّا، فَقُلْتُ: وَجَبَتْ، وَجَبَتْ، وَجَبَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا؛ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا؛ وَجَبَتْ لَهُ النَّارُ. أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٦٧ وَمُسْلِمٌ: ٩٤٩].

### (٣٥) بَابُ رُكُوبِ الْمُصَلِّي عَلَى الْجَنَازَةِ إِذَا انْصَرَفَ

٤٨٥ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أَتَى بِفَرَسٍ عُزِّيٍّ، فَعَقَلَهُ رَجُلٌ، فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عَذْقٍ مُعَلِّيٍّ (أَوْ: مَدْلِيٍّ) فِي الْجَنَّةِ لَا بِنِ الدَّحْدَاحِ». [أَخْرَجَهُ مُسْلِمٌ: ٩٦٥].

### (٣٦) بَابُ جَمَلِ الْقَطِيفَةِ فِي الْقَبْرِ

486. 'Abdullâh bin 'Abbâs رضي الله عنهما reported : A red cloth was put in the grave of the Messenger of Allâh ﷺ.

٤٨٦ - عن ابن عباس رضي الله عنهما؛ قال: جُعِلَ في قَبْرِ رسولِ الله ﷺ قَطِيفَةٌ حُمْرَاءُ. [أخرجه مسلم: ٩٦٧].

(37) CHAPTER. The *Lahad* (a side extension of a grave) and mud bricks over the dead

487. 'Âmir bin Sa'd reported that Sa'd bin Abu Waqqâs رضي الله عنه said during his illness in which he died: "Make a *Lahad* (side extension) grave for me and set up bricks over me as was done to the Messenger of Allâh ﷺ."

(٣٧) بَابُ فِي اللَّحْدِ وَنَضْبِ اللَّيْنِ عَلَى الْمَيِّتِ

٤٨٧ - عَنْ عامرِ بْنِ سعدٍ؛ أَنَّ سَعْدَ بْنَ أَبِي وقاصٍ رضي الله عنه قَالَ في مَرَضِهِ الَّذِي هَلَكَ فِيهِ: أَلْحِدُوا لِي لَحْدًا، وَأَنْصِبُوا عَلَيَّ اللَّيْنَ نَضْبًا؛ كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [أخرجه مسلم: ٩٦٦].

(38) CHAPTER. The command about levelling of the graves

488. Abul-Haiyâj Al-Asadi said that 'Ali bin Abu Tâlib رضي الله عنه said to him: "Should I not send you on the same mission as the Messenger of Allâh ﷺ sent me? Do not leave any statue without obliterating it, or a high grave without levelling it."

(٣٨) بَابُ الْأَمْرِ بِتَسْوِيَةِ الْقُبُورِ

٤٨٨ - عَنْ أَبِي الهَيَّاجِ الْأَسَدِيِّ؛ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه: أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ لَا تَدَعَ تِمْنَالًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. [أخرجه مسلم: ٩٦٩].

(39) CHAPTER. It is forbidden to plaster graves or constructing anything over them

489. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ forbade plastering graves, sitting on them, or building over them.

(٣٩) بَابُ كَرَاهِيَةِ الْبِنَاءِ وَالتَّجْصِصِ عَلَى الْقُبُورِ

٤٨٩ - عَنْ جَابِرِ رضي الله عنه؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ. [أخرجه مسلم: ٩٧٠].

(40) CHAPTER. When a person dies, his place in *Jannah* or Hell is shown to him in morning and evening

(٤٠) بَابُ إِذَا مَاتَ الْمَرْءُ؛ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ مِنَ الْجَنَّةِ وَالنَّارِ

490. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "When anyone of you dies, his place is shown to him in the morning and in the evening. If he belongs to the people of *Jannah*; he is shown his place in it, and if he belongs to the people of Hell-fire; he is shown his place therein. It will be said to him: 'This is your place until Allāh raises you on the Day of Resurrection'."

٤٩٠ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ؛ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ: إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ؛ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ؛ فَمِنْ أَهْلِ النَّارِ، يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». [أخرجه البخاري:

١٣٧٩ ومسلم: ٢٨٦٦].

#### (41) CHAPTER. The questioning of the two angels in grave

491. Anas bin Mālik رضي الله عنه narrated that the Prophet ﷺ said: "When the slave is laid in his grave and his people return, he hears their footsteps." He said: "Two angels come to him and make him sit and ask: 'What did you use to say about this man (i.e., Muhammad ﷺ)?' The believer will say: 'I testify that he is the slave of Allāh and His Messenger.' Then they will say to him: 'Look at your place in the Hell-fire; Allāh has replaced it for you with a place in *Jannah* instead of it.'" The Prophet of Allāh ﷺ said: "So he will see both of his places."

(Qatādah said: "We were told that his (believer's) grave will be expanded seventy cubit, and will be filled with fresh bounties until the Day he is resurrected.")

#### (٤١) بَابُ سُؤَالِ الْمَلَائِكَةِ لِلْعَبْدِ إِذَا وُضِعَ فِي قَبْرِهِ

٤٩١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ (زاد في رواية: إِذَا انْصَرَفُوا)». قَالَ: «يَأْتِيهِ مَلَكَانِ، فَيَقْعِدَانِهِ، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟». قَالَ: «فَأَمَّا الْمُؤْمِنُ؛ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ». قَالَ: «فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ». قَالَ نَبِيُّ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعًا».

قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ. [أخرجه البخاري: ١٣٣٨ ومسلم: ٢٨٧٠].

#### (42) CHAPTER. Saying of Allāh تعالى: تَبَارَكَ تَعَالَى: "Allāh will keep firm those who believe, with

(٤٢) بَابُ فِي قَوْلِهِ تَعَالَى: ﴿يُبَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّانِي فِي

the word that stands firm in this world and in the Hereafter” and this would be in grave

492. Al-Barâ' bin 'Âzib رضي الله عنهما narrated that the Prophet ﷺ said: “The Verse: ‘Allâh will keep firm those who believe with the words that stands firm’ (14:27) was revealed about the torment of the grave. It is when the dead is asked: ‘Who is your *Rubb*?’ He will say: ‘My *Rubb* is Allâh and my Prophet is Muhammad ﷺ’ and that corresponds to Allâh’s Statement: ‘Allâh will keep firm those who believe with the words that stands firm in this world and in the Hereafter.’ (14:27).”

#### (43) CHAPTER. Seeking refuge from the torment in the grave

493. Zaid bin Thâbit رضي الله عنه narrated: While the Prophet ﷺ was with us in an orchard belonging to Banu Najjâr, riding a mule, it made a side way shift and almost dropped him down and there were six, five, or four graves. He said: “Who knows the people of these graves?” A man said: “I do.” He said: “When did they die?” He said: “They died as polytheists.” He said: “These people are tested in the graves. Were you not to stop bury your dead in the graves, I would ask Allâh to make you hear the lament of the graves which I hear.” Then he turned towards us and said: “Seek refuge with Allâh from the torment of Hell.” They said: “We seek refuge with Allâh from the torment of Hell.” He said: “Seek refuge with Allâh from the torment of the grave.” They said: “We seek refuge with Allâh from the torment of the grave.” He said: “Seek refuge

الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» وَأَنَّ فِي الْقَبْرِ

٤٩٢ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ». فَقَالَ: «تَرَلْتُ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، وَنَبِيِّ مُحَمَّدٍ ﷺ؛ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [إبراهيم: ٢٧].

[أخرجه البخاري: ١٣٦٩ ومسلم:

[٢٨٧١].

#### (٤٣) بَابُ فِي عَذَابِ الْقَبْرِ وَالتَّوَدُّدِ

منه

٤٩٣ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِبَنِي النَّجَّارِ عَلَى بَعْلَةٍ لَهُ، وَنَحْنُ مَعَهُ؛ إِذْ حَدَّثَ بِهِ، فَكَادَتْ تُلْقِيهِ، وَإِذَا أَقْبَرُ سِتَّةً أَوْ خَمْسَةً أَوْ أَرْبَعَةً (قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ)، فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبَرِ؟». فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَى مَاتَ هَؤُلَاءِ؟». قَالَ: مَاتُوا فِي الْإِسْرَاكِ. فَقَالَ: «إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا؛ فَلَوْلَا أَنْ لَا تَدَافِنُوا؛ لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ».

with Allâh from *Al-Fitan* (trial, turmoil, etc.,) visible and invisible,” and they said: “We seek refuge with Allâh from *Al-Fitan*, visible and invisible.” And he said: “Seek refuge with Allâh from the *Al-Fitan* of *Ad-Dajjâl*,” and they said: “We seek refuge with Allâh from the *Al-Fitan* of *Ad-Dajjâl*.”

ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ». فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ. قَالَ: فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ». فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ». قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ». قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ. [أخرجه مسلم: ٢٨٦٧].

#### (44) CHAPTER. The Jews are tormented in their graves

#### (٤٤) بَابُ تَعَذُّبِ يَهُودٍ فِي قُبُورِهَا

494. Abu Ayyûb رضي الله عنه narrated: Once the Messenger of Allâh ﷺ went out after sunset and heard a (dreadful) noise, and said: “The Jews are being tormented in their graves.”

٤٩٤ - عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا، فَقَالَ: «يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا». [أخرجه البخاري: ١٣٧٥ ومسلم: ٢٨٦٩].

#### (45) CHAPTER. Visiting graves and asking for forgiveness for them

#### (٤٥) بَابُ فِي زِيَارَةِ الْقُبُورِ وَالِاسْتِغْفَارِ لَهُمْ

495. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ visited the grave of his mother and he wept, and made others around him weep, and said: “I sought permission from my *Rubb* to ask forgiveness for her but it was not granted to me, and sought permission to visit her grave and it was granted to me. So visit the graves, for that makes you remember death.”

٤٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ، فَبَكَى وَأَبَكَى مَنْ حَوْلَهُ، فَقَالَ ﷺ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا، فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا، فَأُذِنَ لِي، فَزُورُوا الْقُبُورَ؛ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ». [أخرجه مسلم: ٩٧٦].

496. Buraidah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "I used to forbid you visiting graves, but now visit them; I forbade you to eat the meat of sacrificial animals after three days, but now keep it as along as you like, and I forbade you to soak dates except in a water-skin, but you may drink it from all kinds of water containers, and do not drink any intoxicant."

(46) CHAPTER. Greeting the dead in the graves, supplicating for them etc.,

497. Muhammad bin Qais once said (to the people): "Shall I tell to you about myself and my mother?" We thought that he meant the mother who had given him birth. He then said that 'Āishah (رضي الله عنها) said: "Shall I tell you about myself and the Messenger of Allāh ﷺ?" We said: "Yes." She said: "When it was my turn for the Prophet ﷺ to spend the night with me, he turned his side, put on his mantle and took his sandals and placed them near his feet, and spread the corner of his shawl on his bed and then lay down until he thought that I had gone to sleep. He took his mantle slowly and put on the sandals slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps until he reached Baqī'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned, and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I came (to the house). I, however, preceded him and I entered (the house), and as I lay down in bed, he came in and said: 'Why are you out of breath?' I said: 'There is nothing.'

٤٩٦ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ؛ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ؛ فَأَمْسِكُوا مَا بَدَأَ لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ؛ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا». [أخرجه مسلم: ٩٧٧].

(٤٦) بَابُ التَّسْلِيمِ عَلَى أَهْلِ الْقُبُورِ وَالتَّرَحُّمِ عَلَيْهِمُ وَالِدُعَاءِ لَهُمُ

٤٩٧ - عَنْ مُحَمَّدِ بْنِ قَيْسٍ؛ أَنَّهُ قَالَ يَوْمًا: أَلَا أُخْبِرُكُمْ عَنِّي وَعَنْ أُمِّي؟ قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ. قَالَ: قَالَتْ عَائِشَةُ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ؟ قُلْنَا: بَلَى. قَالَ: قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي؛ انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلَّا رَيْثِمًا ظَنُّ أَنْ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ رُوَيْدًا، فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَقَنَعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ، حَتَّى جَاءَ الْبَقِيعَ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرُولٌ فَهَرُولٌ،

He said : 'Tell me or the One Who knows the secrets will inform me.' I said : 'O Messenger of Allâh, may my father and mother be ransom for you,' and then I told him (the whole story). He said : 'So the darkness that I saw ahead of me was you!' Then he struck me on my chest which caused me pain, and then said : 'Do you think that Allâh and His Messenger would deal unjustly with you?' I said : 'Whatsoever people conceal, Allâh will know it.' He said : 'Gabriel عليه السلام came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to wake you, fearing that you may be frightened. He (Gabriel) said : Your *Rubb* commands you to go to the graveyard of Baqî' (to those lying in the graves) and seek forgiveness for them.' I said : 'O Messenger of Allâh, what should I say to them?' He said : 'Say : May security be granted to you O believers and Muslims from among the people of the graveyard. May Allâh have mercy on those who have gone ahead of us, and those who come later on, and we shall, by Will of Allâh join you.'"

فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ، فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنْ اضْطَجَعْتُ، فَدَخَلَ، فَقَالَ : «مَا لَكَ يَا عَائِشُ حَشِيًّا رَابِيَةً؟». قَالَتْ : قُلْتُ : لَا بِي شَيْءٌ. قَالَ : «لَتُخْبِرَنِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ». قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي. فَأَخْبِرْتُهُ. قَالَ : «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُهُ أَمَامِي؟». قُلْتُ : نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَنِي، ثُمَّ قَالَ : «أَظَنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟!». قَالَتْ : مَهْمَا يَكْتُمُ النَّاسُ؛ يَعْلَمُهُ اللَّهُ؛ نَعَمْ. قَالَ : «فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي حِينَ رَأَيْتِ، فَنَادَانِي فَأَخْفَاهُ مِنْكَ، فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ، وَظَنَنْتِ أَنْ قَدْ رَقَدْتَ، فَكَرِهْتُ أَنْ أُوقِظَكَ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَقَالَ : إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ، فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ : قُلْتُ : كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ : «السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْحِقْوَنِ». [أخرجه

مسلم : ٩٧٤].

(47) CHAPTER. Sitting on graves and performing prayer on them

(٤٧) بَابُ الْجُلُوسِ عَلَى الْقُبُورِ وَالصَّلَاةِ عَلَيْهَا

498. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "It is better that one of you sits on live coal which would burn his skin than to sit on a grave."

٤٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ، فَتَحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ». [أخرجه مسلم: ٩٧١].

499. Abu Marthad Al-Ghanawi رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do not sit on graves and do not pray facing them."

٤٩٩ - عَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ، وَلَا تُصَلُّوا إِلَيْهَا». [أخرجه مسلم: ٩٧٢].

#### (48) CHAPTER. A pious person is praiseworthy

(٤٨) بَابُ فِي الرَّجُلِ الصَّالِحِ يُثْنَى عَلَيْهِ

500. Abu Dhar رضي الله عنه narrated that the Messenger of Allâh ﷺ was asked: "What do you think of a man who does good deeds and people praise him for it." The Prophet ﷺ said: "This is the forerunner of good news for a believer in this world."

٥٠٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: «أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْبِدُّهُ النَّاسُ عَلَيْهِ؟» قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ». [أخرجه مسلم: ٢٦٤٢].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 10- THE BOOK OF ZAKĀT (OBLIGATORY CHARITY)

## ١٠ - كِتَابُ الزَّكَاةِ

### (1) CHAPTER. The obligation of Zakāt

### (١) بَابُ وُجُوبِ الزَّكَاةِ

501. Ibn ‘Abbās رضي الله عنهما narrated that Mu‘ādh رضي الله عنه said: “The Messenger of Allāh ﷺ sent me (as a governor of Yemen) and instructed me: ‘You will be going to Christian and Jewish community. Invite them first to testify that there is no true God but Allāh, and that I am the Messenger of Allāh. If they accept this, then tell them that Allāh has enjoined upon them five prayers during the day and the night; and if they obey, then tell them that Allāh has made Zakāt obligatory for them to be collected from their rich and distributed among their poor; and if they obey, then beware of taking the best of their properties, and beware of the supplication of the oppressed, for there is no barrier between it and Allāh.’”

٥٠١ - عن ابن عباس رضي الله عنهما قال: “أرسلني رسول الله ﷺ، فقال: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ؛ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَذَلِكَ؛ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ أَطَاعُوا لَذَلِكَ؛ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْيَائِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَذَلِكَ؛ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عِزٌّ وَجَلٌّ حِجَابٌ». [أخرجه البخاري: ١٤٩٦ ومسلم: ١٩].

### (2) CHAPTER. Properties that are subjected to Zakāt

### (٢) بَابُ مَا فِيهِ الزَّكَاةُ مِنَ الْأَمْوَالِ الْعَيْنِ وَالْحَرْثِ وَالْمَاشِيَةِ

502. Abu Sa‘īd Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: “No Zakāt is due on less than five *Awsuq* (800 kgs.) of grains, dates, and on less than five heads of camel and on less than five *Uqiyah* (611.5 gms.) of silver.”

٥٠٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلَا تَمْرٍ صَدَقَةٌ حَتَّى تَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقِيٍّ صَدَقَةٌ». [أخرجه البخاري: ١٤٠٥ ومسلم: ٩٧٩].

**(3) CHAPTER. The products in which Zakât is payable out of its tenth or twentieth (part)**

503. Jâbir bin ‘Abdullâh رضي الله عنهما narrated that he heard the Messenger of Allâh saying: “A tenth is payable on what is watered by rivers or rain, and a twentieth on what is irrigated by camels.”

**(4) CHAPTER. No Zakât is due on a slave or a horse of a Muslim**

504. Abu Hurairah رضي الله عنه narrated that Allâh’s Messenger ﷺ said: “No Zakât is due on a horse or a slave belonging to a Muslim.”

**(5) CHAPTER. Sending off for the payment of Zakât and of refusing to pay it**

505. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ sent ‘Umar to collect Zakât, and he returned and told him that Ibn Jamîl, Khâlid bin Al-Walîd, and Al-Abbâs the uncle of Messenger of Allâh, refused to give Zakât. The Messenger of Allâh ﷺ said: “What makes Ibn Jamîl recompense us with ungratefulness is that he was a poor man, and was made wealthy by Allâh. As for Khâlid, you are unfair in asking Zakât from Khâlid as he is keeping his armour for the Cause of Allâh (for Jihâd). As for Al-Abbâs, the uncle of the Messenger of Allâh, I will pay on his behalf and a similar amount along with it (i.e., double).” Then he said: “O ‘Umar! Do you not know that the uncle of a man is like his father.”

**(٣) بَابُ مَا فِيهِ الْعُشْرُ أَوْ نِصْفُ الْعُشْرِ**

٥٠٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيمَا سَقَتِ الْأَنْهَارُ وَالْعَيْمُ الْعُشُورُ، وَفِيمَا سَقَى السَّائِيَّةُ نِصْفُ الْعُشْرِ». [أَخْرَجَهُ مُسْلِمٌ: ٩٨١].

**(٤) بَابُ لَا زَكَاةَ عَلَى مُسْلِمٍ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ**

٥٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٦٣ وَمُسْلِمٌ: ٩٨٢].

**(٥) بَابُ فِي تَقْدِيمِ الصَّدَقَةِ وَمَنْعِهَا**

٥٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عُمَرَ عَلَى الصَّدَقَةِ، فَقِيلَ: مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْعَبَّاسُ عَمَّ رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدٌ؛ فَإِنَّكُمْ تَطْلُمُونَ خَالِدًا، قَدْ احْتَبَسَ أَذْرَاعُهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ. وَأَمَّا الْعَبَّاسُ؛ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ! أَمَا شَعُرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُو أَبِيهِ؟». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٦٨ وَمُسْلِمٌ: ٩٨٣].

## (6) CHAPTER. He who does not pay Zakât

506. Abu Dhar رضي الله عنه narrated: I went to the Prophet ﷺ and he was sitting in the shade of the Ka'bah. As he saw me he said: "By the *Rubb* of the Ka'bah, they are the losers." I sat and I could not stay (longer) and (then) stood up. I said: "O Messenger of Allâh, may my father and mother be ransom for you, who are they (the losers)?" He said: "They are those who have a huge amount of wealth, except those who give out in charity (those who spend their wealth generously on them whom they find in front of them, behind them and on their right side and on their left side), and they are a few. No owner of camels or cows or goats and sheep, who does not pay Zakât (would be spared punishment) but these (camels, cows, goats and sheep) shall come on the Day of Resurrection wearing more flesh and to gore him with their horns and trample him with their hooves. And when the last one tramples him, the first one will return (to trample him) and so on until all people are finally judged."

507. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Any owner of gold or silver who does not pay its due Zakât, will be made to suffer on the Day of Resurrection, plates of fire would be beaten out for him; these will be heated in the fire of Hell and his sides, his forehead and his back will be cauterised with them. Whenever they cool down, they will be heated during a day which is fifty thousand years long, until mankind is judged, and then he will end up either in *Jannah* or Hell."

It was said: "O Messenger of Allâh, what about the camel?" He (the Prophet ﷺ) said:

## (٦) بَابُ فِيمَنْ لَا يُؤَدِّي الزَّكَاةَ

٥٠٦ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَأَنِي؛ قَالَ: «الْأَخْسَرُونَ وَرَبَّ الْكَعْبَةِ». قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَقَارَّ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فِدَاكَ أَبِي وَأُمِّي، مَنْ هُمْ؟ قَالَ: «هُمْ الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ: هَكَذَا وَهَكَذَا وَهَكَذَا (مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ)، وَقَلِيلٌ مَا هُمْ. مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ، لَا يُؤَدِّي زَكَاتَهَا؛ إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ، أَعْظَمَ مَا كَانَتْ وَأَسَمَنَهُ، تَنْطَحُهُ بِقُرُونِهَا، وَتَطْوُهُ بِأُظْلَافِهَا، كُلَّمَا نَفِدَتْ أَخْرَاهَا؛ عَادَتْ عَلَيْهِ أَوْلَاهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ». [أخرجه البخاري: ١٤٦٠ و٦٦٣٨ ومسلم: ٩٩٠].

٥٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ ﷺ: «مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا؛ إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ؛ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ. فَأُحْبِي عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ؛ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ: إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ».

"And so is the owner of camels who does not pay what is due on them, and of his due in that (camel) is (also) to milk it on the day when it comes down to water. On the Day of Resurrection a soft sandy plane would be set for them (and they will be made) as fat as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day which is fifty thousand years long until mankind is judged and then he ends up either in *Jannah* or Hell."

It was said: "O Messenger of Allâh, what about cows (cattle) and sheep?" He said: "Any owner of cattle and sheep who does not pay what is due on them, on the Day of Resurrection, a soft sandy plane would be spread for them, he will find none of them missing, nor any of them with twisted horns, without horns or with a broken horn. They will gore him with their horns and trample him with their hoofs. As often as the first of them passes him, the last of them would be made to return to him during a day which is fifty thousand years long until mankind is judged, and he will end up either in *Jannah* or Hell."

It was said: "O Messenger of Allâh, what about horses?" He said: "The horses are of three types: To one man, they are a burden, and to another man they are a protection, and still to another man they are a source of reward. As for whom they are a burden is the person who rears them in order to show off, for vainglory and for opposing the Muslims; so they are a burden for him. The one for whom they are a protection is the person who rears them for the sake of Allâh but does not forget the right of Allâh concerning their backs and their necks, and so they are a protection for him. As for those which bring

قِيلَ: يَا رَسُولَ اللَّهِ! فَلَا يَلْبُ؟ قَالَ: «وَلَا صَاحِبَ إِبِلٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وَرْدِهَا؛ إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ؛ بُطِحَ لَهَا بِقَاعٌ قَرَقَرٍ، أَوْفَرَ مَا كَانَتْ، لَا يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً، تَطْوُهُ بِأَخْفَافِهَا وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا؛ رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ: إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ! فَالْبَقَرُ وَالْعَنَمُ؟ قَالَ: «وَلَا صَاحِبَ بَقَرٍ وَلَا عَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا؛ إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ؛ بُطِحَ لَهَا بِقَاعٌ قَرَقَرٍ، لَا يَفْقِدُ مِنْهَا شَيْئاً، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جَلْحَاءٌ وَلَا عَضْبَاءٌ، تَنْطَحُّهُ بِقُرُونِهَا وَتَطْوُهُ بِأَطْلَافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولَاهَا؛ رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ: إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللَّهِ! فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وَزَّرٌ، وَهِيَ لِرَجُلٍ سَتَرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ: فَأَمَّا الَّتِي هِيَ لَهُ وَزَّرٌ؛ فَرَجُلٌ رَبَطَهَا رِبَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الْإِسْلَامِ؛ فَهِيَ لَهُ وَزَّرٌ. وَأَمَّا الَّتِي هِيَ لَهُ سَتَرٌ؛ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، ثُمَّ لَمْ

reward to the person who rears them for the sake of Allāh to be used for Muslims and he puts them in meadow and field. Whatever they eat from that meadow and field, would be recorded on his behalf as good deeds, and so would be their dung and urine. And whenever theirrein is let loose and they traverse up and down, he will be rewarded for every footstep they take and every dung they deposit. And whenever its owner passes by a river not intending them to drink, Allāh will reward him for the water they drink.”

He was asked: “O Messenger of Allāh, what about the donkeys?” He said: “Nothing has been revealed to me in regard to the donkeys except this comprehensive *Ayah*: ‘He who does an ant’s weight of good will see it, and he who does an ant’s weight of evil will see it.’ (99: 7, 8).”

يَنْسَ حَقَّ اللَّهِ فِي ظَهْرِهَا وَلَا رِقَابِهَا؛ فَهِيَ لَهُ سِتْرٌ. وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ؛ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لِأَهْلِ الْإِسْلَامِ، فِي مَرْجٍ وَرَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوْ الرَّوْضَةِ مِنْ شَيْءٍ؛ إِلَّا كَتَبَ اللَّهُ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٍ، وَكَتَبَ لَهُ عَدَدَ أَرْوَاتِهَا وَأَبْوَالِهَا حَسَنَاتٍ، وَلَا تَقْطَعُ طَوْلُهَا فَاسْتَنْتَ شَرَفًا أَوْ شَرَفَيْنِ؛ إِلَّا كَتَبَ اللَّهُ لَهُ عَدَدَ أَثَارِهَا وَأَرْوَاتِهَا حَسَنَاتٍ، وَلَا مَرٍّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَسَرَبَتْ مِنْهُ، وَلَا يُرِيدُ أَنْ يَسْقِيَهَا؛ إِلَّا كَتَبَ اللَّهُ لَهُ عَدَدَ مَا سَرَبَتْ حَسَنَاتٍ».

قِيلَ: يَا رَسُولَ اللَّهِ! فَالْحُمْرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمْرِ شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْفَادَةُ الْجَامِعَةُ: ﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾» [الزَّلْزَلَةُ: ٨، ٧]. [أَخْرَجَهُ الْبُخَارِيُّ:

١٤٠٢ و ١٤٠٣ ومسلم: ٩٨٧].

## (7) CHAPTER. Severe punishment for the hoarders of wealth

**508.** Ahnaf bin Qais reported: While I was with some people from Quraish, Abu Dhar رضي الله عنه passed by and said: “Grieve the hoarders that they will be branded on their backs so hard that the branding bars will penetrate through their sides, and when the backs of their heads are branded, it would come through their foreheads.” He (Abu

## (٧) بَابُ فِي الْكَانِزِينَ وَالتَّغْلِيطِ عَلَيْهِمْ

**٥٠٨ -** عَنِ الْأَحْنَفِ بْنِ قَيْسٍ؛ قَالَ: كُنْتُ فِي نَهْرٍ مِنْ قُرَيْشٍ، فَمَرَّ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيِّ فِي ظُهُورِهِمْ يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيِّ مِنْ قِبَلِ أَقْفَانِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ. قَالَ: ثُمَّ تَنَحَّى،

Dhar) then went away and sat down. I asked who he was. They said: "He is Abu Dhar." I went to him and said to him: "What was he talking about?" He said: "I said nothing other than that what I heard from their Prophet ﷺ." I again said: "What do you say about this gift?" He said: "Take it, for today it is a help. But when it becomes a price for your religion, then leave it."

فَقَعَدَ. قَالَ: قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا أَبُو ذَرٍّ. قَالَ: فَقُمْتُ إِلَيْهِ، فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبِيلٌ؟ قَالَ: مَا قُلْتُ إِلَّا شَيْئًا سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ. قَالَ: قُلْتُ: مَا تَقُولُ فِي هَذَا الْعَطَاءِ؟ قَالَ: خُذْهُ؛ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَنًا لِدِينِكَ؛ فَدَعْهُ. [أخرجه مسلم: ٩٩٢].

#### (8) CHAPTER. Command of pleasing the collectors

#### (٨) بَابُ الْأَمْرِ بِإِرْضَاءِ الْمُصَدِّقِينَ

509. Jarir bin 'Abdullāh رضي الله عنهما narrated that some bedouins came to the Messenger of Allāh ﷺ and said: "The collectors of *Sadaqah* come to us and treat us unjustly." The Messenger of Allāh ﷺ said: "Please your collectors." Jarir said: "Ever since I heard it from the Messenger of Allāh ﷺ, no collector had departed but was pleased with me."

٥٠٩ - عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيَظْلِمُونَنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقَكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ مِنْذُ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؛ إِلَّا وَهُوَ عَنِّي رَاضٍ. [أخرجه مسلم: ٩٨٩].

#### (9) CHAPTER. Supplication for him who brings *Sadaqah*

#### (٩) بَابُ الدُّعَاءِ لِمَنْ أَتَى بِصَدَقَتِهِ

510. 'Abdullāh bin Abu Aufa رضي الله عنهما narrated: Whenever some people brought their charity, the Messenger of Allāh ﷺ used to say: "O Allāh exalt their mention." When Abu Aufa brought to him *Sadaqah*, he said: "O Allāh! exalt the mention of the household of Abu Aufa."

٥١٠ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ؛ قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فَأَتَاهُ أَبِي أَبُو أَوْفَى بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [أخرجه البخاري: ١٤٩٧ ومسلم: ١٠٧٨].

## (10) CHAPTER. Giving the one who is not firm in Faith

511. Sa'd bin Abu Waqqâs رضي الله عنه narrated that the Messenger of Allâh ﷺ distributed something. I said: "O Messenger of Allâh, give to so-and-so, he is a believer." The Prophet ﷺ said: "Or a Muslim?" I said it thrice and he repeated it thrice by saying: "Or a Muslim?" Then he said: "I give a man while someone else is dearer to me than him, for fear that Allâh would throw him in the Fire."

## (١٠) بَابُ إِعْطَاءِ مَنْ يُخَافُ عَلَى إِيْمَانِهِ

٥١١ - عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسَمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَعْطِ فُلَانًا؛ فَإِنَّهُ مُؤْمِنٌ. فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ؟». أَقُولُهَا ثَلَاثًا، وَيُرَدِّدُهَا عَلَيَّ ثَلَاثًا: «أَوْ مُسْلِمٌ؟». ثُمَّ قَالَ: «إِنِّي لَأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ؛ مَخَافَةً أَنْ يَكُبَّهُ اللَّهُ عَزَّ وَجَلَّ فِي النَّارِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٧٨ وَمُسْلِمٌ: ١٥٠].

(11) CHAPTER. Giving those who are inclined to Islam while those whose *Imân* is strong are expected to be patient

512. Anas bin Mâlik رضي الله عنه narrated: On the Day of Hunain, the tribes of Hawâzin, Ghatafân and others came along with their children and animals. The Prophet ﷺ was accompanied that day with ten thousand (men), and the newly freed men (of Makkah after its conquest). All had turned away from him, and he was left alone. He (the Messenger of Allâh) on that day called twice saying nothing between these two (announcements): He turned towards his right and said: "O people of *Ansâr*!" They said: "We respond your call, O Messenger of Allâh. Be glad we are with you." He then turned towards his left and said: "O people of *Ansâr*!" They said: "We respond your call, O Messenger of Allâh. Be glad we are with you." He was riding a white mule. He dismounted and said: "I am the slave of Allâh and His Messenger. The polytheists suffered defeat, and the Messenger of Allâh acquired a large quantity of spoils, and he

## (١١) بَابُ إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ عَلَى الْإِسْلَامِ وَتَصَبُّرُ مَنْ قَوِيَ إِيْمَانُهُ

٥١٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنٍ؛ أَقْبَلْتُ هَوَازِنَ وَغَطَفَانَ وَغَيْرَهُمْ بِذُرَارِيهِمْ وَنَعِيمِهِمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشْرَةُ آلَافٍ، وَمَعَهُ الطُّلُقَاءُ، فَأَذْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ. قَالَ: فَنَادَى يَوْمَئِذٍ نِدَاءً لَمْ يَخْلُطْ بَيْنَهُمَا شَيْئًا. قَالَ: فَالْتَفَتَ عَنْ يَمِينِهِ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ!». فَقَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ! أَبَشِّرُ نَحْنُ مَعَكَ. قَالَ: ثُمَّ الْتَفَتَ عَنْ يَسَارِهِ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ!». قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ! أَبَشِّرُ نَحْنُ مَعَكَ. قَالَ: وَهُوَ عَلَى بَعْلَةٍ بَيْضَاءَ، فَتَرَلَّ، فَقَالَ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ»، فَانْهَزَمَ

distributed them among the emigrants and the people recently delivered to Makkah but did not give a thing to the *Ansâr*.” The *Ansâr* said: “In the hour of distress it is we who are called (for help), but the spoils are given to other people than us.” This (remark) reached him, and he gathered them in a tent, and said: “What is this news that has reached me from you?” They remained silent. Upon this he said: “O people of *Ansâr*, don't you like that people go away with worldly (riches), and you return with Muhammad taking him to your homes?” They said: “Certainly, we are content, O Messenger of Allâh.” He said: “If the people take a valley, and the *Ansâr* were to take a narrow mountain path, I would take the narrow path of the *Ansâr*.”

Hashâm (bin Zaid bin Anas bin Mâlik) said: I asked Abu Hamzah if he was present there. He said: “How could I be absent from him?”

المُشْرِكُونَ.

وَأَصَابَ رَسُولَ اللَّهِ ﷺ غَنَائِمٌ كَثِيرَةٌ، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلُقَاءِ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَتْ الْأَنْصَارُ: إِذَا كَانَتِ الشَّدَّةُ؛ فَتَحْنُ نُدْعَى، وَتُعْطَى الْغَنَائِمُ غَيْرَنَا!

فَبَلَغَهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! مَا حَدِيثُ بَلَّغَنِي عَنْكُمْ؟». فَسَكَتُوا، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ ﷺ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! رَضِينَا. قَالَ: فَقَالَ «لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَ الْأَنْصَارُ شِعْبًا؛ لَأَخَذْتُ شِعْبَ الْأَنْصَارِ».

قَالَ هِشَامٌ يَعْنِي: ابْنَ زَيْدٍ بْنِ أَنَسٍ بْنِ مَالِكٍ: فَقُلْتُ: يَا أَبَا حَمْزَةَ! أَنْتَ شَاهِدُ ذَلِكَ؟ قَالَ: وَأَيْنَ أَغَيْبَ عَنْهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٤٧ وَمُسْلِمٌ: ١٠٥٩].

**513.** Râfi' bin Khadij رضي الله عنه narrated: The Messenger of Allâh ﷺ gave Abu Sufyân bin Harb and Safwân bin Umayyah and 'Uyainah bin Hisn and Al-Aqra' bin Hâbis, one hundred of camels each, and gave to 'Abbâs bin Mirdâs less than this number. Upon this 'Abbâs bin Mirdâs made the following lines of poetry:

“Do you divide my spoils and the spoils of my horse between 'Uyainah and Al-Aqra'.

Neither of their fathers was superior to my father. Nor was I less than the

٥١٣ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ وَصَفْوَانَ بْنَ أُمَيَّةَ وَغُبَيْنَةَ بْنَ حِصْنٍ وَالْأَقْرَعَ بْنَ حَارِيسٍ؛ كُلَّ إِنْسَانٍ مِنْهُمْ مِثْلَهُ مِنَ الْإِبِلِ، وَأَعْطَى عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ، فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

أَتَجْعَلُ نَهْبِي وَنَهْبَ الْعَبِيدِ  
بَيْنَ عُمَيْيَّةٍ وَالْأَقْرَعِ



two of them.

For whoever you lower today, he will never become superior afterwards."

The Messenger of Allâh ﷺ then completed one hundred camels for him.

فَمَا كَانَ بَذْرٌ وَلَا حَابِسٌ  
يَفْوَاقَانِ مِرْدَاسَ فِي الْمَجْمَعِ  
وَمَا كُنْتُ دُونَ أَمْرِي مِنْهُمَا  
وَمَنْ تَخْفِضَ الْيَوْمَ لَا يُرْفَعُ  
قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللَّهِ ﷺ مِائَةَ.

[أخرجه مسلم: ١٠٦٠].

514. Abu Sa'îd Al-Khudri رضي الله عنه narrated: 'Ali bin Abu Tâlib رضي الله عنه sent to the Messenger of Allâh ﷺ from Yemen some gold nugget in a tanned leather bag. He distributed it among four men: 'Uyainah bin Badr, Aqra' bin Hâbis and Zaid Al-Khail, and the fourth one was either 'Alqamah bin 'Ulâthah or 'Âmir bin Tufail. A man from his Companions said: "We are more entitled to this than these men." This (remark) reached the Prophet ﷺ, and he said: "Do you not trust me, when I am the trustee of Him Who is on the heaven? I receive the news from the heaven morning and evening." Then there stood up a man with deep sunken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, with his *Izâr* pulled up, and he said: "O Messenger of Allâh, fear Allâh." He (the Prophet ﷺ) said: "Woe to you, am I not most worthy of fearing Allâh among the people of the earth?" That man then left. Khâlid bin Walid then said: "O Messenger of Allâh, let me strike off his neck." The Prophet ﷺ said: "No. He may be performing the prayer." Khâlid said: "How many a person does perform *Salât* and profess with his tongue what is not in his heart?" The Messenger of Allâh said: "I am not commanded to search the hearts of people, nor to cut open their bellies." He ﷺ looked at the man when he was leaving and said: "There would arise a people from the progeny of this (man) who would recite

٥١٤ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ  
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَعَثَ عَلِيٌّ بْنُ  
أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ  
اللَّهِ ﷺ مِنَ الْيَمَنِ بَذْهِيَّةً فِي أَدِيمٍ  
مَقْرُوطٍ، لَمْ تُحْصَلْ مِنْ ثَرَاهِهَا. قَالَ:  
فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ  
بَذْرِ وَالْأَقْرَعِ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ،  
وَالرَّابِعِ: إِمَّا عَلَقَمَةُ بْنُ عَلَاثَةَ، وَإِمَّا  
عَامِرَ بْنَ الطُّفَيْلِ. فَقَالَ رَجُلٌ مِنْ  
أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ  
هَؤُلَاءِ.

قَالَ: فَلَبَّغَ ذَلِكَ النَّبِيُّ ﷺ، فَقَالَ:  
«أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي  
السَّمَاءِ، يَأْتِينِي خَيْرُ السَّمَاءِ صَبَاحًا  
وَمَسَاءً؟!»

قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ،  
مُشْرِفُ الْوَجْتَيْنِ، نَاشِئُ الْجَبْهَةِ، كَثُّ  
اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ  
الْإِزَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ! اتَّقِ  
اللَّهَ. فَقَالَ: «وَيْلَكَ؛ أَوْلَسْتُ أَحَقَّ  
أَهْلِ الْأَرْضِ أَنْ أَتَّقِيَ اللَّهَ؟!»

قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ خَالِدُ  
بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ

the Qur'ān, but it would not go beyond their throats; they will pass through religion just as the arrow passes through the prey." I think he (the Prophet ﷺ) also said this: "If I live that long, I would certainly kill them as the (people of) Thamūd were killed."

عُقْمُهُ؟ فَقَالَ: «لَا؛ لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُؤَمِّرْ أَنْ أَنْقَبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقَّ بُطُونَهُمْ».

قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضَنْضِيءٍ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّيْبَةِ». قَالَ: أَظُنُّ قَالَ: «لَئِنْ أَذْرَكْتُهُمْ لَا قُتْلَنَّهُمْ قَتَلَ ثَمُودَ». [أخرجه البخاري: ٤٣٥١ ومسلم: ١٠٦٤].

#### (12) CHAPTER. *Sadaqah* is not lawful for the Messenger of Allāh ﷺ nor for his family

515. Abu Hurairah رضي الله عنه narrated: Al-Hasan bin 'Ali رضي الله عنهما took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said: "Spit it out of your mouth. Don't you know that charity is not lawful for us?"

#### (١٢) بَابٌ لَا تَحِلُّ الصَّدَقَةُ لِلرَّسُولِ وَاللَّهِ ﷺ وَأَهْلِ بَيْتِهِ

٥١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ كَيْفٌ؛ أَرُمُ بِهَا! أَمَا عَلِمْتُمْ أَنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ». [أخرجه البخاري: ١٤٩١ ومسلم: ١٠٦٩].

#### (13) CHAPTER. It is unpraiseworthy to employ any of the Prophet's family members to collect *Sadaqah*

516. 'Abdul-Muttalib bin Rabi'ah bin Al-Hâriṭh said: Rabi'ah bin Al-Hâriṭh and Al-'Abbâs bin 'Abdul-Muttalib met and said: "By Allāh, if we had sent these two young

#### (١٣) بَابٌ كَرَاهِيَةٌ اسْتِعْمَالِ آلِ النَّبِيِّ ﷺ عَلَى الصَّدَقَةِ.

٥١٦ - عَنْ عَبْدِ الْمَطْلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ؛ قَالَ: اجْتَمَعَ رَبِيعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمَطْلِبِ،

boys (i.e., I and Fadl bin 'Abbâs) to the Messenger of Allâh ﷺ and they had spoken to him, he would have appointed them (as the collectors) of these *Sadaqât*; and they would (collect them) and pay (to the Prophet ﷺ) as other people (collectors) paid and would get a share as other people got it."

As they were talking about it, there came 'Ali bin Abu Tâlib and stood with them, and they made a mention of it to him. 'Ali bin Abu Tâlib رضي الله عنه said: "Don't do that; by Allâh he (the Prophet ﷺ) would not do that (would not accept your request)." Rabi'ah bin Hârith turned to him and said: "By Allâh, you are not doing so but out of jealousy that you have against us. By Allâh, you became the son-in-law of the Messenger of Allâh ﷺ but we felt no jealousy against you." 'Ali then said: "Send them (if you like)." They set out and then 'Ali رضي الله عنه lay down.

When the Messenger of Allâh ﷺ performed the *Zuhr* (noon) prayer, we went ahead of him to his apartment and stood near it until he came out. He took hold of our ears and said: "Say what you are hiding." He then entered (the apartment) and we also went in and he (the Prophet ﷺ) was on that day (in the house of) Zainab bint Jahsh.

Each one of us relied on the other to speak, then one of us said: "O Messenger of Allâh, you are the kindest of people, and then best to your kinfolk. We have reached the age of puberty. We have come (to you) so that you may appoint us (as collectors) of these *Sadaqât*, and we would pay you just as the other collectors pay you, and get our share as others get it." He kept silent for a long time until we were about to talk while Zainab pointed to us from behind the curtain not to talk to him (any more). He said: "Charity is not lawful to the family of Muhammad, for these charities are the

فَقَالَا: وَاللَّهِ؛ لَوْ بَعَثْنَا هَذَيْنِ الْعُلَامَيْنِ (قَالَ: لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ) إِلَى رَسُولِ اللَّهِ ﷺ، فَكَلَّمَاهُ، فَأَمَرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ، فَأَدَيَا مَا يُودَي النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ.

قَالَ: فَبَيْنَمَا هُمَا فِي ذَلِكَ؛ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذَلِكَ، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: لَا تَفْعَلَا، فَوَاللَّهِ مَا هُوَ بِفَاعِلٍ. فَاتَّحَاهُ رِبِيعَةُ بْنُ الْحَارِثِ، فَقَالَ: وَاللَّهِ مَا تَصْنَعُ هَذَا إِلَّا نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللَّهِ لَقَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ، فَمَا نَفْسِنَاهُ عَلَيْكَ. قَالَ عَلِيٌّ: أَرْسِلُوهُمَا. فَاِنْطَلَقَا، وَاضْطَجَعَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ.

قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ؛ سَبَقْنَاهُ إِلَى الْحُجْرَةِ، فَقُمْنَا عِنْدَهَا حَتَّى جَاءَ، فَأَخَذَ بِأَذَانِنَا، ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرَّرَانِ». ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمِئِذٍ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ.

قَالَ: فَتَوَاكَلْنَا الْكَلَامَ، ثُمَّ تَكَلَّمْ أَحَدُنَا، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْتَ أَكْبَرُ النَّاسِ وَأَوْصَلُ النَّاسِ، وَقَدْ بَلَغْنَا النِّكَاحَ، فَجِئْنَا لِنُؤْمِّرَكَ عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ، فَتُؤَدَّى إِلَيْكَ كَمَا يُؤَدَّى النَّاسُ، وَنُصِيبَ كَمَا يُصِيبُونَ.

قَالَ: فَسَكَتَ طَوِيلًا حَتَّى أَرَدْنَا أَنْ نُكَلِّمَهُ. قَالَ: وَجَعَلْتُ زَيْنَبَ تُلْمِعُ

impurities of people. You call to me Mahmiyah (and he was in charge of *Khumus*, i.e., of the one-fifth part that goes to the treasury out of the spoils of war) and Naufal bin Al-Hârith bin 'Abdul-Muttalib." They both came to him, and he (the Prophet ﷺ) said to Mahmiyah: "Marry your daughter to this young man (i.e., Fadl bin 'Abbâs)," and he married her to him. And he said to Naufal bin Al-Hârith: "Marry your daughter to this young man (i.e., 'Abdul-Muttalib bin Rabi'ah, the narrator of this *Hadiith*)," and he married her to me, and he said to Mahmiyah: "Pay so much *Mahr* (bridal money) on behalf of both of them from this *Khumus*." Zuhri, however, said: "He did not determine (the amount of *Mahr*)."

إِلَيْنَا مِنْ وَرَاءِ الْحِجَابِ؛ أَنْ لَا نَكَلِّمَاهُ.

قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاحُ النَّاسِ، اذْعُوا لِي مَحْمِيَّةً - وَكَانَ عَلَى الْخُمْسِ - وَنُوفَلُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمَطْلَبِ». قَالَ: فَجَاءَهُ، فَقَالَ لِمَحْمِيَّةَ: «أُنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ؛ لِلْفَضْلِ بْنِ عَبَّاسٍ، فَأُنْكِحَهُ، وَقَالَ لِنُوفَلِ بْنِ الْحَارِثِ: «أُنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ؛ - لِلْفَضْلِ بْنِ عَبَّاسٍ، - فَأُنْكِحَهُ، وَقَالَ لِنُوفَلِ بْنِ الْحَارِثِ: «أُنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ؛ لِي، فَأُنْكِحَنِي، وَقَالَ لِمَحْمِيَّةَ: «أَصْدِيقُ عَنْهُمَا مِنَ الْخُمْسِ كَذَا وَكَذَا».

قال الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي. [أَخْرَجَهُ مُسْلِمٌ: ١٠٧٢].

#### (14) CHAPTER. It is permissible for the family of the Prophet ﷺ to accept gift out of *Sadaqah*

517. Anas bin Mâlik رضي الله عنه reported that a piece of meat was presented to the Prophet ﷺ and it had been given to Barirah (the freed slave-girl of 'Aishah) in charity. He ﷺ said, "This meat is a charity for Barirah but a gift for us."

#### (١٤) بَابُ إِبَاحَةِ مَا أُهْدِيَ مِنَ الصَّدَقَةِ لِأَلِ النَّبِيِّ ﷺ

٥١٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ ﷺ لَحْمًا تُصَدَّقُ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٩٥ وَمُسْلِمٌ: ١٠٧٤].

518. Umm 'Atiyyah رضي الله عنها narrated: The Messenger of Allâh ﷺ sent me a goat as a charity and I sent some of it to 'Aishah رضي الله عنها. When the Messenger of Allâh ﷺ went to 'Aishah and asked her whether she had something (to eat), she replied: "No, but Nusaibah sent us a piece of meat from the

٥١٨ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: بَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مِنْهَا بَشِيءً، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى عَائِشَةَ؛

goat which you gave her as charity.” The Prophet ﷺ said, “It has reached its place (and now it is no longer a charity, but a gift for us).”

قَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟». قَالَتْ: لَا؛ إِلَّا أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا. قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحَلَّهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٩٤ وَمُسْلِمٌ: ١٠٧٦].

**(15) CHAPTER. Acceptance of gift and refusal of Sadaqah by the Prophet ﷺ**

519. Abu Hurairah رضي الله عنه narrated that whenever a meal was brought to the Prophet ﷺ, he would ask whether it was a gift or Sadaqah. If it was charity he would not eat from it, but if it was a gift he would.

**(١٥) بَابُ قَبُولِ النَّبِيِّ ﷺ الْهَدِيَّةِ وَرَدُّ الصَّدَقَةِ**

٥١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أُتِيَ بِطَعَامٍ؛ سَأَلَ عَنْهُ، فَإِنْ قِيلَ: هَدِيَّةٌ؛ أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ؛ لَمْ يَأْكُلْ مِنْهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٧٦ وَمُسْلِمٌ: ١٠٧٧].

**(16) CHAPTER. Zakât-ul-Fitr is binding on every Muslim**

520. ‘Abdullâh bin ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ made obligatory Zakât-ul-Fitr on people: One Sâ’ of dates, or one Sâ’ of barley to be given on behalf of every free or slave, male or female of the Muslims.

**(١٦) بَابُ فِي زَكَاةِ الْفِطْرِ عَلَى الْمُسْلِمِينَ مِنَ التَّمْرِ وَالشَّعِيرِ**

٥٢٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمْضَانَ عَلَى النَّاسِ: صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ؛ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٠٣ وَمُسْلِمٌ: ٩٨٤].

**(17) CHAPTER. Zakât-ul-Fitr to be given out of grain, curd and raisin**

521. Abu Sa’id Al-Khudri رضي الله عنه narrated: We used to give Zakât-ul-Fitr during the lifetime of the Messenger of Allâh: a Sâ’ of food, or a Sâ’ of curd, or a Sâ’ of barley, or a Sâ’ of raisins on behalf of every adult and child free or slave. And we continued doing so until Mu’âwiyah bin Abu

**(١٧) بَابُ زَكَاةِ الْفِطْرِ مِنَ الطَّعَامِ وَالْأَيْطِ وَالزَّبِيبِ**

٥٢١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ أَوْ مَمْلُوكٍ: صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا

Sufyân came to us for pilgrimage or 'Umrah, and addressed the people on the pulpit and said to them: "I see that two *Mudd* of the Syrian wheat is equal to one *Sâ'* of dates." So the people accepted it. (But) Abu Sa'îd said: "As for me, I will continue to give what I used to give before, as long as I live."

مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ. فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ فِيهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى مُدَّيْنِ مِنْ سَمَرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ. فَأَخَذَ النَّاسُ بِذَلِكَ. قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا؛ فَلَا أَزَالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ أَبَدًا مَا عَشْتُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٠٨ وَمُسْلِمٌ: ٩٨٥].

#### (18) CHAPTER. Giving out *Zakât-ul-Fitr* before prayer

522. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ ordered people to give *Zakât-ul-Fitr* before going to 'Eid prayer.

#### (١٨) بَابُ الْأَمْرِ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ قَبْلَ الصَّلَاةِ

٥٢٢ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٠٩ وَمُسْلِمٌ: ٩٨٦].

#### (19) CHAPTER. Encouraging giving *Sadaqah*

523. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Nothing is more delighting to me than having Uhud's size in gold, and by the third night having nothing of it except one dinar which I would set aside for the repayment of debt upon me."

٥٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا يَسُرُّنِي أَنْ لِي أُحْدَا ذَهَبًا، تَأْتِي عَلَيَّ ثَالِثَةَ وَعِنْدِي مِنْهُ دِينَارٌ؛ إِلَّا دِينَارٌ أَرْضُدَّهُ لِذَيْنِ عَلَيَّ». [أَخْرَجَهُ مُسْلِمٌ: ٩٩١].

524. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "O women, give in charity and ask for forgiveness more often, for I saw you as the

٥٢٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ!

majority amongst the dwellers of Hell.” A wise lady of them said: “Why is that, O Messenger of Allâh, we are the majority in Hell?” He said: “You curse too much and are ungrateful to your husbands. I have never seen among those who have lesser intellect and incomplete religion more overpowering to an intellectual than you.” She asked: “What is the lesser intellect and religion?” He said: “As for the lesser intellect, two female witnesses equal one male witness as an indicative of their lesser intellect. And as for their lesser religious practices, a woman passes nights, without performing *Salât* and misses days of *Ramadhân* (during menstruation) as an indicative of their lesser religious practices.”

تَصَدَّقْنَ وَأَكْثِرْنَ الْاسْتِغْفَارَ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ. فقالت امرأةٌ مِنْهُنَّ جَزَلَةٌ: وما لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتُخْفِرْنَ الْعَشِيرَ، وما رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُنَّ». قالت: يَا رَسُولَ اللَّهِ! وما نُقْصَانُ الْعَقْلِ وَالْدِّينِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ؛ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ؛ فهذا نُقْصَانُ الْعَقْلِ. وَتَمَكُّتُ اللَّيَالِي لَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فهذا نُقْصَانُ الدِّينِ».

[أخرجه البخاري: ٣٠٤ ومسلم: ٧٩].

## (20) CHAPTER. Spending in charity

### (٢٠) بَابُ فِي الْحَثِّ عَلَى التَّقَةِ

525. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “Allâh تعالى says: ‘O son of Adam, spend in charity, I shall spend on you.’” The Prophet ﷺ said: “Allâh’s Right Hand is full, and nothing diminishes it (its fullness) throughout the day and night.”

٥٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُبْلَغُ بِهِ النَّبِيُّ ﷺ؛ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! أَنْفِقْ أَنْفِقْ عَلَيْكَ. وَقَالَ: يَمِينُ اللَّهِ مَلَأَى (وَقَالَ ابْنُ نُمَيْرٍ: مَلَأَن) سَحَاءً لَا يَغِيضُهَا شَيْءٌ، اللَّيْلَ وَالنَّهَارَ». [أخرجه البخاري: ٤٦٨٤ ومسلم: ٩٩٣].

## (21) CHAPTER. Encouraging giving *Sadaqah* before a time when there would be none to accept it

### (٢١) بَابُ التَّرْغِيبِ فِي الصَّدَقَةِ قَبْلَ أَنْ لَا يَوْجِدَ مَنْ يَقْبَلُهَا

526. Hâarithah bin Wahb رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ as saying: “Give in charity. When a man is just about to carry his *Sadaqah* around looking for someone to accept. A man to whom it is offered would say: ‘Had you come yesterday, I would have accepted it.’”

٥٢٦ - عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا؛ فَيُوشِكُ الرَّجُلُ بِمَشْيِ بَصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالْأَمْسِ؛ قَبَلْتُهَا، فَأَمَّا الْآنَ؛ فَلَا حَاجَةَ لِي بِهَا، فَلَا يَجِدُ

مَنْ يَقْبَلُهَا». [أخرجه البخاري: ١٤١١  
ومسلم: ١٠١١].

527. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The earth will bring forth its treasures in the shape of cylinders of gold and silver. A murderer will come and say: 'It is for this I committed murder,' and the one who severs his blood relations will say: 'It is for this I severed my blood relations,' and a thief will say: 'It is for this I have my hand cut off.' They will leave it taking nothing there of."

٥٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلَادَ كَيْدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ، فَيَقُولُ: فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ، فَيَقُولُ: فِي هَذَا قَطَعْتُ رَجَمِي، وَيَجِيءُ السَّارِقُ، فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدْعُونَهُ؛ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

[أخرجه مسلم: ١٠١٣].

## (22) CHAPTER. Giving Sadaqah to husband and son

528. Zainab, the wife of 'Abdullâh bin Mas'ud, رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "O women, give in charity even some of your jewellery." I returned to 'Abdullâh and said: "You are not a well off man, and the Messenger of Allâh ﷺ has commanded us to give Sadaqah, so go and ask him, if giving it to you will suffice for me; otherwise I will give it to someone else." 'Abdullâh said to me: "You better go yourself." So I went and there was another woman of the Ansâr at the door of the Messenger of Allâh ﷺ for the same purpose as mine. The Messenger of Allâh ﷺ was invested with awe. Then Bilâl came out and we said to him: "Go to the Messenger of Allâh ﷺ, and inform him that there are two women at the door asking him whether it will suffice them to give Sadaqah to their husbands and to orphans who are under their charge, but do not inform him who we are." Bilâl went to the Messenger of Allâh ﷺ

## (٢٢) بَابُ الصَّدَقَةِ عَلَى الزَّوْجِ وَالْوَلَدِ

٥٢٨ - عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ خُلْيُكُنَّ».

قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ، فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ، فَأُتِيهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذَلِكَ يَجْزِي عَنِّي، وَإِلَّا صَرَفْتُهَا إِلَى غَيْرِكُمْ. قَالَتْ: فَقَالَ لِي عَبْدُ اللَّهِ: بَلِ اثْبِتِي أَنْتِ.

قَالَتْ: فَاذْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِيَابِ رَسُولِ اللَّهِ ﷺ حَاجَتِي حَاجَتُهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيََتْ عَلَيْهِ الْمَهَابَةُ. قَالَتْ:



and asked him. The Messenger of Allâh ﷺ asked him who were these women. Bilâl said: "They are a women from *Ansâr* and Zainab." Upon this the Messenger of Allâh ﷺ said: "Which of the Zainabs?" He said: "The wife of 'Abdullâh bin Mas'ud." The Messenger of Allâh ﷺ said: "They will have double reward, one for kinship and the reward for giving *Sadaqah*."

فَحَرَجَ عَلَيْنَا بِلَالٌ، فَقُلْنَا لَهُ: أَيْتِ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِيكَ: أَتُجْزَى الصَّدَقَةُ عَنْهُمَا إِلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلَا تُخْبِرُهُ مَنْ نَحْنُ.

قَالَتْ: فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَنْ هُمَا؟». فَقَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ الزَّيْنَبِ؟». قَالَ: امْرَأَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ، وَأَجْرُ الصَّدَقَةِ». [أَخْرَجَهُ الْبُخَارِيُّ:

٦٤٦٦ ومسلم: ١٠٠٠].

### (23) CHAPTER. Giving *Sadaqah* to relatives

529. Anas bin Mâlik رضي الله عنه narrated: Abu Talhah was the wealthiest among the *Ansâr* in Al-Madinah, and the most favorite of them to him was Bairuhâ' orchard, which was facing the Mosque of the Prophet ﷺ. The Messenger of Allâh ﷺ used to enter it and drink its nice water." Anas added: "When this *Ayah* was revealed: "By no means shall you attain *Al-Birr* (righteousness, piety etc.; it means here Allâh's reward, i.e., *Jannah*) unless you spend (in the Cause of Allâh) of that which you love" (3:92) Abu Talhah said to the Messenger of Allâh ﷺ: "O Messenger of Allâh! Allâh says in His Book: 'By no means shall you attain *Al-Birr* unless you spend (in the Cause of Allâh) of that which you love' And, Bairuhâ' garden is the most favorite of all my properties to me. So I give it in charity in the Cause of Allâh. expect its reward from

### (٢٣) بَابُ الصَّدَقَةِ فِي الْأَقْرَبِينَ

٥٢٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَى، وَكَانَتْ مُسْتَقْبَلَةً الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ.

قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢]؛ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾، وَإِنْ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَى، وَإِنَّهَا صَدَقَةٌ لِلَّهِ عَزَّ وَجَلَّ، أَرْجُو بِرَّهَا وَدُخْرَهَا عِنْدَ

Allâh. O Messenger of Allâh! Give it to whoever you wish." The Messenger of Allâh ﷺ said: "Excellent. This is a profitable property. I heard what you said, and I think it would be proper if you give it to your kith and kin." Then Abu Talhah divided it among his relatives and his cousins.

اللَّهُ عَزَّ وَجَلَّ؛ فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ. قَالَ رَسُولُ اللَّهِ ﷺ: «بِخ، ذَلِكَ مَالٌ رَابِعٌ، ذَلِكَ مَالٌ رَابِعٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ». فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٦١ وَمُسْلِمٌ: ٩٩٨].

#### (24) CHAPTER. To give *Sadaqah* to maternal uncles

530. Maimûnah bint Al-Hârith رضي الله عنها narrated that she freed a slave girl in the time of the Messenger of Allâh ﷺ. Then she mentioned it to the Messenger of Allâh ﷺ. He said: "If you had given her to one of your maternal uncles, your reward would have been greater."

#### (٢٤) بَابُ الصَّدَقَةِ عَلَى الْأَخْوَالِ

٥٣٠ - عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَوْ أَعْطَيْتَهَا أَخْوَالَكَ؛ كَانَ أَعْظَمَ لَأَجْرِكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٩٢ وَمُسْلِمٌ: ٩٩٩].

#### (25) CHAPTER. To keep good relation with a polytheist mother

531. Asma' bint Abu Bakr رضي الله عنهما narrated: I said, "O Messenger of Allâh, my mother came to me and she desires to receive a reward from me; shall I keep good relations with her?" He said, "Yes!"

٥٣١ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ (أَوْ: رَاهِبَةٌ)؛ أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٢٠ وَمُسْلِمٌ: ١٠٠٣].

#### (26) CHAPTER. Giving charity on behalf of a dead mother

532. 'Aishah رضي الله عنها narrated: A man came to Prophet ﷺ and said: "O Messenger

٥٣٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ،

of Allâh, my mother died suddenly and she did not will, I thought that if she had lived, she would have given alms. Will she get the reward if I give in charity on her behalf?" The Prophet ﷺ said: "Yes."

**(27) CHAPTER. Encouraging giving Sadaqah to the needy, and the reward for one who initiates a good habit**

533. Jarir bin 'Abdullâh رضي الله عنهما narrated: We were with the Messenger of Allâh ﷺ in the early hours of the morning when some people came barefooted, naked, wearing striped woollen clothes, or cloaks, with their swords hung (around their necks). Most of them, or, all from the tribe of Mudar. The face of the Messenger of Allâh ﷺ changed when he saw how poor they were. He then entered (his house) and came out and ordered Bilâl (to call *Adhân*). He called *Adhân* and *Iqamah*, and he (the Prophet ﷺ) performed prayer (along with his Companions) and then addressed (them reciting Verses of the Qur'ân): "O people, fear your *Rubb*, Who created you from a single person" to the end of the Verse, "Surely, Allâh is ever a Watcher over you." (4:1) (He then recited) a Verse of *Sûrat Al-Hashr*: "O you believers! Fear Allâh, and let every one consider that which it sends forth for tomorrow." (59:18) A man donated a dinar, others a dirham, still others clothes, some donated a *Sâ'* of wheat, some a *Sâ'* of dates; until he (the Prophet ﷺ) said: "(Bring) even if it is half a date." Then a man from the *Ansâr* came there with parcel which his hands could hardly lift; in fact, they could not (lift). Then people followed suit until I saw two heaps of foods and clothes, and I saw the face of the Messenger of Allâh

فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي أَفْلَيْتَتْ نَفْسَهَا وَلَمْ تَوْصِ، وَأَظْنُّهَا لَوْ تَكَلَّمْتُ؛ تَصَدَّقْتُ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٨٨ وَمُسْلِمٌ: ١٠٠٤].

**(٢٧) بَابُ الْحَثِّ عَلَى الصَّدَقَةِ عَلَى ذَوِي الْحَاجَةِ وَأَجْرُ مَنْ سَنَّ فِيهَا سُنَّةً حَسَنَةً**

٥٣٣ - عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ. قَالَ: فِجَاءَ قَوْمٍ حُفَاءَ عُرَاةٍ مُجْتَابِي التَّمَارِ (أَوْ: الْعَبَاءِ) مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرٍّ، بَلْ كُلُّهُمْ مِنْ مُضَرٍّ، فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلَالًا، فَأَذَّنَ وَأَقَامَ، فَصَلَّى، ثُمَّ خَطَبَ فَقَالَ: «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ...» إِلَى آخِرِ الْآيَةِ: «إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا»، وَالْآيَةَ الَّتِي فِي الْحَشْرِ [١٨]: «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَنْ نَنْظُرَ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ»، تَصَدَّقْ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: «وَلَوْ بِشِقِّ تَمْرَةٍ».

قَالَ: فِجَاءَ رَجُلٍ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ

ﷺ glittering like gold out of joy. The Messenger of Allāh ﷺ said: "Whoever sets a good precedent in Islam, will have a reward for him for this (act of goodness) and reward of everyone who does the same subsequently, without reducing a thing from their rewards; and whoever sets in Islam an evil precedent, will assume its sin and the sins of everyone who does the same without reducing any of their sins."

عَجَزَتْ. قَالَ: ثُمَّ تَتَابَعَ النَّاسُ، حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَنْهَلُ كَأَنَّهُ مُذْهَبَةٌ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً؛ فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمَلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْوَرِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً؛ كَانَ عَلَيْهِ وَزْرُهَا وَوِزْرُ مَنْ عَمَلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٠١٧].

#### (28) CHAPTER. Giving Sadaqah to the poor and travellers

#### (٢٨) بَابُ الصَّدَقَةِ فِي الْمَسَاكِينِ وَابْنِ السَّبِيلِ

534. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "While a man was in the wilderness, he heard a voice from the cloud (commanding it thus): 'Irrigate the land of so-and-so.' After that the clouds moved aside and poured its water on a stony ground. It filled one of the channels of that land and that man followed that water and he found a man standing in the garden busy in changing the course of water with the help of a shovel. He said to him: 'O slave of Allāh, what is your name?' He said: 'So-and-so.' And it was that very name which he had heard from the clouds, and he said to him: 'O slave of Allāh, why do you ask me my name?' He said: 'I heard a voice from the clouds which poured this water saying: Water the garden of so-and-so (your name). What do you do (for the favor shown to you by Allāh in this matter)?' He said: 'Now that as you said this, I look what yield I get from it, and I give one-third out of it in charity, and I

٥٣٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بَيْنَا رَجُلٌ بِقَلَاةٍ مِنَ الْأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلَانٍ، فَتَنَحَّى ذَلِكَ السَّحَابُ، فَأَفْرَغَ مَاءُهُ فِي حَرَّةٍ، فَإِذَا شَرَجُهُ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ، فَتَنَبَّعَ الْمَاءُ؛ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ، يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! مَا اسْمُكَ؟ قَالَ: فُلَانٌ؛ لِلِاسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ. فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! لِمَ تَسْأَلُنِي عَنِ اسْمِي؟ قَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَائُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ؛ لِاسْمِكَ؛ فَمَا تَصْنَعُ

and my children eat one-third of it, and one-third I return to it as seeds.” In the other narration: ‘I give one-third as charity to the poor, the needy, beggars and wayfarers.’

فِيهَا؟ قَالَ: أَمَّا إِذْ قُلْتُ هَذَا؛ فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا، فَأَصَدِّقُ بِثُلَاثِهِ، وَأَكُلُ أَنَا وَعِيَالِي ثُلَاثًا، وَأَرُدُّ فِيهَا ثُلَاثَهُ. وَفِي رَوَايَةٍ: «وَأَجْعَلُ ثُلَاثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنَ السَّبِيلِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٨٤].

**(29) CHAPTER. Protect (yourselves) from Fire even by giving half a date in charity**

**(٢٩) بَابُ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ**

535. ‘Adi bin Hâtim رضي الله عنه narrated that the Messenger of Allâh ﷺ mentioned the Fire, and he turned his face aside and then said: “Protect (yourselves) against Fire.” He turned his face and we thought he was looking at it, and then said: “Protect (yourselves) from Fire even by giving half a date and he who does not find it, (he should do so) with pleasant words.”

٥٣٥ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ، فَأَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ». ثُمَّ أَعْرَضَ وَأَشَاحَ، حَتَّى ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ إِلَيْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ؛ فَبِكَلِمَةٍ طَيِّبَةٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤١٣ وَمُسْلِمٌ: ١٠١٦].

**(30) CHAPTER. Encouraging loaning animal for using its milk**

**(٣٠) بَابُ التَّرْغِيبِ فِي صَدَقَةِ الْمَنِيحَةِ**

536. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “Is there a man who gives a family a she-camel as a gift, which yields a large bowl of milk morning and evening, its rewards is great.”

٥٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يُبْلَغُ بِهِ إِلَى النَّبِيِّ ﷺ: «أَلَا رَجُلٌ يَمْنَحُ أَهْلَ بَيْتٍ نَاقَةً؛ تَعْدُو بِعُسٍّ وَتَرَوْحُ بِعُسٍّ، إِنَّ أَجْرَهَا لَعَظِيمٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٢٩ وَمُسْلِمٌ: ١٠١٩].

**(31) CHAPTER. Concealing a Sadaqah**

**(٣١) بَابُ فَضْلِ إِخْفَاءِ الصَّدَقَةِ**

537. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “There are seven people whom Allâh give shade on a day when there will be no shade other than the shade of His Throne: 1) a just ruler, 2) a youth who

٥٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَدْلُ، وَشَابٌّ نَشَأَ

has been brought up in the worship of Allâh, 3) a man whose heart is attached to mosques, 4) two men who love each other only for Allâh's sake and they meet and part for the sake of Allâh, 5) a man who refuses the invitation of a charming woman of noble birth (for illicit sexual intercourse with her) and says: 'I fear Allâh,' 6) a man who gives charitable gifts so secretly that his right hand does not know what his left hand has given, and 7) a man who remembers Allâh in seclusion and his eyes become flooded with tears."

**(32) CHAPTER. The excellence of a Sadaqah which is given by healthy and niggardly**

538. Abu Hurairah رضي الله عنه narrated that a man came to the Messenger of Allâh ﷺ and asked, "O Messenger of Allâh! which charity is the most rewarding?" He replied, "The charity which you give while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay until you are near death, and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (his heirs)."

**(33) CHAPTER. Acceptance of Sadaqah from honest earning and its growth**

539. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "When one gives a date in charity from an honestly earned money, Allâh takes it in His Right Hand and rears it just as one of you rears his mare or baby camel, until it becomes like a mountain or greater."

بِعِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ؛ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، ففَاضَتْ عَيْنَاهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٦٠ وَمُسْلِمٌ: ١٠٣١].

**(٣٢) بَابُ فَضْلِ صَدَقَةِ الصَّحِيحِ الشَّحِيحِ**

٥٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ؛ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، أَلَا وَقَدْ كَانَ لِفُلَانٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤١٩ وَمُسْلِمٌ: ١٠٣٢].

**(٣٣) بَابُ قَبُولِ الصَّدَقَةِ مِنَ الْكَسْبِ الطَّيِّبِ وَتَرْبِيَّتِهَا**

٥٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَصَدَّقُ أَحَدٌ بِبَمَرَةٍ مِنْ كَسْبٍ طَيِّبٍ؛ إِلَّا أَخَذَهَا اللَّهُ بِيَمِينِهِ، فَيَرْبِيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلْوَهُ أَوْ قُلُوصَهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ أَوْ أَعْظَمَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤١٠ وَمُسْلِمٌ: ١٠١٤].

540. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "O people, Allāh, the Glorious and Exalted, is Pure and He accepts only that which is pure. And Allāh has commanded the believers as He commanded the Messengers by saying: 'O Messengers, eat of the pure things, and do good deeds; verily, I am aware of what you do.' (23:51) And He says: 'O you who believe, eat of the pure things that We provide you.' (2:172)" He then mentioned a man who takes a lone trip, with shaggy hair and dusty clothes. He raises his hands towards the sky supplicating: 'O my *Rubb*, O my *Rubb*,' while his food is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can his supplication be responded to?"

(34) CHAPTER. It is not permissible to belittle a small amount of *Sadaqah*

541. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ used to say: "O Muslim women, none of you should belittle the gift send by her she-neighbour even if it is the hoof of the sheep."

(35) CHAPTER. Regarding to the Saying of Allāh the Exalted: "Those who defame such of the believers who give charity"

542. Abu Mus'ūd رضي الله عنه narrated: When we were ordered to give alms, we used to work as porters (to earn something we could give in charity). Abu 'Aqeel came with one-half of a *Sâ'* (approx. 3 kg.) and another man brought more than he did. The hypocrites said: "Allāh is not in need of the

٥٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٥١]، وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [البقرة: ١٧٢]، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ، أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟! [أخرجه مسلم: ١٠١٥].

(٣٤) بَابُ تَرْكِ اخْتِقَارِ قَلِيلِ الصَّدَقَةِ

٥٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا تَحْقِرَنَّ جَارَةً لِّجَارَتِهَا، وَلَوْ فَرْسَيْنِ شَاةٍ». [أخرجه البخاري: ٢٥٦٦ ومسلم: ١٠٣٠].

(٣٥) بَابُ فِي قَوْلِهِ تَعَالَى:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ﴾

٥٤٢ - عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُمِرْنَا بِالصَّدَقَةِ. قَالَ: كُنَّا نُحَامِلُ. قَالَ: فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ. قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ

alms of this (i.e., 'Aqeel and the other man) who give alms only for showing off." Then Allâh revealed: "Those who defame such of the believers who charity voluntarily and those who could not find to give charity except what is available to them." (9:79)

اللَّهُ لَعْنِي عَنْ صَدَقَةِ هَذَا، وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِيَاءً. فَتَرَكْتُ: ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ٧٩].

[أخرجه البخاري: ١٤١٥ ومسلم:

١٠١٨].

### (36) CHAPTER. Combining *Sadaqah* and of doing good deeds

543. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who gives a couple of things or in charity in the Cause of Allâh, will be called in *Jannah*: 'O slave of Allâh! This is good.' So, whoever was among the people who used to perform their *Salât*, will be called from the gate of the *Salât*; and whoever was among the people who used to participate in *Jihâd*, will be called from the gate of *Jihâd*; and whoever was among those who used to give *Sadaqah*, will be called from the gate of *Sadaqah*. And whoever was among those who used to observe *Saum* (fasts), will be called from the gate of *Ar-Raiyân*." Abu Bakr رضي الله عنه said: "No distress will befall him who will be called from all of those gates. Is there anyone who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

### (٣٦) بَابٌ مِنْ جَمَعَ الصَّدَقَةَ وَأَعْمَالَ الْبِرِّ

٥٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ؛ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللَّهِ! هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ؛ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ؛ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ؛ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ؛ دُعِيَ مِنْ بَابِ الرَّيَّانِ». قَالَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ: مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ؛ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ؛ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». [أخرجه البخاري: ١٨٩٧ ومسلم: ١٠٢٧].

543. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Who is fasting today?" Abu Bakr رضي الله عنه replied: "It is I am." The Prophet ﷺ (again) said: "Who among you followed the *Janâzah*

٥٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟». قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا. قَالَ: «فَمَنْ



today?" Abu Bakr replied: "I did." He said: "Who fed a poor man today?" Abu Bakr replied: "I did." He said: "Who visited a sick today?" Abu Bakr said: "I did." The Messenger of Allâh ﷺ said: "Anyone in whom (these good deeds) are combined, will certainly enter *Jannah*."

**(37) CHAPTER. Doing a favor is *Sadaqah* (charity)**

544. Hudhaifah رضى الله عنه narrated that the Prophet ﷺ said: "Every favor done is a *Sadaqah* (charity)."

**(38) CHAPTER. Saying *Subhân Allâh* and *La ilâha illallâh* and good deeds are *Sadaqah* (charity)**

545. Abu Dhar رضى الله عنه narrated that some of the Companions of the Prophet ﷺ said to him: "O Messenger of Allâh, the rich have taken away (all) the reward. They observe prayer as we do, they keep the fasts as we keep them, and they give *Sadaqah* from the surplus of their wealth." The Prophet ﷺ said: "Has Allâh not prescribed for you a means of *Sadaqah*? In every declaration of the glorification of Allâh (i.e., saying *Subhân Allâh*) there is a *Sadaqah*, every magnification of His Name (i.e., saying *Allâhu Akbar*) is a *Sadaqah*, every praise of Him (saying *Al-Hamdu Lillâh*) is a *Sadaqah*, every declaration that there is no true god except Him (*La ilâha illallâh*) is a *Sadaqah*, enjoining of good is a *Sadaqah*, forbidding the evil is a *Sadaqah*, and in man's sexual intercourse (with his wife) there is a *Sadaqah*." They (the Companions) said:

تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ: أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ الصَّدِيقُ: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعَنَ فِي أَمْرِي؛ إِلَّا دَخَلَ الْجَنَّةَ».

[أخرجه مسلم: ١٠٢٨].

**(٣٧) بَابُ كُلِّ مَعْرُوفٍ صَدَقَةٌ**

٥٤٤ - عَنْ حذيفة رضي الله عنه، عن النبي ﷺ؛ قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ». [أخرجه مسلم: ١٠٠٥].

**(٣٨) بَابُ التَّسْبِيحِ وَالتَّهْلِيلِ وَأَعْمَالُ الْبِرِّ صَدَقَةٌ**

٥٤٥ - عَنْ أَبِي ذَرٍّ رضي الله عنه؛ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: «أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تُصَدِّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةٌ».

قَالُوا: يَا رَسُولَ اللَّهِ! أَيَّاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟! قَالَ:

“O Messenger of Allāh, is there reward for one of us who satisfies his sexual passion?” He said: “Tell me, if he were to commit fornication, would it not be a sin on his part? So when he fulfills his sexual desire legally, he would be rewarded.”

(39) CHAPTER. A *Sadaqah* is due to every joint of man's body

546. Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: “Allāh has created in every man 360 joints, so whoever declares the magnificence of Allāh, praises Allāh, declares the Oneness of Allāh, glorifies Allāh, and seeks forgiveness from Allāh, and removes stone or thorn or bone from people's path, and enjoins what is good and forbids the evil, to the number of those three hundred and sixty joints, will walk that day having removed himself from Hell.” Abu Taubah said: ‘will enter the evening’ (i.e., ‘enter into evening’ instead of ‘walk’).

(40) CHAPTER. Acceptance of a *Sadaqah* that is given to those who do not deserve it

547. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “A man said that he would give something in charity tonight. He went out with his object of charity and unknowingly gave it to a prostitute. Next morning the people said that he had given his alms to a prostitute last night. The man said: ‘O Allāh! All the praise is due to You. I gave my alms to a prostitute. I will give alms again.’ So he went out with his alms again and (unknowingly) gave it to a wealthy man.

«أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ؛ كَانَ لَهُ أَجْرٌ». [أخرجه مسلم: ١٠٠٦].

(٣٩) بَابُ الصَّدَقَةِ وَوُجُوبُهَا عَلَى السَّلَامِيِّ

٥٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ خَلَقَ كُلَّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِينَ وَثَلَاثِ مِئَةِ مَفْصِلٍ، فَمَنْ كَبَّرَ اللَّهَ، وَحَمِدَ اللَّهَ، وَهَلَّلَ اللَّهَ، وَسَبَّحَ اللَّهَ، وَاسْتَغْفَرَ اللَّهَ، وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ، أَوْ نَهَى عَنْ مُنْكَرٍ؛ عَدَدَ تِلْكَ السِّتِينَ وَالثَّلَاثِ مِئَةِ السَّلَامِيِّ؛ فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحَزَحَ نَفْسَهُ عَنِ النَّارِ». قَالَ أَبُو تَوْبَةَ: وَرُبَّمَا قَالَ: «يُمْسِي».

[أخرجه مسلم: ١٠٠٧].

(٤٠) بَابُ فِي قَبُولِ الصَّدَقَةِ تَقَعُ فِي غَيْرِ أَهْلِهَا

٥٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ؛ عَلَى زَانِيَةٍ! لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي

People next morning said that he had given his alms to a wealthy man. He said : 'O Allâh! All the praise is due to You. (I gave alms) to a wealthy. I will give alms again.' So he went out with his alms and (unknowingly) gave it to a thief. Next morning people said that he had given his charity to a thief. (On hearing that) he said : 'O Allâh! All the praise is due to You. I gave alms to a prostitute and to a wealthy man and to a thief.' Then someone (an angel) came and said to him : 'The alms which you gave was accepted. As for the prostitute, perhaps she would abstain from prostitution; and that given to the wealthy man, perhaps he would take a lesson from it and spend from his wealth in His Cause which Allâh has given him; and as for the thief, perhaps he would abstain from stealing by the charity given to him.'"

#### (41) CHAPTER. The doner and the miserly

548. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "The example of a miserly and the one who gives in charity, is like the example of two men wearing iron coat of arms. Whenever the charitable man intends to give in charity, his coat of arms expands over his body so much so that it wipes out his sins, but whenever the miserly intends to give in charity, it tightens the rings and its rings come closer to each other and stick over his body, and his hands get connected to his collar-bone." He said : I heard the Messenger of Allâh ﷺ saying : "The miserly tries hard to widen it but in vain."

#### (42) CHAPTER. The one who spends (in the way of Allâh) and one who withholds

549. Abu Hurairah رضي الله عنه narrated

يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدَّقَ عَلَى غَنِيٍّ. قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ؛ عَلَى غَنِيٍّ! لَا تُصَدِّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدَّقَ عَلَى سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ؛ عَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ وَعَلَى سَارِقٍ! فَأُتِيَ، فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ؛ فَقَدْ قُبِلَتْ: أَمَّا الزَّانِيَةُ؛ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَتَعَبَّرُ فَيَنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ». [أخرجه البخاري: ١٤٢١ ومسلم: ١٠٢٢].

#### (٤١) بَابُ فِي الْمُتَصَدِّقِ وَالْبَخِيلِ

٥٤٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُتَانٍ مِنْ حَدِيدٍ: إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ؛ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعْفَى أَثَرُهُ، وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ؛ تَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ، وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا». قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَيَجْهَدُ أَنْ يَوْسَعَهَا؛ فَلَا يَسْتَطِيعُ». [أخرجه البخاري: ١٤٤٣ ومسلم: ١٠٢١].

#### (٤٢) بَابُ فِي الْمُنفِقِ وَالْمُمْسِكِ

٥٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allāh ﷺ said: "Every day two angels come down, one of them says: 'O Allāh! Compensate him who spends in Your Cause,' and the other (angel) says: 'O Allāh! Destroy the wealth of a withholder'."

عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ؛ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغْطِ مُتَّقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغْطِ مُمْسِكًا تَلْفًا». [أخرجه البخاري:

١٤٤٢ ومسلم: ١٠١٠]

**(43) CHAPTER. The honest treasurer among one of the two spenders**

**(٤٣) بَابُ الْخَازِنِ الْأَمِينِ أَحَدُ الْمُتَصَدِّقِينَ**

**550.** Abu Musa Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ said: "An honest Muslim trustee (storekeeper) who carries out the orders of his master and pays fully what he has been ordered to give, with a good heart and pays to that person to whom he was ordered to pay, is one of the two charitable donors."

٥٥٠ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الْخَازِنَ، الْمُسْلِمَ، الْأَمِينِ، الَّذِي يُنْفِذُ (وَرَبَّمَا قَالَ: يُعْطِي) مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيُدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ: أَحَدُ الْمُتَصَدِّقِينَ». [أخرجه البخاري: ١٤٣٨

ومسلم: ١٠٢٣.]

**(44) CHAPTER. Spend and not to count and not to withhold**

**(٤٤) بَابُ أَنْفَقِي وَلَا تُحْصِي وَلَا تُوعِي**

**551.** Asmâ' bint Abu Bakr As-Siddiq رضي الله عنها narrated that she came to the Prophet ﷺ and said: "O Messenger of Allāh! I have no property except what has been given to me by Az-Zubair (i.e., her husband). Is there any sin on me if I spend out of that which he gives me?" The Prophet ﷺ said: "Give in charity according to your means and do not withhold, otherwise Allāh will withhold it (wealth) from you."

٥٥١ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهَا جَاءَتْ النَّبِيَّ ﷺ، فَقَالَتْ: يَا نَبِيَّ اللَّهِ! لَيْسَ لِي مِنْ شَيْءٍ إِلَّا مَا أَدْخَلَ عَلَيَّ الرَّبِيبُ؛ فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتَ، وَلَا تُوعِي؛ فَيُوعِيَ اللَّهُ عَلَيْكَ». [أخرجه البخاري:

٢٥٩٠ ومسلم: ١٠٢٩.]

**(45) CHAPTER. When a woman gives in charity from the household of her husband**

**(٤٥) بَابُ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا**

552. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."

(46) CHAPTER. The slave who spends out of the wealth of his master

553. 'Umair, the freed slave of Abul-Lahm رضي الله عنهما said: My master commanded me to dry some meat (as I was doing it), a poor man came to me and I gave him some of it to eat. My master came to know of that and he beat me. I came to the Messenger of Allāh ﷺ and reported it to him. He summoned him and said: "Why did you beat him?" He said: "He gives away my food without my permission." The Prophet ﷺ said: "The reward would be shared by both of you."

554. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "No woman should observe fast without his permission when her husband is present (in the house) nor should she admit any (Mahram) in his house without his permission, while he is present. And whatever she spends from his earnings without his permission, half of the reward will be his."

(47) CHAPTER. Abstaining from begging and keeping patience

555. Abu Sa'īd Al-Khudri رضي الله عنه

٥٥٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ؛ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجَرَ بَعْضٍ شَيْئًا». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٢٥ وَمُسْلِمٌ: ١٠٢٤].

(٤٦) بَابُ مَا أَنْفَقَ الْعَبْدُ مِنْ مَالِ مَوْلَاهُ

٥٥٣ - عَنْ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أَقْدَدَ لَهُ لَحْمًا، فَجَاءَنِي مِسْكِينٌ، فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذَلِكَ مَوْلَايَ، فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ فَدَعَا، فَقَالَ: «لِمَ ضَرَبْتَهُ؟». فَقَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَمْرٍ. هَذَا: «الْأَجْرُ بَيْنَكُمَا». [أَخْرَجَهُ مُسْلِمٌ: ١٠٢٥].

٥٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُ الْمَرْأَةُ وَبِعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذُنُ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ؛ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٩٥ وَمُسْلِمٌ: ١٠٢٦].

(٤٧) بَابُ التَّعَفُّفِ وَالصَّبْرِ

٥٥٥ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

narrated that some *Ansâri* people asked for (something) from the Messenger of Allāh ﷺ and he gave them. They again asked him and he again gave them until all that was with him finished. And then he said: "If I had anything, I would not keep it away from you. Whoever abstains from asking others, Allāh will make him content, and whoever tries to make himself self-sufficient, Allāh will suffice him. And whoever remains patient, Allāh will make him patient. Nobody can be given favor better and greater than patience."

#### (48) CHAPTER. The basic needs and self-contentment

556. 'Abdullāh bin 'Amr bin Al-'Ās رضي الله عنهما said that the Messenger of Allāh ﷺ said: "He is successful who has accepted Islam, and has been provided with sufficient means, and Allāh makes him content with what He has given him."

#### (49) CHAPTER. Abstaining from begging

557. Mu'āwiyah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do not insist on begging. By Allāh, none of you who asks me for anything and manages to get what he asks for when I resent, Allāh will not bless what I give him."

#### (50) CHAPTER. Disapproval of begging from the people

558. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "One of

رضي الله عنه؛ أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ؛ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ؛ فَلَنْ أَذْجِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ؛ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ؛ يُغْنِهِ اللَّهُ، وَمَنْ يَصْبِرْ؛ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرًا وَأَوْسَعَ مِنْ الصَّبْرِ». [أخرجه البخاري: ١٤٦٩ ومسلم: ١٠٥٣].

#### (٤٨) بَابُ فِي الْكَفَافِ وَالْقَنَاعَةِ

٥٥٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَزُرِقَ كِفَافًا، وَقَتَّعَهُ اللَّهُ بِمَا آتَاهُ». [أخرجه مسلم: ١٠٥٤].

#### (٤٩) بَابُ التَّعَفُّفِ عَنِ الْمَسْأَلَةِ

٥٥٧ - عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُلْجِفُوا فِي الْمَسْأَلَةِ، فَوَاللَّهِ؛ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَخَرَجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهِ، فَيَبَارِكْ لَهُ فِيهَا أُعْطِيَتْهُ». [أخرجه مسلم: ١٠٣٨].

#### (٥٠) بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ لِلنَّاسِ

٥٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ:

you keeps begging from people until he meets Allāh having no spec of flesh on his face.”

559. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: “It is better for one of you to go in the morning and collect firewood on his back and give charity out of it and be independent of people than to ask a man for something whether he gives him or not. Verily, the upper hand is better than the lower hand. And you should begin (charity) with your dependants.”

#### (51) CHAPTER. The upper hand is better than lower hand

560. ‘Abdullāh bin ‘Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ while on the pulpit talked about charity and abstaining from begging, saying: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.”

561. Hakīm bin Hizām رضي الله عنه narrated: (Once) I asked the Prophet ﷺ (for something) and he gave it to me, I asked him again and he gave me. And then he said, “(O Hakīm!) This property is green and sweet, whoever takes it with contented heart, it will be blessed for him; and whoever takes it with greediness, it will not be blessed, and

«لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ عَزَّ وَجَلَّ وَلَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٌ». [أخرجه البخاري: ١٤٧٤ ومسلم: ١٠٤٠].

٥٥٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَأَنْ يَغْدُوَ أَحَدُكُمْ، فَيَحْطِبَ عَلَى ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ، وَيَسْتَعْنِيَ بِهِ مِنَ النَّاسِ: خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا؛ أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ؛ فَإِنَّ الْيَدَ الْعُلْيَا أَفْضَلُ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ». [أخرجه البخاري: ١٤٧٠ ومسلم: ١٠٤٢].

#### (٥١) بَابُ الْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

٥٦٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمَبْرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا الْمُتَّقَةُ وَالسُّفْلَى السَّائِلَةُ». [أخرجه البخاري: ١٤٢٩ ومسلم: ١٠٣٣].

٥٦١ - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنْ هَذَا الْمَالُ خَضِرَةٌ خُلُوءٌ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ؛ بُورِكَ لَهُ فِيهِ، وَمَنْ

he is like a person who eats but is never satisfied. And the upper (giving) hand is better than the lower (receiving) hand.”

أَخَذَهُ بِإِشْرَافِ نَفْسٍ؛ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَسْبِغُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٧٢ وَمُسْلِمٌ: ١٠٣٥.]

**(52) CHAPTER. A needy who does not find enough to satisfy him and does not ask from the people**

562. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “*Al-Miskîn* (the needy) is not the one who goes round the people and ask them for a mouthful or two (morsels) or a date or two.” The people asked: “Then who is the needy, O Messenger of Allâh?” He said: “Needy is he who has not enough means to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.”

**(٥٢) بَابُ الْمِسْكِينِ الَّذِي لَا يَجِدُ غِنًى وَلَا يَسْأَلُ النَّاسَ**

٥٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَتَرْذُهُ اللَّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ». قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٧٩ وَمُسْلِمٌ: ١٠٣٩.]

**(53) CHAPTER. Richness is having abundance of goods**

563. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Richness is not having a great amount of property, but richness is self-contentment.”

**(٥٣) بَابُ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ**

٥٦٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٤٦ وَمُسْلِمٌ: ١٠٥١.]

**(54) CHAPTER. Disapproval of coveting for the world**

564. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The son of Adam grows old, but two (desires) in him remain young; desire for wealth

**(٥٤) بَابُ كَرَاهِيَةِ الْحِرْصِ عَلَى الدُّنْيَا**

٥٦٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرُمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَانِ:



and desire for life.”

**(55) CHAPTER. If son of Adam had two valleys of wealth he would desire the third**

**565.** Abul-Aswad reported that Abu Musa Al-Ash'ari رضي الله عنه sent for the reciters of Basrah. They came to him and they were three hundred in number. They recited the Qur'ân and he said: “You are the best among the inhabitants of Basrah, for you are the reciters among them. So continue to recite it. (But beware) lest your prolonging of life term may not harden your hearts as were hardened the hearts of those before you. We used to recite a *Sûrah* which resembled in length and severity the (*Sûrah*) *Barâ'ah*. I have however forgotten it with the exception of this which I remember from it: ‘If there were two valleys full of riches for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but soil.’ And we used to recite a *Sûrah* which resembled one of the *Sûrah* of *Musabbihât*, and I have forgotten it, but remember (this much) from it: ‘O you who believe, why do you say that which you do not practise?’ (61:2) And: ‘That is recorded as a testimony which you will be questioned about it on the Day of Resurrection’.”

**(56) CHAPTER. (Fear of) what would come out of the adornment of the world**

**566.** Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ stood up and addressed the people saying: “By Allâh, I do not fear about you in regard

الجِرْصُ عَلَى الْمَالِ، وَالْجِرْصُ عَلَى الْعُمُرِ». [أخرجه البخاري: ٦٤٢١ ومسلم: ١٠٤٧].

**(٥٥) بَابٌ لَوْ كَانَ لابْنِ آدَمَ واديانِ مِنْ مَالٍ لابتَغى وادياً ثالثاً**

**٥٦٥ -** عَنْ أَبِي الْأَسْوَدِ؛ قَالَ: بَعَثَ أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ إِلَى قُرَاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ عَلَيْهِ ثَلَاثُ مِئَةِ رَجُلٍ قَدْ قَرَأُوا الْقُرْآنَ. فَقَالَ: أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقُرَاؤُهُمْ؛ فَاتْلُوهُ، وَلَا يَطْوِلَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُو قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةَ كُنَّا نُسَبِّحُهَا فِي الطُّولِ وَالشَّدَةِ بِـ ﴿بِرَّاءَةٍ﴾، فَأَنْسَيْتُهَا؛ غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: «لَوْ كَانَ لابْنِ آدَمَ واديانِ مِنْ مَالٍ؛ لابتَغى وادياً ثالثاً، وَلَا يَمَلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرابُ». وَكُنَّا نَقْرَأُ سُورَةَ كُنَّا نُسَبِّحُهَا بِإِحْدَى الْمُسَبِّحَاتِ، فَأَنْسَيْتُهَا؛ غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ، فُكْتُبْ شَهَادَةً فِي أَعْنَاقِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ». [أخرجه مسلم: ١٠٥٠].

**(٥٦) بَابٌ مَا يَخْرُجُ مِنْ زَهْرَةِ الدُّنْيَا**

**٥٦٦ -** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ، فَخَطَبَ النَّاسَ، فَقَالَ: «لَا

to anything else than that which Allâh would bring forth for you in the form of adornment of the world.” A man said : “O Messenger of Allâh, does good produce evil?” The Messenger of Allâh ﷺ remained silent for a while, then he said : “What did you say?” He replied : “O Messenger of Allâh, I said : ‘Does good produce evil?’” The Messenger of Allâh ﷺ said to him : “Verily, the good does not produce but good.” Then he said, “Is that good? Verily, the plants the spring rain produces, do not cause cholera nor nearly kill anyone, but the animal which feeds on vegetation. It eats until its flanks are distended, then it faces the sun, and when it has dunged or urinated and regurgitated, it again goes to eat. He who accepts wealth rightly, Allâh confers blessing on it for him, and he who takes wealth wrongfully, he is like one who eats and is never satisfied.”

**(57) CHAPTER. Permissibility to accept what is given without begging or without being avaricious**

567. Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ gave ‘Umar bin Khattâb a gift. ‘Umar said to him : “O Messenger of Allâh, give it to one who needs it more than me.” The Messenger of Allâh ﷺ said : “Take it, use it or give it as a charity. Whatever is given to you from this wealth, without your being avaricious or begging for it, accept it; and what is not given to you, never covet for.”

Sâlim (the narrator) said: It was on account of this that Ibn ‘Umar never asked anything from anyone nor refused anything given to him.

والله؛ ما أخشى عَلَيْكُمْ أَيُّهَا النَّاسُ إِلَّا مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيَّتِي الْخَيْرِ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً، ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيَّتِي الْخَيْرِ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ». ثُمَّ قَالَ: «أَوْخَيْرَ هُوَ؟ إِنَّ كُلَّ مَا يُبْتِ الرِّبْعُ يَقْتُلُ حَبَطًا أَوْ يُلْمُ، إِلَّا أَكَلَةَ الْخَضِرِ، أَكَلْتُ حَتَّى امْتَلَأْتُ خَاصِرَتَاهَا؛ اسْتَقْبَلَتِ الشَّمْسُ، ثَلُطْتُ أَوْ بَالْتُ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ فَأَكَلْتُ، فَمَنْ يَأْخُذْ مَالًا بِحَقِّهِ؛ يُبَارِكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالًا بِغَيْرِ حَقِّهِ؛ فَمَثَلُهُ كَمَثَلِ الذِّي يَأْكُلُ وَلَا يَسْبَعُ». [أخرجه البخاري: ١٤٦٥ ومسلم: ١٠٥٢].

**(٥٧) بَابُ إِبَاحَةِ الْأَخْذِ لِمَنْ أُعْطِيَ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ**

٥٦٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ الْعَطَاءَ، فيقولُ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَعْطِهِ يَا رَسُولَ اللَّهِ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْهُ؛ فَمَمْلُؤُهُ، أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ؛ فَخُذْهُ، وَمَا لَا؛ فَلَا تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَمِنْ أَجْلِ ذَلِكَ كَانَ

ابن عمر لا يسأل أحداً شيئاً، ولا يرُدُّ شيئاً أُعطيَهُ. [أخرجه البخاري: ٧١٦٣ ومسلم: ١٠٤٥].

#### (58) CHAPTER. Who is entitled to

**568.** Qabisah bin Mukhâriq Al-Hilâlî رضي الله عنه narrated: I was in debt and I came to the Messenger of Allâh ﷺ and asked for help from him regarding it. He said: "Wait until we receive *Sadaqah*, so that we order that to be given to you," then he said: "O Qabisah, begging is not permissible except for three people: one who has incurred a debt, for him asking for help is permissible until his debt is paid off, after which he must stop; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible until he receives enough sustenance (or reasonable subsistence); and a man who has been smitten by poverty, the genuineness of which is confirmed by three intelligent members of his people, for him begging is permissible until he receives what will support him or provide him with subsistence. O Qabisah, for other than these cases, he who devours is unlawful."

#### (٥٨) بَابٌ مَنْ تَحِلُّ لَهُ الْمَسْأَلَةُ

**٥٦٨ -** عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهَلَالِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمَّ حَتَّى تَأْتِيَنَا الصَّدَقَةُ، فَتَأْمُرُ لَكَ بِهَا». ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنْ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٌ تَحَمَّلَ حَمَالَةً؛ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا، ثُمَّ يُنْمِسُ. وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاخَتْ مَالَهُ؛ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَاماً مِنْ عَيْشٍ (أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ). وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةً مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَاناً فَاقَةً؛ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَاماً مِنْ عَيْشٍ (أَوْ قَالَ: سِدَاداً مِنْ عَيْشٍ). فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَأْكُلُهَا صَاحِبُهَا سُخْتاً».

[أخرجه مسلم: ١٠٤٤].

#### (59) CHAPTER. Giving charity to one who begs rudely

**569.** Anas bin Mâlik رضي الله عنه narrated: I was walking with the Messenger of Allâh ﷺ and he was wearing Najrânî mantle with a thick trim. A bedouin met him and pulled the mantle so violently that I saw this violent

#### (٥٩) بَابٌ إِعْطَاءُ مَنْ يَسْأَلُ بَغْلَةً

**٥٦٩ -** عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ رِدَاءٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكَهُ أَعْرَابِيٌّ، فَجَبَدَهُ

pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allâh ﷺ. And he said: "O Muhammad, order for me something of the wealth of Allâh which you have." The Messenger of Allâh ﷺ looked at him and smiled, and then ordered a gift be given to him.

بِرِدَائِهِ جَبْدَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةٍ عُنِيَ رَسُولُ اللَّهِ ﷺ، وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْدَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَقَتْ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَصَحَّحَكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٤٩ وَمُسْلِمٌ: ١٠٥٧].

570. Miswar bin Makhramah رضي الله عنهما said that the Messenger of Allâh ﷺ distributed some cloaks but did not give Makhramah. Makhramah said: "O my son, come along with me to the Messenger of Allâh ﷺ." So I went with him. He said: "Enter the house and call him (to come out) for me." So I called him and he (the Prophet ﷺ) came out, and there was a cloak (from those already distributed) on him. He (the Prophet ﷺ) said: "I had kept it for you." He (Makhramah) looked at it and said: "Makhramah is content."

٥٧٠ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَكْفِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ. فَاَنْطَلَقْتُ مَعَهُ. قَالَ: ادْخُلْ؛ فَادْعُهُ لِي. قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «حَبَأْتُ هَذَا لَكَ». قَالَ. فَتَنَظَّرَ إِلَيْهِ، فَقَالَ: «رَضِيَ مَخْرَمَةُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٩٩ وَمُسْلِمٌ: ١٠٥٨].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

## 11- THE BOOK OF FASTING

### (1) CHAPTER. The virtue of fasting

571. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh the Exalted and Glorious said: 'All acts of worship a man does, belong to him, except fasting which is for Me, and I will reward for it.' Fasting is a shield. When anyone of you is fasting, he should not engage in sexual activities nor raise the voice; or if anyone reviles him or quarrels with him, he should say: 'I am fasting.' By Him, in Whose Hand is the life of Muhammad, the breath of a fasting person is sweeter to Allāh on the Day of Resurrection than the fragrance of musk. The one who fasts has two occasions of joy, one when he breaks the fast, he is glad with the breaking of fast, and one when he meets his *Rubb*, he is glad with his fast.'" (Bukhārī 1904)

### (2) CHAPTER. The excellence of the month of Ramadân

572. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When the month of Ramadân comes, the gates of *Jannah* are opened and the gates of Hell are closed, and the satans are chained." (Bukhārī 1899)

### (3) CHAPTER. One should not fast a day or two days ahead of Ramadân

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١١ - كِتَابُ الصَّيَامِ

### (١) بَابُ فَضْلِ الصَّيَامِ

٥٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ؛ إِلَّا الصَّيَامَ؛ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ؛ فَلَا يَرْفُتْ يَوْمَئِذٍ وَلَا يَسْتَحَبُّ؛ فَإِنْ سَاءَ أَحَدٌ أَوْ قَاتَلَهُ؛ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ؛ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ؛ فَرِحَ بِصَوْمِهِ». [أخرجه البخاري: ١٩٠٤ ومسلم: ١١٥١].

### (٢) بَابُ فِي فَضْلِ شَهْرِ رَمَضَانَ

٥٧٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ رَمَضَانُ؛ فَتُحْتَت أَبْوَابُ الْجَنَّةِ، وَغُلِقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ». [أخرجه البخاري: ١٨٩٩ ومسلم: ١٠٧٩].

### (٣) بَابُ لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ

573. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do not fast a day or two days ahead of Ramadân except for a person who is in the habit of observing a particular day's fast, he may fast." (Bukhârî 1914)

٥٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدَمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ؛ إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا؛ فَلْيَصُمْهُ». [أَخْرَجَهُ الْبَخَارِيُّ: ١٩١٤ ومسلم: ١٠٨٢.]

#### (4) CHAPTER. Fasting upon sighting the new moon

574. Abu Hurairah رضي الله عنه narrated that the: Messenger of Allâh ﷺ made a mention of the new moon and said: "Observe fast when you see it, and break fast when you see it (moon of Shawwâl), but when it is obscured from you, then complete it as thirty days." (Bukhârî 1909)

(٤) بَابُ الصَّوْمِ لِرُؤْيِيهِ الْهِلَالِ

٥٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهِلَالَ، فَقَالَ: «إِذَا رَأَيْتُمُوهُ؛ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ؛ فَأَفْطِرُوا، فَإِنْ أَغْمِيَ عَلَيْكُمْ؛ فَعُدُّوا ثَلَاثِينَ». [أَخْرَجَهُ الْبَخَارِيُّ: ١٩٠٩ ومسلم: ١٠٨١.]

#### (5) CHAPTER. The month consists of twenty-nine days

575. Umm Salamah رضي الله عنها narrated that the Prophet ﷺ took an oath that he would not go to some of his wives for a whole month. When twenty-nine days passed, he went to them in the morning or in the evening. It was said to him: "O Prophet of Allâh, you took an oath that you would not come to us for a month." He said: "The month may consist of twenty-nine days." (Bukhârî 1910)

(٥) بَابُ الشَّهْرِ تِسْعَ وَعِشْرُونَ

٥٧٥ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَ وَعِشْرُونَ يَوْمًا؛ غَدَا عَلَيْهِمْ أَوْ رَاحَ، فَقِيلَ لَهُ: حَلَفْتَ يَا نَبِيَّ اللَّهِ أَنْ تَدْخُلَ عَلَيْنَا شَهْرًا؟ قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا». [أَخْرَجَهُ الْبَخَارِيُّ: ١٩١٠ ومسلم: ١٠٨٥.]

576. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "We are unlettered people who can neither write nor count. The month is thus and thus and thus

٥٧٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ عَنْ النَّبِيِّ ﷺ، قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ

(folding his thumb at the third turn) (meaning twenty-nine days). And the month is thus and thus and thus.” It means that the month consists of thirty days. (Bukhâri 1913)

**(6) CHAPTER. Allâh makes it clear to be seen**

577. Abul-Bakhtari رضي الله عنه reported: We went out to perform ‘Umrah and when we encamped in the valley of Nakhlah, we tried to see the new moon. Some said that it was three nights old, and others said it was two nights old. We then met Ibn ‘Abbâs and told him that we had seen the new moon, but some of the people said that it was three nights old and others said that it was two nights old. He asked on which night we had seen it, and when we told him that we had seen it on such and such night, he said that the Prophet of Allâh ﷺ said: “Verily, Allâh makes it clear at the time it is seen, so it is to be reckoned from the night you saw it.”

**(7) CHAPTER. Moon sighting for every area**

578. Kuraib said: Umm Fadl bint Al-Hârith sent him (Fadl, i.e., her son) to Mu‘âwiyah رضي الله عنه in Syria. He arrived in Syria, and fulfilled her need. While I was there, the month of Ramadân commenced. He said: “I saw the new moon of Ramadân on Friday.” I then came back to Al-Madinah at the end of the month. ‘Abdullâh bin ‘Abbâs asked me about the new moon of Ramadân: “When did you see it?” I said: “We saw it on Friday night.” He said: “Did

هَكَذَا وَهَكَذَا وَهَكَذَا (وَعَقَدَ الْإِبْهَامَ فِي الثَّلَاثَةِ)، وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا؛ يَعْنِي: تَمَامَ ثَلَاثِينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩١٣ وَمُسْلِمٌ: ١٠٨٠].

**(٦) بَابُ إِنْ أَلَّهِ مَدَّةُ (أَيَّ: مَدَّ الْهَلَالَ لِرُؤْيَيْهِ)**

٥٧٧ - عَنْ أَبِي الْبَخْتَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بَطْنَ نَخْلَةَ؛ قَالَ: تَرَاءَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ. وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ. قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ، فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ. فَقَالَ: أَيَّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ: قُلْنَا: لَيْلَةَ كَذَا وَكَذَا. فَقَالَ ابْنُ عَبَّاسٍ: إِنْ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَى؛ فَهُوَ لِلَّيْلَةِ رَأَيْتُمُوهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٠٨٨].

**(٧) بَابُ لِكُلِّ بَلَدٍ رُؤْيَتُهُمْ**

٥٧٨ - عَنْ كُرَيْبٍ؛ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ بِالشَّامِ. قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهْلَ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ، فَقَالَ: مَتَى

you see it yourself?" I said: "Yes, and the people also saw it so they observed fast and Mu'āwiyah also observed fast." Thereupon he said: "But we saw it on Saturday night. So we shall continue to observe the fast until we complete thirty days fast or we see the new moon of Shawwāl." I said: "Is the sighting of the moon by Mu'āwiyah not valid for you?" He said: "No; this is how Messenger of Allāh ﷺ commanded us."

رَأَيْتُمْ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَأَاهُ النَّاسُ، وَصَامُوا، وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ؛ فَلَا نَزَالَ نَصُومُ حَتَّى نَكْمِلَ ثَلَاثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوْ لَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا؛ هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

وَشَكََّ يَحْيَى بْنُ يَحْيَى فِي (نَكْتَفِي) أَوْ (تَكْتَفِي). [أَخْرَجَهُ مُسْلِمٌ: ١٠٨٧].

#### (8) CHAPTER. The two months of 'Eid do not decrease

579. Abu Bakrah رضي الله عنه narrated that the Prophet ﷺ said: "The months of 'Eid: Ramadân and Dhul-Hijjah are not incomplete." (Bukhârî 1912)

#### (٨) بَابُ شَهْرَا عِيدٍ لَا يَنْقُصَانِ

٥٧٩ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ؛ رَمَضَانُ وَذُو الْحِجَّةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩١٢ وَمُسْلِمٌ: ١٠٨٩].

#### (9) CHAPTER. The Sahur for keeping fast

580. Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Take the Sahur (meal before dawn) for there is a blessing in it." (Bukhârî 1923)

#### (٩) بَابُ فِي السَّحُورِ فِي الصَّوْمِ

٥٨٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا؛ فَإِنَّ فِي السَّحُورِ بَرَكَةً». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٢٣ وَمُسْلِمٌ: ١٠٩٥].

#### (10) CHAPTER. Delaying the Sahur

581. Zaid bin Thâbit رضي الله عنه narrated: We took the Sahur meal with the Messenger of Allāh ﷺ, we then stood up for prayer. I said: "How much time was there between the two acts." He said: "A time of reciting fifty Verses." (Bukhârî 1921)

#### (١٠) بَابُ فِي تَأْخِيرِ السَّحُورِ

٥٨١ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُمْنَا إِلَى الصَّلَاةِ. قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٢١ وَمُسْلِمٌ: ١٠٩٧].



**(11) CHAPTER. The timing of fast begins at the true dawn**

582. Samurah bin Jundab رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The *Adhân* of Bilâl should not stop you from eating, nor the whiteness in the horizon. You should stop eating when whiteness spreads like this (horizontally)." Hammâd motioned his hands to show the horizontal position of the streaks of light.

**(12) CHAPTER. The Words of Allāh the Exalted and Glorious: "until the white thread becomes distinct from the black thread"**

583. Sahl bin Sa'd رضي الله عنهما said: When this Verse was revealed: "Eat and drink until the white thread becomes distinct from the black thread for you," (2:187) a man who decided to observe fast, used to tie on one of his feet a black thread and on the other a white thread. And he went on eating and drinking until he could distinguish between their colours. Thereupon Allāh revealed (the words): "of dawn". And the Muslims came to know that the word "threads" refers to the night and day. (Bukhârî 1917)

**(13) CHAPTER. Bilâl calls *Adhân* during the night so continue to eat and drink**

584. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ had two *Mu'adhdhin*, Bilâl and Ibn Umm Maktum, the blind. The Messenger of

**(١١) بَابُ صِفَةِ الْفَجْرِ الَّذِي يُحَرِّمُ الْأَكْلَ عَلَى الصَّائِمِ**

٥٨٢ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رضي الله عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَعْزَتُكُمْ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ، وَلَا بَيَاضُ الْأَفْقِ الْمُسْتَطِيلُ هَكَذَا، حَتَّى يَسْتَطِيرَ هَكَذَا». وَحَكَاهُ حَمَادٌ بِيَدَيْهِ؛ قَالَ: يَعْنِي: مُعْتَرِضًا. [أَخْرَجَهُ مُسْلِمٌ: ١٠٩٤.]

**(١٢) بَابُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿حَتَّى يَبْيُنَّ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾**

٥٨٣ - عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنهما؛ قَالَ: لَمَّا نَزَلَتْ هَذِهِ آيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبْيُنَّ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: ١٨٧]؛ قَالَ: فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ؛ رَبَطَ أَحَدَهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَسْوَدَ وَالْخَيْطَ الْأَبْيَضَ، فَلَا يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّى يَبْيُنَّ لَهُ رِثْمُهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ: ﴿مِنَ الْفَجْرِ﴾، فَعَلِمُوا أَنَّ مَا يَعْنِي بِذَلِكَ اللَّيْلَ وَالنَّهَارَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩١٧] وَمُسْلِمٌ: ١٠٩١.]

**(١٣) بَابُ إِنْ بَلَآ يُؤَدِّنُ بِلَالٌ؛ فَكُلُوا وَاشْرَبُوا**

٥٨٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ رضي الله عنهما؛ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَدِّنَانِ: بِلَالٌ، وَابْنُ أُمِّ

Allâh ﷺ said: "Bilâl calls *Adhân* at the end of the night, so eat and drink till Ibn Umm Maktum announces *Adhân*." He (the narrator) said: And (the difference of time) between their (*Adhân*) was not more than the time one would take to step down (from the minaret) and the other to climb up (again to call *Adhân*). (Bukhâri 617)

**(14) CHAPTER. Observing fast while one is *Junub***

585. 'Aishah and Umm Salamah رضي الله عنهما said: "At times the Messenger of Allâh ﷺ would wake up during Ramadân when he was *Junub*, not because of a wet dream but on account of intercourse. He would still observe fast." (Bukhâri 1931)

586. 'Aishah رضي الله عنها narrated that a man came to the Prophet ﷺ asking for a *Fatwa* (religious verdict). While she was listening from behind the door, he said: "O Messenger of Allâh, (the time) of prayer overtakes me while I am *Junub*; should I observe fast (in such a state)?" The Messenger of Allâh ﷺ said: "This too happens to me, and I still observe fast." He said: "O Messenger of Allâh! you are not like us. Allâh has forgiven your past and future sins." He (Messenger) said: "By Allâh, I hope to be the most God-fearing of you, and most knowledgeable of what should be avoided."

**(15) CHAPTER. There is no harm in eating and drinking forgetfully**

587. Abu Hurairah رضي الله عنه narrated

مَكْتُومِ الْأَعْمَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالاً يُؤَدِّنُ بَلِيلٌ؛ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ». قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا. [أخرجه البخاري: ٦١٧ ومسلم: ١٠٩٢].

**(١٤) بَابُ صَوْمٍ مَنْ أَدْرَكَهُ الْفَجْرُ وَهُوَ جُنُبٌ**

٥٨٥ - عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا زَوْجَي النَّبِيِّ ﷺ؛ أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصْبِحُ جُنُبًا مِنْ جِمَاعٍ غَيْرِ احْتِلَامٍ فِي رَمَضَانَ، ثُمَّ يَصُومُ. [أخرجه البخاري: ١٩٣١ ومسلم: ١١٠٩].

٥٨٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ يَسْتَفْتِيهِ وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ، فَقَالَ: يَا رَسُولَ اللَّهِ! تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ؛ أَفَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ». فَقَالَ: لَسْتُ مِثْلًا يَا رَسُولَ اللَّهِ! قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ: «وَاللَّهِ؛ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَحْسَنَكُمْ لِلَّهِ، وَأَعْلَمَكُمْ بِمَا أَتَقَى». [أخرجه مسلم: ١١١٠].

**(١٥) بَابُ فِي الصَّائِمِ يَأْكُلُ أَوْ يَشْرَبُ نَاسِيًا**

٥٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allâh ﷺ said: "He who eats and drinks forgetting that he is fasting, let him continue observing fasting, for it is Allâh Who gave him to eat and drink." (Bukhârî 1933)

**(16) CHAPTER. When a fasting person is invited to a meal he should say: "I am fasting."**

**588.** Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "If any one of you is invited to a meal when he is fasting, he should say: 'I am fasting'."

**(17) CHAPTER. The expiation for having a sexual intercourse with one's wife in Ramadân**

**589.** Abu Hurairah رضي الله عنه narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, I am destroyed." He said: "What has caused your destruction?" He said: "I had an intercourse with my wife during the day in Ramadân." The Messenger ﷺ asked him: "Can you find a slave to set free?" He said: "No." He asked: "Can you observe fast for two consecutive months?" He said: "No." He asked: "Can you provide food to sixty poor people?" He said: "No," and he then sat down. Meanwhile, a basket of dates was brought to the Prophet ﷺ. He said to the man: "Give these dates in charity." He (the man) said: "Is there anyone who is poorer than myself? There is no family between the two sides of Al-Madinah who is in need of this more than mine." The Prophet ﷺ laughed so much that his molar teeth became visible, and he said: "Go and give it to your family to eat." (Bukhârî 1936)

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ؛ فَلْيُتِمَّ صَوْمَهُ؛ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٣٣  
ومسلم: ١١٥٥.]

**(١٦) بَابٌ فِي الصَّائِمِ يُدْعَى لِلطَّعَامِ فَلْيَقُلْ: إِنِّي صَائِمٌ**

**٥٨٨ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ؛ فَلْيَقُلْ: إِنِّي صَائِمٌ». [أَخْرَجَهُ مُسْلِمٌ: ١١٥٠.]

**(١٧) بَابٌ كَفَّارَةُ مَنْ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ**

**٥٨٩ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: هَلَكْتُ يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا أَهْلَكَ؟». قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟». قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟». قَالَ: لَا. قَالَ: «فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِينَ مِسْكِينًا؟». قَالَ: لَا. قَالَ: ثُمَّ جَلَسَ، فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهَذَا». قَالَ: أَفْقَرُ مِنَّا؟ فَمَا بَيْنَ لَابَتَيْهَا أَهْلٌ بَيْتٍ أَحْوَجُ إِلَيْهِ مِنَّا. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: «اذْهَبْ؛ فَأَطْعِمْهُ أَهْلَكَ». [أَخْرَجَهُ

الْبُخَارِيُّ: ١٩٣٦ وَمُسْلِمٌ: ١١١١.]

590. 'Āishah رضي الله عنها narrated that a man came to the Messenger of Allāh ﷺ and said: "I am burnt." The Messenger of Allāh ﷺ said: "Why?" He said: "I had intercourse with my wife during the day in Ramadān." He said: "Give charity, give charity." He (the person) said: "There is nothing with me to give in charity." Then he ordered him to sit down. (Meanwhile) containers of food were brought. The Messenger of Allāh ﷺ gave them to him to give as charity. (Bukhārī 6822)

٥٩٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: احْتَرَقْتُ. قَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ؟». قَالَ: وَطِئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا. قَالَ: «تَصَدَّقْ، تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ. فَأَمَرَهُ أَنْ يَجْلِسَ؛ فَجَاءَهُ عَرَقَانِ فِيهِمَا طَعَامٌ؛ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَصَدَّقَ بِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٨٢٢ وَمُسْلِمٌ: ١١١٢].

**(18) CHAPTER. Kissing is not forbidden while fasting**

**(١٨) بَابُ فِي الْقُبْلَةِ لِلصَّائِمِ**

591. 'Āishah رضي الله عنها said: "The Messenger of Allāh ﷺ used to kiss his wives while fasting and fondle them while fasting, but he had the greatest control over his desires among you." (Bukhārī 1927)

٥٩١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ أَمْلَكُكُمْ لِزَبْوِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٢٧ وَمُسْلِمٌ: ١١٠٦].

**(19) CHAPTER. One should break fast when the night appears and the sun sets**

**(١٩) بَابُ إِذَا أَقْبَلَ اللَّيْلُ وَغَرَبَتِ الشَّمْسُ أَفْطَرَ الصَّائِمُ**

592. 'Abdullāh bin Abu Aufa رضي الله عنهما narrated: We were with the Messenger of Allāh ﷺ on a journey during the month of Ramadān. When the sun had set, he said: "O so-and-so, go down the well and bring water." He said: "O Messenger of Allāh, still there is light of day." He said: "Go down and bring water." So he went down and brought, and the Prophet ﷺ drank that water, then he told with the gesture of his hand that when the sun sets from that side and the night appeared from that side, then the fasting person should break his fast. (Bukhārī 1941)

٥٩٢ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ؛ قَالَ: «يَا فُلَانُ! انْزِلْ؛ فَاجِدْخَ لَنَا». قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عَلَيَّ نَهَارًا. قَالَ: «انْزِلْ؛ فَاجِدْخَ لَنَا». قَالَ: فَتَزَلَّ، فَجَدَّخَ، فَأَتَاهُ بِهِ، فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ قَالَ بِيَدِهِ: «إِذَا غَابَتِ الشَّمْسُ مِنْ هَاهُنَا، وَجَاءَ اللَّيْلُ مِنْ هَاهُنَا؛ فَقَدْ

أَفْطَرَ الصَّائِمُ». [أخرجه البخاري:

١٩٤١ ومسلم: ١١٠١].

**(20) CHAPTER. Breaking fast soon as the sun sets**

**(٢٠) بَابٌ فِي تَعَجِيلِ الْفِطْرِ**

**593.** Sahl bin Sa'd رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "The people will continue to be in good state of affairs as long as they hasten the breaking of the fast." (Bukhârî 1957)

**٥٩٣ -** عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ». [أخرجه البخاري: ١٩٥٧ ومسلم: ١٠٩٨].

**594.** Abu 'Atiyyah reported: I and Masruq went to 'Aishah رضي الله عنها and Masruq said to her: "There are two men from among the Companions of Muhammad ﷺ, who try their best to follow the *Sunnah*. One of them hastens in breaking the fast and in observing the sunset prayer, and the other delays breaking the fast and delays observing that prayer." She said: "Who of the two hastens in breaking fast and observing prayers?" We said: "It is 'Abdullāh (bin Mas'ud)," whereupon she said: "This is what the Messenger of Allāh ﷺ used to do."

**٥٩٤ -** عَنْ أَبِي عَطِيَّةٍ؛ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ؛ كِلَاهُمَا لَا يَأْلُو عَنْ الْخَيْرِ: أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ، وَالْآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالْإِفْطَارَ؟ فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ؟ قَالَ: قُلْنَا: عَبْدُ اللَّهِ. فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ. [أخرجه مسلم: ١٠٩٩].

Abu Kuraib added: The second one was Abu Musa.

**(21) CHAPTER. Prohibiting uninterrupted fasting**

**(٢١) بَابُ النَّهْيِ عَنِ الْوَصَالِ فِي الصَّوْمِ**

**595.** Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ forbade his Companions from observing uninterrupted fasting. One of the Muslims said: "But you, O Messenger of Allāh, you yourself observe uninterrupted fasting." The Messenger of Allāh ﷺ said: "Who among you is like me? I spend the night and my *Rubb* feeds me and provides me drink." When they (the Companions of the Prophet) did not agree in abandoning the uninterrupted fast, then

**٥٩٥ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَاصِلُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْتُكُمْ مِثْلِي؟! إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوَصَالِ؛ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ،

the Prophet ﷺ observed this fast with them for a day, and then for another day. They then saw the new moon. The Prophet ﷺ said: "If the appearance of the new moon were delayed, I would have observed more continuous fasts with you." He did it by way of spiting them as they had not agreed to refrain from observing interrupted fasting (*Saum Wisâl*). (Bukhârî 1965)

(22) CHAPTER. Fasting and breaking fast during travel

596. Ibn 'Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ travelled during the month of Ramadân and kept fasting until he reached 'Usfân. He then ordered a glass of water and he drank that during the day so that people might see it, and did not observe fast until he reached Makkah. Ibn 'Abbâs said: The Messenger of Allâh ﷺ fasted and broke the fast, so it was optional, who wished to fast, fasted; and who wished to break it, broke it. (Bukhârî 1948)

597. Jâbir bin 'Abdullâh رضي الله عنهما narrated that Allâh's Messenger ﷺ went out for Makkah in Ramadân in the year of the Conquest, until he came to Kura' Al-Ghamim and people kept fasting. He then called for a cup of water which he raised so that people could see, and then he drank. He was told afterwards that some people had continued to observe fast, and he said: "Those are the disobedient, those are the disobedient."

(23) CHAPTER. It is not right to fast while travelling

فَقَالَ: «لَوْ تَأَخَّرَ الْهَلَالُ، لَزِدْتُكُمْ؛ كَالْمُنْكَلِ لَهُمْ حِينَ أَبَوْا أَنْ يَتَّهُوا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٦٥] ومسلم: [١١٠٣].

(٢٢) بَابُ الصَّوْمِ وَالْفِطْرِ فِي سَفَرٍ

٥٩٦ - عن ابن عباس رضي الله عنهما؛ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ، حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ، فَشَرِبَهُ نَهَارًا؛ لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ. قَالَ ابْنُ عَبَّاسٍ: فَصَّامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٤٨] ومسلم: [١١١٣].

٥٩٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْعَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ، فَرَفَعَهُ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ. فَقَالَ: «أُولَئِكَ الْعَصَاةُ، أُولَئِكَ الْعَصَاةُ». [أَخْرَجَهُ مُسْلِمٌ: ١١١٤].

(٢٣) بَابُ لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ

598. Jābir bin ‘Abdullāh رضي الله عنهما narrated that during the course of a journey, the Messenger of Allāh ﷺ saw a man around whom people crowded and provided him with shade. He asked: “What is wrong with him?” They said: “He is fasting.” Whereupon the Messenger of Allāh ﷺ said: “It is not righteousness that you fast while travelling.” (Bukhārī 1946)

٥٩٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَى رَجُلًا قَدْ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظُلِّلَ عَلَيْهِ. فَقَالَ: «مَا لَهُ؟». قَالُوا: رَجُلٌ صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْبِرُّ أَنْ تَصُومُوا فِي السَّفَرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٤٦ وَمُسْلِمٌ: ١١١٥].

**(24) CHAPTER. No blame if one fasts and the other breaks fast while travelling**

**(٢٤) بَابُ تَرْكِ الْعَيْبِ عَلَى الصَّائِمِ وَالْمُفْطِرِ**

599. Abu Sa‘īd Al-Khudri رضي الله عنه said: We went out on an expedition with the Messenger of Allāh ﷺ on the 16th of Ramadān. Some of us fasted and some of us broke the fast. But neither those who observed fast blamed the one who broke it nor the breaker of the fast blamed those who observed it.

٥٩٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْسَتْ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ، وَمِنَّا مَنْ أَفْطَرَ، فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ. [أَخْرَجَهُ مُسْلِمٌ: ١١١٦].

**(25) CHAPTER. The reward of the breakers of fast who serve the observers of fast**

**(٢٥) بَابُ أَجْرِ الْمُفْطِرِ فِي السَّفَرِ إِذَا تَوَلَّى الْعَمَلَ**

600. Anas bin Mālik رضي الله عنه narrated: We were with the Prophet ﷺ while travelling, some of us observed fast and some of us did not. The one who enjoyed the shade most was the one who had a cloak. Some of us used their hand to shade their heads with. Those who observed fast, collapsed; while those who did not fast, pitched tents and supplied water to the animals. Thereupon the Messenger of Allāh ﷺ said: “The breakers of fast have taken away the reward today.” (Bukhārī 2890)

٦٠٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ. قَالَ: فَتَرْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ، أَكْثَرُنَا ظِلًّا صَاحِبَ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ. قَالَ: فَسَقَطَ الصُّوَامُ، وَقَامَ الْمُفْطِرُونَ، فَضَرَبُوا الْأَبْيَةَ، وَسَقَوْا الرِّكَابَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٩٠ وَمُسْلِمٌ: ١١١٩].

**(26) CHAPTER. To break fast in order to strengthen oneself to encounter the enemy**

**601.** Qaza'ah reported: I came to Abu Sa'îd Al-Khudri who was surrounded by people. When they had dispersed, I said to him: "I am not going to ask you about what these were asking. I ask you about fasting on a journey." Upon this he said: "We travelled with the Messenger of Allâh ﷺ towards Makkah and we had been observing fast. We halted at a place. There the Messenger of Allâh ﷺ said: 'You are coming closer to your enemy, and breaking fast will give you more strength.' That was a leave. But some of us continued to observe fast, and some broke it. We then dismounted at another place and he (the Prophet ﷺ) said: 'You are going to encounter the enemy in the morning, and breaking fast will give you strength, so break the fast.' That was a command so we broke the fast. But afterwards we used to observe fast with the Messenger of Allâh ﷺ while travelling."

**(27) CHAPTER. There is option for one to observe fast or to break fast while travelling**

**602.** Hamzah bin 'Amr Al-Aslami رضي الله عنه said to the Messenger of Allâh ﷺ: "I find strength in me for fasting on a journey; is there harm in doing so?" The Messenger of Allâh ﷺ said: "It is a permission from Allâh. He who takes advantage of it, it is good for him, and he who prefers to observe fast, there is no harm for him."

**(٢٦) بَابُ الْفِطْرِ لِلْقُوَّةِ لِلِقَاءِ الْعَدُوِّ**

٦٠١ - عَنْ فَرْعَةَ؛ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْتُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ؛ قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلَاءِ عَنْهُ، سَأَلْتُهُ عَنِ الصَّوْمِ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ وَنَحْنُ صِيَامٌ. قَالَ: فَتَزَلْنَا مَنَزَلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ قَدْ ذَنُوتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ». فَكَانَتْ رُخْصَةً؛ فِيمَا مِنْ صَامٍ وَمِمَّا مِنْ أَفْطَرٍ، ثُمَّ نَزَلْنَا مَنَزَلًا آخَرَ، فَقَالَ: «إِنَّكُمْ مُصِيبُوهُ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ؛ فَافْطِرُوا». وَكَانَتْ عَزْمَةً؛ فَافْطَرْنَا، ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ فِي السَّفَرِ. [أَخْرَجَهُ مُسْلِمٌ: ١١٢٠].

**(٢٧) بَابُ التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ**

٦٠٢ - عَنْ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَجِدُ بِي قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ؛ فَهَلْ عَلَيَّ جُنَاحٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا؛ فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ؛ فَلَا جُنَاحَ عَلَيْهِ». [أَخْرَجَهُ مُسْلِمٌ: ١١٢١].



603. Abu Dardâ' رضي الله عنه narrated: We set out during the month of Ramadân with the Messenger of Allâh ﷺ in an intense heat that one of us would place his hand over his head in order to protect himself against the excessive heat, and none among us was observing fast, except the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâhah. (Bukhârî 1945)

٦٠٣ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ فِي حَرٍّ شَدِيدٍ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٤٥ وَمُسْلِمٌ: ١١٢٢.]

(28) CHAPTER. Making up for the missed fasts of Ramadân in the month of Sha'bân

(٢٨) بَابُ قَضَاءِ رَمَضَانَ فِي شَعْبَانَ

604. Abu Salamah reported: I heard 'Aishah رضي الله عنها as saying: "I had to make up for some of the missed fasts of Ramadân, but I could not do it except during the month of Sha'bân due to my duties to the Messenger of Allâh ﷺ (or: with the Messenger of Allâh ﷺ)." (Bukhârî 1950)

٦٠٤ - عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ؛ الشُّغْلُ مِنْ رَسُولِ اللَّهِ ﷺ (أَوْ: بِرَسُولِ اللَّهِ ﷺ). [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٥٠ وَمُسْلِمٌ: ١١٤٦.]

(29) CHAPTER. Making up for the missed fasts on behalf of the dead

(٢٩) بَابُ قَضَاءِ الصِّيَامِ عَنِ الْمَيِّتِ

605. 'Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "If anyone dies while he had to make up for some fasts, his heir may fast on his behalf." (Bukhârî 1952)

٦٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ؛ صَامَ عَنْهُ وَلِيُّهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٥٢ وَمُسْلِمٌ: ١١٤٧.]

606. Buraidah رضي الله عنه said: When we were sitting with the Messenger of Allâh ﷺ, a woman came to him and said: "I had given my mother a female-slave, and now she (the mother) has died." Thereupon he said: "Your reward is guaranteed for you, and she (the female-slave) returned to you

٦٠٦ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ؛ إِذْ أَتَتْهُ امْرَأَةٌ، فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ، وَإِنَّهَا مَاتَتْ. قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ،

through inheritance.” She again said: “Fasts of a month (of Ramadân) are due on her; should I observe them on her behalf?” He said: “Observe fasts on her behalf.” She (again) said: “She never performed *Hajj*; should I perform it on her behalf?” He said: “Perform *Hajj* on her behalf.”

**(30) CHAPTER. The Words of Allâh, the Exalted: “And as for those who cannot fast, expiation is due”**

607. Salamah bin Al-Akwa‘ رضي الله عنه reported that when this Verse was revealed: “And for those who cannot afford fasting, expiation of feeding of a needy person,” (2:184) (he who liked to observe fast, fasted; and) he who liked not to observe it, ate and expiated until the subsequent Verse was revealed and abrogated it. (Bukhârî 4507)

**(31) CHAPTER. Observing fast in other months**

608. ‘Abdullâh bin Shaqiq رضي الله عنهما reported: I asked ‘Âishah (رضي الله عنها): “Did the Messenger of Allâh ﷺ observe fast of a full month besides Ramadân?” She said: “I never knew that he fasted a full month other than Ramadân nor did neglect to observe fast in any month until he died.” (Bukhârî 1969)

**(32) CHAPTER. Fasting in the way of Allâh**

609. Abu Sa‘îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ

وَرَدَّهَا عَلَيْكَ الْمِيرَاثُ. قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ عَلَيْهَا صَوْمٌ شَهْرًا، أَفَأَصُومُ عَنْهَا؟ قَالَ: «صُومِي عَنْهَا». قَالَتْ: إِنَّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «حُجِّي عَنْهَا».

[أخرجه مسلم: ١١٤٩].

**(٣٠) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾**

٦٠٧ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤]؛ كَانَ مَنْ أَرَادَ أَنْ يُفْطِرَ وَيُفْتَدِيَ، حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَتَسَخَّطَهَا. [أخرجه البخاري: ٤٥٠٧].

**(٣١) بَابُ الصَّوْمِ وَالْفِطْرِ فِي الشُّهُورِ**

٦٠٨ - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ؛ إِلَّا رَمَضَانَ، وَلَا أَفْطَرُهُ كُلَّهُ حَتَّى يَصُومَ مِنْهُ، حَتَّى مَضَى لِسَبِيلِهِ ﷺ. [أخرجه البخاري: ١٩٦٩ ومسلم: ١١٥٦].

**(٣٢) بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ**

٦٠٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ

said: "The slave who observes fast in the way of Allâh, Allâh will set apart his face from the Fire (of Hell) seventy years. (Bukhârî 2840)

ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ؛ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٤٠ وَمُسْلِم: ١١٥٣].

### (33) CHAPTER. Excellence of observing fast in the month of Muharram

### (٣٣) بَابُ فَضْلِ صِيَامِ الْمُحَرَّمِ

610. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The best fast after Ramadân is (in the) month of Allâh, Muharram; and the best prayer after the obligatory prayer is voluntary prayer during the night."

٦١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ». [أَخْرَجَهُ مُسْلِم: ١١٦٣].

### (34) CHAPTER. The fast of 'Ashura'

### (٣٤) بَابُ صِيَامِ يَوْمِ عَاشُورَاءَ

611. 'Aishah رضي الله عنها narrated that Quraish used to fast 'Ashura' in the pre-Islamic era (Jâhiliyah). Then the Messenger of Allâh ﷺ commanded us to observe it until Ramadân was prescribed. Then the Messenger of Allâh ﷺ said: "Whoever wishes let him fast it, and whoever wishes let him break it." (Bukhârî 1893)

٦١١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ قُرَيْشًا كَانَتْ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ، حَتَّى فُرِضَ رَمَضَانُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ؛ فَلْيَصُمْهُ، وَمَنْ شَاءَ؛ فَلْيُفْطِرْهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٩٣ وَمُسْلِم: ١١٢٥].

### (35) CHAPTER. Which day in 'Ashura' should be observed

### (٣٥) بَابُ أَيِّ يَوْمٍ يَصُومُ فِي عَاشُورَاءَ

612. Al-Hakam reported from Al-A'raj: I went to Ibn 'Abbâs رضي الله عنهما and he was reclining using his mantle as a pillow near the water of Zamzam. I said to him: "Tell me about fasting 'Ashura'." He said: "When you see the new moon of Muharram, count (the days) and observe fast on the ninth." I said to

٦١٢ - عَنِ الْحَكَمِ، عَنِ الْأَعْرَجِ؛ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْرَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ صَوْمِ عَاشُورَاءَ؟ فَقَالَ: إِذَا رَأَيْتَ

him: "Was it how the Messenger of Allāh ﷺ observed this fast?" He said: "Yes."

هَلَالَ الْمُحَرَّمِ: فَأَعْدُدْ وَأَصْبَحْ يَوْمَ  
التَّاسِعِ صَائِمًا. قُلْتُ: هُكَذَا كَانَ  
مُحَمَّدٌ ﷺ يَصُومُهُ؟ قَالَ: نَعَمْ. [أخرجه  
مسلم: ١١٣٣].

**(36) CHAPTER. The excellence of observing fast of 'Ashura' (in Muharram)**

**(٣٦) بَابُ فَضْلِ صِيَامِ يَوْمِ عَاشُورَاءَ**

613. Ibn 'Abbās رضي الله عنه narrated: When the Messenger of Allāh ﷺ came to Al-Madinah, he found the Jews observing fast on the day of 'Ashura'. They were asked about it, and they said: "It was the day on which Allāh saved Moses and his people, and drowned the Pharaoh and his people. Moses observed fast out of gratitude to Allāh and we too observe it." The Messenger of Allāh ﷺ said: "We have a closer connection with Moses more than you," and he commanded us to observe fast on this day. (Bukhārī 2004)

٦١٣ - عن ابن عباس رضي الله  
عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ  
الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ  
عَاشُورَاءَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ:  
«مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟».  
قَالُوا: هَذَا يَوْمٌ عَظِيمٌ، أَنْجَى اللَّهُ فِيهِ  
مُوسَى وَقَوْمَهُ، وَغَرَقَ فِرْعَوْنَ وَقَوْمَهُ،  
فَصَامَهُ مُوسَى شُكْرًا، فَنَحْنُ نَصُومُهُ.  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتَحْنُ أَحَقُّ  
وَأَوْلَى بِمُوسَى مِنْكُمْ». فَصَامَهُ رَسُولُ  
اللَّهِ ﷺ وَأَمَرَ بِصِيَامِهِ. [أخرجه  
البخاري: ٢٠٠٤ ومسلم: ١١٣٠].

614. 'Ubaidullāh bin Abu Yazid reported that he heard Ibn 'Abbās رضي الله عنهما saying when he was asked about observing the fast of 'Ashura': "I do not know a day which the Messenger of Allāh ﷺ observed expecting it to be more excellent than any other day, except this day ('Ashura'), nor any month except this month of Ramadān." (Bukhārī 2006)

٦١٤ - عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي  
يَزِيدَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا، وَسُئِلَ عَنْ صِيَامِ يَوْمِ  
عَاشُورَاءَ؟ فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ  
اللَّهِ ﷺ صَامَ يَوْمًا يَطْلُبُ فَضْلَهُ عَلَى  
الْأَيَّامِ إِلَّا هَذَا الْيَوْمَ، وَلَا شَهْرًا إِلَّا  
هَذَا الشَّهْرَ؛ يَعْنِي: رَمَضَانَ. [أخرجه  
البخاري: ٢٠٠٦ ومسلم: ١١٣٢].

**(37) CHAPTER. He who ate on the Day of 'Ashura', may abstain from eating for the rest of the day**

**(٣٧) بَابُ مَنْ أَكَلَ يَوْمَ عَاشُورَاءَ  
فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ**

615. Rubaiyi' bint Mu'awwidh bin 'Afra'

٦١٥ - عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذِ بْنِ

narrated that the Messenger of Allāh ﷺ sent the message in the morning of 'Ashura' to the villages of the *Ansār* around Al-Madinah: "Whoever observed fasting on that day ('Ashura') should complete his fast and he who did not fast in that morning, should fast for the rest of the day." After this we used to observe fast on the day of 'Ashura', and made our young children observe it if Allāh willed. We would go to the mosque and made toys of wool for them, and when anyone felt hungry and wept for food, we would give them toys till it was the time to break the fast. (Bukhārī 1960)

عَفْرَاءَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا؛ فَلْيُتِمِّمْ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطَرًا؛ فَلْيُتِمِّمْ بَقِيَّةَ يَوْمِهِ». فَكُنَّا بَعْدَ ذَلِكَ نَصُومُهُ وَنُصَوِّمُ صِبْيَانَنَا الصَّغَارَ مِنْهُمْ إِنْ شَاءَ اللَّهُ تَعَالَى، وَنَذْهَبُ إِلَى الْمَسْجِدِ، فَتَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ؛ أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الْإِفْطَارِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٦٠ وَمُسْلِمٌ: ١١٣٦].

### (38) CHAPTER. The fast of Sha'bân

616. Abu Salamah reported: I asked 'Aishah رضي الله عنها about the fasting of the Messenger of Allāh ﷺ. She said: "He used to observe fast (at times so continuously) that we said: 'He has fasted and will never break fast,' and at times, he did not observe fast until we said: 'He has given up fasting,' and I never saw him observing voluntary fast in any month more than that in Sha'bân. He observed fast throughout the whole of Sha'bân except few days. (Bukhārī 1969)

(٣٨) بَابُ صِيَامِ شَعْبَانَ ٦١٦ - عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يَصُومُ حَتَّى تَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّى تَقُولَ: قَدْ أَفْطَرَ، وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرِ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٦٩ وَمُسْلِمٌ: ١١٥٦].

### (39) CHAPTER. Fasting in the middle of Sha'bân

617. 'Imrân bin Husain رضي الله عنهما narrated that the Messenger of Allāh ﷺ said to him or to another: "O so-and-so, did you observe fast in the (middle) of Sha'bân?" He said: "No." Thereupon the Messenger of

(٣٩) بَابُ فِي صَوْمِ سُرَرِ شَعْبَانَ ٦١٧ - عَنْ عِمْرَانَ بْنِ حِصِينٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ أَوْ لآخَرَ: «أَصُمْتَ مِنْ سُرَرِ شَعْبَانَ؟». قَالَ: لَا. قَالَ: «فَإِذَا

Allâh ﷺ said: "Then observe fast for two days (after Ramadân)." (Bukhârî 1983)

**(40) CHAPTER. To follow Ramadân with six days of Shawwâl**

**618.** Abu Ayyub Al-Ansâri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who observes the fast of Ramadân and then follows it with fasting six days of Shawwâl, would be considered as if he fasted for lifetime."

**(41) CHAPTER. To abandon fasting in the ten days of Dhul-Hijjah**

**619.** 'Âishah رضي الله عنها narrated: I never saw the Messenger of Allâh ﷺ fasting in the ten days of Dhul-Hijjah.

**(42) CHAPTER. Fasting on the Day of 'Arafah**

**620.** Abu Qatâdah رضي الله عنه narrated: A man came to the Prophet ﷺ and asked him: "How do you observe fast?" The Messenger of Allâh ﷺ was angry with his question. When 'Umar noticed his anger, he said: "We are content with Allâh as our *Rubb*, with Islam as our *Deen*, and with Muhammad as our Prophet. We seek refuge with Allâh from the anger of Allâh and the anger of His Messenger." 'Umar continued repeating these words until the Prophet's anger calmed down. Then 'Umar said: "O Messenger of Allâh, what about one who perpetually observes fasts?" Thereupon he said: "He neither fasts nor breaks it (or he said: He neither fasted nor broke it)." He again asked: What about one who fasts for

أَفْطَرْتُ؛ فَصُمْ يَوْمَيْنِ". [أخرجه البخاري: ١٩٨٣ ومسلم: ١١٦١].

**(٤٠) بَابُ إِتْبَاعِ رَمَضَانَ بِصِيَامِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ**

**٦١٨ -** عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ؛ كَانَ كَصِيَامِ الدَّهْرِ». [أخرجه مسلم: ١١٦٤].

**(٤١) بَابُ تَرْكِ صِيَامِ أَيَّامٍ عَشْرِ ذِي الْحِجَّةِ**

**٦١٩ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِمًا فِي الْعَشْرِ قَطُّ. [أخرجه مسلم: ١١٧٦].

**(٤٢) بَابُ صَوْمِ يَوْمِ عَرَفَةَ**

**٦٢٠ -** عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ: رَجُلٌ أَتَى النَّبِيَّ ﷺ، فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَى عُمَرُ غَضَبَهُ؛ قَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ. فَجَعَلَ عُمَرُ يُرَدِّدُ هَذَا الْكَلَامَ حَتَّى سَكَنَ غَضَبُهُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَيْفَ يَمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» (أَوْ قَالَ: لَمْ يَصُمْ وَلَمْ يُفْطِرْ). قَالَ: كَيْفَ مَنْ يَصُومُ

two days and breaks for one day?" Thereupon he said: "Is anyone capable of doing it?" 'Umar asked: "What about him who observes fast for one day and breaks it on the other day?" The Prophet said: "That was the fast of Dâwud (David) عليه السلام." 'Umar asked: "What about him who observes fast on one day and breaks it for two days?" The Messenger of Allâh said: "I wish I was made to afford that." Then he said: "The observance of three days from every month, and that of Ramadân every year is equal to observing fast of lifetime. As for observing the day of 'Arafah, I expect that Allâh will expiate the sins of the previous year."

يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «يُطِيقُ ذَلِكَ أَحَدٌ؟!». قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَاكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلَامُ». قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طَوَّقْتُ ذَلِكَ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَى رَمَضَانَ؛ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ. صِيَامُ يَوْمٍ عَرَفَةَ: أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصِيَامُ يَوْمٍ عَاشُورَاءَ: أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ». [أَخْرَجَهُ مُسْلِمٌ: ١١٦٢].

#### (43) CHAPTER. Observing fast on the day of 'Arafah for pilgrims

621. Umm Fadl bint Al-Hârith رضي الله عنها narrated that some people argued about the fasting of the Messenger of Allâh ﷺ on the day of 'Arafah (while being a pilgrim). Some of them said that he was fasting, and the others said that he did not fast. So, I sent a cup of milk to the Messenger of Allâh while he was riding his camel in 'Arafât, and he drank it. (Bukhârî 1661)

#### (٤٣) بَابُ تَرْكِ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةِ لِلْحَاجِّ

٦٢١ - عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ، فَشَرِبَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٦١ وَمُسْلِمٌ: ١١٢٣].

#### (44) CHAPTER. Prohibition of Fasting on 'Eid-ul-Fitr and 'Eid-ul-Adha

622. Abu 'Ubaid, the freed slave of Ibn Azhar, reported: I observed 'Eid prayer with 'Umar bin Al-Khattâb رضي الله عنه. He came and prayed and then addressed people and

#### (٤٤) بَابُ النَّهْيِ عَنْ صِيَامِ يَوْمِ الْأَضْحَى وَالْفِطْرِ

٦٢٢ - عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ؛ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ،

said: "The Messenger of Allāh ﷺ forbade observing fast on these two days: One is the day of *Fitr* at the end of your fast, and the second one is the day when you eat your sacrifice." (Bukhâri 1990)

فَجَاءَ فَصَلَّى، ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْآخِرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. [أخرجه البخاري: ١٩٩٠ ومسلم: ١١٣٧].

**(45) CHAPTER. Observing fast in the days of *Tashriq* is unpraiseworthy**

**(٤٥) بَابُ كَرَاهِيَةِ صِيَامِ أَيَّامِ التَّشْرِيقِ**

**623.** Nubaishah Al-Hudhali رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The Days of *Tashriq* (from 11th through 13th of Dhul-Hijjah) are the days for eating and drinking." (And in another narration: "and for the remembrance of Allāh.")

٦٢٣ - عَنْ نُبَيْشَةَ الْهُذَلِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامٌ أَكُلُ وَشُرِبُ (وفي رواية: وَذُكِرَ لِلَّهِ)». [أخرجه مسلم: ١١٤١].

**(46) CHAPTER. Observing fast on Mondays**

**(٤٦) بَابُ صِيَامِ يَوْمِ الْاِثْنَيْنِ**

**624.** Abu Qatâdah رضي الله عنه narrated that the Messenger of Allāh ﷺ was asked about observing fast on Mondays. The Prophet ﷺ said: "It is the day I was born and the day the Revelation was sent down to me."

٦٢٤ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزِلَ عَلَيَّ». [أخرجه مسلم: ١١٦٢].

**(47) CHAPTER. Fasting on Friday alone is undesirable**

**(٤٧) بَابُ كَرَاهِيَةِ صِيَامِ يَوْمِ الْجُمُعَةِ مُفْرَدًا**

**625.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Let none of you observe fast on only Friday alone, he may fast a day before or after it." (Bukhâri 1985)

٦٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ». [أخرجه البخاري: ١٩٨٥ ومسلم: ١١٤٤].

**626.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do not single out the night of Friday for prayer, nor single out the day of Friday for fasting, unless

٦٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ



one is used to fast on the date which coincides with Friday."

**(48) CHAPTER. Observing fasts of three days of every month**

627. Mu'âdhah Al-Adawiyah reported that she asked 'Aishah (رضي الله عنها) the wife of the Prophet ﷺ, whether the Messenger of Allâh ﷺ observed fasts for three days during every month. She said: "Yes." I asked her: "Which were (the particular) days of the month on which he observed fast?" She said: "He was not particular about the days of the month on which to observe fast."

**(49) CHAPTER. Forbiddance to observe fasts consecutively without breaking**

628. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه narrated: The Prophet ﷺ heard that I observe fast successively and pray during the whole night. He sent for me or I met him and he said: "I heard that you observe fast continuously and do not break it and pray during the whole night. Don't do that, and leave a share for your eyes, a share for your own self, and a share for your family; so observe fast and break it, pray and sleep. Observe fast for one day during ten days, and there is reward for you for the other nine (days besides the tenth)." I said: "O Prophet of Allâh, I have the strength to do more than that." He said: "Then observe the fast of Dâwud السلام." 'Amr said: "O Prophet of Allâh, how did Dâwud observe fast?" The Prophet ﷺ said: "He used to fast every other day, and he did not run away from the battlefield when he encountered the enemy."

اللَّيَالِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ؛ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ". [أخرجه مسلم: ١١٤٤].

**(٤٨) بَابُ صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ**

٦٢٧ - عَنْ مَعَاذَةَ الْعَدَوِيَّةِ: أَنَّهَا قَالَتْ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ. [أخرجه مسلم: ١١٦٠].

**(٤٩) بَابُ كَرَاهِيَةِ سَرْدِ الصِّيَامِ**

٦٢٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأُصَلِّي اللَّيْلَ، فَإِنَّمَا أُرْسِلُ إِلَيَّ، وَإِنَّمَا لَقِيتُهُ، فَقَالَ: «أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي اللَّيْلَ؟ فَلَا تَفْعَلْ؛ فَإِنَّ لِعَيْنِكَ حَظًّا، وَلِنَفْسِكَ حَظًّا، وَلَأَهْلِكَ حَظًّا. فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا، وَلَكَ أَجْرُ تِسْعَةٍ». قَالَ: إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ يَا نَبِيَّ اللَّهِ. قَالَ: «فَصُمْ صِيَامَ دَوَادَّ عَلَيْهِ السَّلَامُ». قَالَ: وَكَيْفَ كَانَ دَاوُدُ يَصُومُ يَا نَبِيَّ اللَّهِ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ

He said: "O Prophet of Allâh, who can afford this?" 'Atâ', the narrator of the *Hadîth*, said: I do not know how the issue of fasting lifetime came into question. Then the Prophet ﷺ said: "He who observes lifetime fasting does not fast at all; he who observes lifetime fasting does not fast at all." (Bukhârî 1977)

**(50) CHAPTER. The best fasting is on every other day**

629. 'Abdullâh bin 'Amr رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "The best fasting with Allâh is that of Dâwud, and the best prayer with Allâh is the prayer of Dâwud عليه السلام for he used to sleep half of the night and and perform prayer for one-third of it and (then) slept the sixth of it. And he used to observe fast every second day." (Bukhârî 1131)

**(51) CHAPTER. He who got up in the morning fasting voluntarily, may break fast**

630. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ came to us one day and said: "Do you have anything to eat?" We said: "No." Thereupon he said: "Then I am fasting." Then he came another day and we said: "O Messenger of Allâh, some food was given to us as a gift." He said: "Show that to me, I have been fasting since morning," he then ate it (breaking his voluntary fast).

يَوْمًا، وَلَا يَفْرُ إِذَا لَاقَى». قَالَ: مَنْ لِي بِهَذِهِ يَا نَبِيَّ اللَّهِ؟ قَالَ عَطَاءٌ: فَلَا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ، فَقَالَ النَّبِيُّ ﷺ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ، لَا صَامَ مَنْ صَامَ الْأَبَدَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٧٧ وَمُسْلِمٌ: ١١٥٩].

**(٥٠) بَابُ أَفْضَلِ الصَّيَامِ صِيَامُ دَاوُدَ صَوْمُ يَوْمٍ وَإِفْطَارُ يَوْمٍ**

٦٢٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ: كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا». [أَخْرَجَهُ الْبُخَارِيُّ: ١١٣١ وَمُسْلِمٌ: ١١٥٩].

**(٥١) بَابُ مَنْ يُضَيِّحُ صَائِمًا مُتَطَوِّعًا ثُمَّ يَفْطِرُ**

٦٣٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟». فَقُلْنَا: لَا. قَالَ: «فَإِنِّي إِذَا صَائِمٌ». ثُمَّ أَتَانَا يَوْمًا آخَرَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَهْدِي لَنَا حَيْسٌ، فَقَالَ: «أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَائِمًا». فَأَكَلْ. [أَخْرَجَهُ مُسْلِمٌ: ١١٥٤].

*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 12- THE BOOK OF I'TIKÂF

(1) CHAPTER. When should one enter the place of *I'tikâf* when he intends to observe it

631. 'Āishah رضي الله عنها narrated that when the Messenger of Allâh ﷺ decided to observe *I'tikâf*, he performed the *Fajr* prayer and then he entered the place of his *I'tikâf*, and he ordered that a tent be pitched for him. Once he decided to observe *I'tikâf* in the last ten days of Ramadân, Zainab (the wife of the Prophet ﷺ) ordered that a tent be pitched for her. It was pitched accordingly, and some other wives of the Prophet ﷺ ordered tents to be pitched for them too. When the Messenger of Allâh ﷺ performed the morning prayer, he saw the tents. He said: "Do they mean to be righteous?" He ordered his tent to be folded, abandoned *I'tikâf* in the month of Ramadân and observed *I'tikâf* in the first ten days of Shawwâl. (Bukhârî 2033)

(2) CHAPTER. *I'tikâf* in the first ten and in the mid ten days of Ramadân

632. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ observed *I'tikâf* in the first ten days of Ramadân; he then observed *I'tikâf* in the middle ten days in a Turkish tent with a mat hanging at its door. The Prophet ﷺ took hold of that mat and placed it in the nook of the tent. He then put his head out, and

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## ١٢ - كِتَابُ الْاِغْتِكَافِ

(١) بَابٌ مَتَى يَدْخُلُ مَنْ أَرَادَ الْاِغْتِكَافَ مُعْتَكِفَهُ

٦٣١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ؛ صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ مُعْتَكِفَهُ، وَإِنَّهُ أَمَرَ بِخِبَائِهِ فَضُرِبَ، أَرَادَ الْاِغْتِكَافَ فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ، فَأَمَرَتْ زَيْنَبُ بِخِبَائِهَا فَضُرِبَ، وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِخِبَائِهَا فَضُرِبَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ؛ نَظَرَ؛ فَإِذَا الْأَخْيَئَةُ، فَقَالَ: «الْبِرُّ يُرْدُنْ؟!». فَأَمَرَ بِخِبَائِهِ فَقُوْضَ، وَتَرَكَ الْاِغْتِكَافَ فِي شَهْرِ رَمَضَانَ، حَتَّى اِغْتَكَفَ فِي الْعَشْرِ الْاَوَّلِ مِنْ شَوَّالٍ.

[أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٣٣ وَمُسْلِمٌ:

١١٧٣].

(٢) بَابُ اِغْتِكَافِ الْعَشْرِ الْاَوَّلِ وَالْعَشْرِ الْاَوْسَطِ

٦٣٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اِغْتَكَفَ الْعَشْرَ الْاَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اِغْتَكَفَ الْعَشْرَ الْاَوْسَطَ فِي قُبَّةٍ تُرْكِيَّةٍ عَلَى سُدَّتِهَا حَصِيرٌ. قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ، فَتَحَّاهَا فِي

talked with people who came near him, and he said: "I observed *I'tikâf* in the first ten nights and days in order to seek that night (Night of Decree). I then observed *I'tikâf* in the middle ten days. Then an angel was sent to me, and I was told that this night is among the last ten nights. He who among you likes to observe *I'tikâf* may do so," and people observed it along with him, and he again said: "That Night of Decree was shown to me in an odd night and I saw in the dream that I was prostrating in the morning in mud and water." So in the morning of the twenty-first night when the Prophet ﷺ got up for dawn prayer, there was rainfall and the mosque dripped, and I saw mud and water. When he came out after he finished the morning prayer, he saw that his forehead and the tip of his nose had traces of mud and water, and that was the twenty-first night of the last ten nights of Ramadân. (Bukhârî 2018)

نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ، فَكَلَّمَ النَّاسَ، فَدَنَوْا مِنْهُ، فَقَالَ: «إِنِّي اعْتَكَفْتُ الْعَشَرَ الْأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشَرَ الْأَوْسَطَ، ثُمَّ أَتَيْتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ؛ فَلْيَعْتَكِفْ». فَأَعْتَكَفَ النَّاسُ مَعَهُ. قَالَ: «وَإِنِّي أُرِيهَا لَيْلَةً وَتَرَى وَأَنِّي أَسْجُدُ صَبِيحَتَهَا فِي طِينٍ وَمَاءٍ».

فَأَصْبَحَ مِنْ لَيْلَةٍ إِحْدَى وَعِشْرِينَ، وَقَدْ قَامَ إِلَى الصُّبْحِ، فَمَطَرَتْ السَّمَاءُ، فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ، فَخَرَجَ حِينَ فَرَغَ مِنْ صَلَاةِ الصُّبْحِ، وَجَبِينُهُ وَرَوْتُهُ أَنْفِهِ فِيهِمَا الطِّينُ وَالْمَاءُ، وَإِذَا هِيَ لَيْلَةٌ إِحْدَى وَعِشْرِينَ مِنَ الْعَشْرِ الْأَوَاخِرِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠١٨ وَمُسْلِمٌ: ١١٦٧].

### (3) CHAPTER. *I'tikâf* in the last ten days of Ramadân

633. 'Aishah رضي الله عنها narrated that the Prophet ﷺ was regular in observing *I'tikâf* in the last ten (days) of Ramadân until Allâh, the Exalted and Glorious, collected him. His wives also used to observe *I'tikâf* with him. (Bukhârî 2026)

### (٣) بَابُ اغْتِكَافِ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

٦٣٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشَرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٢٦ وَمُسْلِمٌ: ١١٧٢].

### (4) CHAPTER. Striving hard in the last ten (of Ramadân)

### (٤) بَابُ الاجْتِهَادِ فِي الْعَشْرِ الْأَوَاخِرِ

634. 'Āishah رضي الله عنها narrated that when the last ten nights of Ramadān began, the Messenger of Allāh ﷺ kept awake at nights (for prayer and worship), awoke his family, strove hard and fastened his lower garment. (Bukhārī 2024)

(5) CHAPTER. *Lailat-ul-Qadr* (Night of Decree) and seeking it in the last ten (nights) of Ramadān

635. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "Seek it (*Lailat-ul-Qadr*) in the last ten (nights). If one of you shows slackness in the earlier part of Ramadān, let it not be weak to observe the last seven." (Bukhārī 2015)

(6) CHAPTER. *Lailat-ul-Qadr* is the twenty-first night of Ramadān

In this connection the *Hadith* narrated on the authority of Abu Sa'īd Al-Khudri has been mentioned before (see *Hadith* No. 632).

(7) CHAPTER. *Lailat-ul-Qadr* was the twenty-third night of Ramadān

636. 'Abdullāh bin Unais رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "I was shown *Lailat-ul-Qadr*; then I was made to forget it. I saw that I was prostrating in water and mud in the morning of that night." The narrator said: There was a downpour on the twenty-third night and the Messenger of Allāh ﷺ led us in prayer, and as he went back, there was a trace of water and mud on his forehead and on his nose. The narrator added: 'Abdullāh bin Unais

٦٣٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ؛ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ، وَجَدَّ، وَشَدَّ الْمِئْزَرَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٢٤ ومسلم: ١١٧٤].

(٥) بَابُ فِي لَيْلَةِ الْقَدْرِ وَتَحْرِيرِهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

٦٣٥ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ (يَعْنِي: لَيْلَةَ الْقَدْرِ)؛ فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ؛ فَلَا يُغْلِبَنَّ عَلَى السَّبْعِ الْبَوَاقِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠١٥ ومسلم: ١١٦٥].

(٦) بَابُ لَيْلَةُ الْقَدْرِ لَيْلَةُ إِحْدَى وَعِشْرِينَ

قَدْ تَقَدَّمَ حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فِي ذَلِكَ [رقم: ٦٣٢ ومسلم: ١١٦٧].

(٧) بَابُ لَيْلَةُ الْقَدْرِ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ

٦٣٦ - عَنْ عَبْدِ اللَّهِ بْنِ أُتَيْسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أُنْسِيْتُهَا، وَأُرَانِي صَبِيحَتَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ». قَالَ: فَمَطَرْنَا لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ، فَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَاِنْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ وَالطِّينِ عَلَى جَبْهَتِهِ وَأَنْفِهِ.

used to say that it was the twenty-third night.

**(8) CHAPTER. Seek it (*Lailat-ul-Qadr*) in the ninth and seventh and the fifth (in the last ten nights of Ramadân)**

637. Abu Sa'îd Al-Khudri رضي الله عنه narrated: The Messenger of Allâh ﷺ observed *Itikâf* in the middle ten days of Ramadân to seek *Lailat-ul-Qadr*, before it was shown to him. When these nights were over, he ordered a tent to be pitched. Then it was shown to him that (*Lailat-ul-Qadr*) was in the last ten nights of Ramadân. Then he ordered to pitch the tent again. He then came to people and said: "O people, *Lailat-ul-Qadr* was shown to me and I came out to tell you about it, but two man were quarrelling with each other, and there was a devil along with them, and I forgot it. So seek it in the last ten nights of Ramadân. Seek it on the ninth, on the seventh and on the fifth." One of the narrators said: "Abu Sa'îd, you know more than uabout numbers." He said: "Yes, indeed we know better than you." I said: "What is this ninth, seventh, and fifth?" He said: "When twenty-one nights are over and the twenty-second begins, it is the ninth; and when twenty-three nights are over, that which follows is the seventh; and when twenty-five nights are over, what follows is the fifth." (Bukhâri 2016)

قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ أَنَسٍ يَقُولُ: ثَلَاثٌ وَعِشْرِينَ. [أَخْرَجَهُ مُسْلِمٌ: ١١٦٨].

**(٨) بَابُ التَّمَسُّوْهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ**

٦٣٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشَرَ الْأَوْسَطَ مِنْ رَمَضَانَ، يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ.

قَالَ: فَلَمَّا انْقَضَيْنِ؛ أَمَرَ بِالْبِنَاءِ فَقَوَّضَ، ثُمَّ أُبَيِّنَتْ لَهُ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ، فَأُعِيدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّهَا كَانَتْ أُبَيِّنْتُ لِي لَيْلَةَ الْقَدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِهَا، فَجَاءَ رَجُلَانِ يَحْتَقِقَانِ مَعَهُمَا الشَّيْطَانُ، فَتَسَيَّتُهَا، فَالْتَمَسُوها فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، التَّمَسُّوها فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ».

قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ! إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلُ؛ نَحْنُ أَحَقُّ بِذَلِكَ مِنْكُمْ. قَالَ: قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ، فَالَّتِي تَلِيهَا ثِنْتَانِ وَعِشْرُونَ؛ فَهِيَ التَّاسِعَةُ، فَإِذَا مَضَتْ ثَلَاثٌ وَعِشْرُونَ، فَالَّتِي تَلِيهَا السَّابِعَةُ، فَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ؛ فَالَّتِي تَلِيهَا الْخَامِسَةُ.

[أخرجه البخاري: ٢٠١٦ ومسلم:

. [١١٦٧]

(9) CHAPTER. *Lailat-ul-Qadr* is the night of twenty-seventh (of Ramadân)

(٩) بَابُ لَيْلَةِ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ

638. Zirr bin Hubaish رضي الله عنه reported: I asked Ubaiy bin Ka'b رضي الله عنه: "Your brother Ibn Mas'ud says: 'He who performs the night prayer throughout the year, will see *Lailat-ul-Qadr*.'" He said: "May Allâh have mercy on him, he meant that people should not rely on one night (or the last ten nights of Ramadân) only. But he certainly knew that it (*Lailat-ul-Qadr*) was in the month of Ramadân, and it was in the last ten (nights), and it was the twenty-seventh night." He then took an oath (without saying *In shâ' Allâh*) that it was the twenty-seventh night. I said to him: "O Abu Mundhir, on what grounds do you say that?" He said: "By the indication or by the sign which the Messenger of Allâh ﷺ gave us that in the morning following that night the sun rises without any rays."

٦٣٨ - عَنْ زُرَّ بْنِ حُبَيْشٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمْ الْحَوْلَ؛ يُصِبْ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: رَحِمَهُ اللَّهُ؛ أَرَادَ أَنْ لَا يَتَكَلَّ النَّاسُ، أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الْآخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. ثُمَّ حَلَفَ لَا يَسْتَشْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْعَلَامَةِ (أَوْ: بِالْآيَةِ) الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا.

[أخرجه مسلم: ٧٦٢].

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

### 13- THE BOOK OF HAJJ

#### (1) CHAPTER. Performing Hajj is obligatory only once in lifetime

639. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ addressed us and said: "O people, Allâh has made Hajj obligatory on you; so perform Hajj." A man said: "O Messenger of Allâh, is it to be performed every year?" The Prophet ﷺ kept silent, until he repeated these words thrice, whereupon the Messenger ﷺ said: "If I say 'yes', it would become obligatory every year, and you would not be able to do it." Then he said: "Do not ask me about things that I did not mention to you. Indeed, what destroyed those who were before you, was excessive questioning and their disputes over their Prophets. So when I command you to do thing, do as much as you can afford, and when I forbid you to do a thing, just refrain from it." (Bukhârî 7288)

#### (2) CHAPTER. Pertaining to the reward of Hajj and 'Umrah

640. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Performing 'Umrah and following it with another, expiates the sins that are committed in between. And the proper Hajj will be rewarded with nothing other than Jannah." (Bukhârî 1773)

641. Abu Hurairah رضي الله عنه narrated

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ١٣ - كِتَابُ الْحَجِّ

#### (١) بَابُ فَرَضِ الْحَجِّ مَرَّةً فِي الْعُمْرِ

٦٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيُّهَا النَّاسُ! قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ، فَحُجُّوا». فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ؛ لَوَجَبَتْ، وَلَمَّا اسْتَطَعْتُمْ». ثُمَّ قَالَ: «دَرُونِي مَا تَرَكْتُمْ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ؛ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ؛ فَدَعُوهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٢٨٨]

ومسلم: ١٣٣٧.

#### (٢) بَابُ نَوَابِ الْحَجِّ وَالْعُمْرَةِ

٦٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٧٣ ومسلم: ١٣٤٩]

٦٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ



that the Messenger of Allāh ﷺ said: "He who comes to this House (Ka'bah with intention of performing pilgrimage) without engaging in sexual activities nor committing any sin, will return free from sins as the day he was born." (Bukhâri 1819)

**(3) CHAPTER. The day of Greater Hajj (the day of 10th of Dhul-Hijjah)**

**642.** Abu Hurairah رضي الله عنه said: Abu Bakr Siddiq رضي الله عنه sent me during Hajj before the Farewell pilgrimage for which the Messenger of Allāh ﷺ appointed him as an *Amîr*, among a group of people whom he had ordered to make announcement to the people on the day of Sacrifice: "That no polytheist after this year may perform the pilgrimage and no naked person may circumambulate the Ka'bah."

Ibn Shihâb stated that Humaid bin 'Abdur-Rahmân said that according to this narration of Abu Hurairah the day of *Al-Hajj Al-Akbar* (Great Hajj) is the (10th of Dhul-Hijjah). (Bukhâri 369)

**(4) CHAPTER. The excellence of the day of 'Arafah**

**643.** 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "There is no day on which Allāh delivers from Fire more slaves than the day of *'Arafah*. He draws near, then He boastfully shows His slaves to the angels, asking: 'What do these slaves of Mine want?'"

**(5) CHAPTER. What to say when one rides for the journey of Hajj**

**644.** 'Ali Al-Azdi رضي الله عنه narrated that

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ». [أخرجه البخاري: ١٨١٩ ومسلم: ١٣٥٠].

**(٣) بَابٌ فِي يَوْمِ الْحَجِّ الْأَكْبَرِ**

**٦٤٢ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَدِّنُونَ فِي النَّاسِ يَوْمَ النَّحْرِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ غُرْبًا.

قَالَ ابْنُ شِهَابٍ: فَكَانَ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ يَقُولُ: يَوْمُ النَّحْرِ يَوْمُ الْحَجِّ الْأَكْبَرِ؛ مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ. [أخرجه البخاري: ٣٦٩ ومسلم: ١٣٤٧].

**(٤) بَابٌ فَضْلُ يَوْمِ عَرَفَةَ**

**٦٤٣ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو، ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةُ، فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ». [أخرجه مسلم: ١٣٤٨].

**(٥) بَابٌ مَا يَقُولُ إِذَا رَكِبَ إِلَى سَفَرِ الْحَجِّ وَغَيْرِهِ**

**٦٤٤ -** عَنْ عَلِيِّ الْأَزْدِيِّ رَضِيَ

'Abdullâh bin 'Umar رضي الله عنهما said: Whenever Allâh's Messenger ﷺ mounted his camel to set out on a journey, he glorified Allâh (saying *Allâhu Akbar*) thrice, and then recited: "Far is He removed from every imperfection, the One Who has made this subservient to us, and we have not the strength to subdue it ourselves, and to our *Rubb* we shall return. O Allâh, we ask virtue and piety on this journey of ours, and the deeds that please You. O Allâh, lighten this journey of ours, and make its distance short for us. O Allâh, You are our Companion during the journey, and the Guardian of our family. O Allâh, I seek refuge with You from the hardships of the journey, the gloominess of the sights, and the misfortune in property and family on our return." And when the Prophet ﷺ would return, he would add: "We are returning repentant, worshipping our *Rubb* and praising Him."

اللَّهُ عَنْهُ؛ أَنَّ ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَلَّمَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ؛ كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَمْ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾. [الزخرف: ١٣ - ١٤] اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

وَإِذَا رَجَعَ؛ قَالَهُنَّ، وَزَادَ فِيهِنَّ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». [أخرجه مسلم: ١٣٤٢].

#### (6) CHAPTER. Travelling of woman with her *Mahram* for Hajj

645. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "It is not lawful for a woman believing in Allâh and the Last Day to take a journey over three days or more, except when she is in the company of her father or her son or her husband or her brother or any other *Mahram* (male sibling whom she cannot marry)." (Bukhârî 1864)

#### (٦) بَابُ سَفَرِ الْمَرْأَةِ إِلَى الْحَجِّ مَعَ ذِي مَحْرَمٍ

٦٤٥ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا؛ إِلَّا وَمَعَهَا أَبُوهَا، أَوْ ابْنُهَا، أَوْ زَوْجُهَا، أَوْ أَخُوها، أَوْ ذُو مَحْرَمٍ مِنْهَا». [أخرجه البخاري: ١٨٦٤ ومسلم: ١٣٤٠].

646. Abu Hurairah رضي الله عنه narrated

٦٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allāh ﷺ said: "It is not lawful for a woman who believes in Allāh and the Last Day to travel a night's journey without a *Mahram*." (Bukhārī 1088)

647. Ibn 'Abbās رضي الله عنهما narrated: I heard the Messenger of Allāh ﷺ delivering a *Khutbah* saying: "No man should be alone with a woman except when there is a *Mahram* with her, and the woman should not take a journey except with a *Mahram*." A man stood up and said: "O Messenger of Allāh, my wife has set out for pilgrimage, and I am enlisted to fight in such and such battle." The Messenger of Allāh ﷺ said: "Go and perform *Hajj* with your wife." (Bukhārī 3006)

#### (7) CHAPTER. Children's Hajj

648. 'Abdullāh bin 'Abbās رضي الله عنهما narrated that the Prophet ﷺ met some riders at Rauha' and asked who they were. They replied that they were Muslims. They said: "Who are you?" He said: "I am the Messenger of Allāh." A woman then lifted up a boy to him and said: "Would this child be credited for performing the *Hajj*?" The Messenger of Allāh ﷺ said: "Yes, and you will be rewarded, too."

#### (8) CHAPTER. Permissibility to perform Hajj on behalf of him who cannot ride an animal

649. 'Abdullāh bin 'Abbās رضي الله عنهما narrated that while Al-Fadl bin 'Abbās was

عنه، عن النبي ﷺ؛ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ إِلَّا مَعَ ذِي مَحْرَمٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٨٨ وَمُسْلِمٌ: ١٣٣٩].

٦٤٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ». فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتَنَيْتُ فِي غَزْوَةٍ كَذَا وَكَذَا. قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٠٦ وَمُسْلِمٌ: ١٣٤١].

#### (٧) بَابُ حَجِّ الصَّبِيِّ وَأَجْرُ مَنْ حَجَّ

بِهِ

٦٤٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: لَقِيَ رَكْبًا بِالرُّوحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ؟». قَالُوا: الْمُسْلِمُونَ. فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ ﷺ». فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا، فَقَالَتْ: أَلْهَذَا حَجٌّ؟ قَالَ: «نَعَمْ؛ وَلَكِ أَجْرٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٣٦].

#### (٨) بَابُ الْحَجِّ عَمَّنْ لَا يَسْتَطِيعُ

الرُّكُوبَ

٦٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: كَانَ

riding behind the Messenger of Allâh ﷺ, a woman of the tribe of Khath'am came to him asking for a religious verdict. Fadl looked at her and she looked at him. The Messenger of Allâh ﷺ turned the face of Al-Fadl to the other side. She said: "O Messenger of Allâh, when Hajj was made obligatory, my father was too old to ride an animal. Can I perform Hajj on his behalf?" He said: "Yes." That was during the Farewell pilgrimage (of the Messenger ﷺ). (Bukhâri 1513)

**(9) CHAPTER. *Ihrâm* by a woman during menstruation or postnatal period**

**650.** 'Āishah رضي الله عنها said: Asma' bint 'Umais gave birth to Muhammad bin Abu Bakr near Dhul-Hulaifah. The Messenger of Allâh ﷺ ordered Abu Bakr to order her to take a bath and then enter into the state of *Ihrâm*.

**(10) CHAPTER. The points of *Ihrâm* for Hajj and 'Umrah**

**651.** Ibn 'Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ specified Dhul-Hulaifah for the people of Al-Madinah; Juhfah for the people of Syria, Qarn Al-Manâzil for the people of Najd, Yalamlam for the people of Yemen [as their respective *Mawâqit* (points) for *Ihrâm*] and he also said: "They are (*Mawâqit*) for those who live there and for everyone who passes through them for Hajj and 'Umrah and for those who live within their *Mawâqit* are their homes and for

الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتْهُ امْرَأَةٌ مِنْ خَنْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخَرِ. قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ قَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَبْتِثَ عَلَى الرَّاحِلَةِ؛ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ». وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥١٣ وَمُسْلِمٌ: ١١٣٤].

**(٩) بَابُ فِي الْحَائِضِ وَالنَّفَسَاءِ إِذَا رَأَدَا الْإِحْرَامَ**

**٦٥٠ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: نَفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ بِالشَّجَرَةِ؛ فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ بِأَمْرِهَا أَنْ تَغْتَسِلَ وَتَهْلَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٩].

**(١٠) بَابُ فِي الْمَوَاقِيتِ فِي الْحَجِّ وَالْعُمْرَةِ**

**٦٥١ -** عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ: الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ: قَرْنًا، وَلِأَهْلِ الْيَمَنِ: يَلْمَلَمَ؛ قَالَ: «فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ؛ فَوَيْلٌ لَهُنَّ، وَكَذَا فَكَذَلِكَ،

the people of Makkah, Makkah itself is their *Miqât* (point).” (Bukhâri 1524)

**652.** Abu Zubair heard Jâbir bin ‘Abdullâh رضي الله عنهما saying that he was asked about the places for entering into the state of *Ihrâm*, and that he conveyed it from the Prophet ﷺ who said: “For the people of Al-Madinah, Dhul-Hulaifah is the place for entering into the state of *Ihrâm*; and for the people coming through the other way, it is Juhfah; for the people of Iraq, it is Dhât ‘Irq; for the people of Najd, it is Qarn Al-Manâzil; and for the people of Yemen, it is Yalamlam.”

**(11) CHAPTER. Putting on perfume before entering into the state of *Ihrâm***

**653.** ‘Aishah رضي الله عنها the wife of the Prophet ﷺ narrated: I perfumed the Messenger of Allâh ﷺ with my own hands before he entered into the state of *Ihrâm*, and after he terminated *Ihrâm* before circumambulating the Ka’bah. (Bukhâri 1539)

**654.** ‘Aishah رضي الله عنها reported: As though I can still see the glistening of musk in the hair parting on the head of the Messenger of Allâh ﷺ, while he was in *Ihrâm*. (Bukhâri 271)

**(12) CHAPTER. Musk is the best of perfume**

**655.** Abu Sa’îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ made a mention of a woman of Banu Israel who had filled her ring with musk, and musk is the best of all perfumes.

حَتَّى أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا. [أخرجه البخاري: ١٥٢٤ ومسلم: ١١٨١].

**٦٥٢ -** عَنْ أَبِي الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ رَضِيَ اللَّهُ عَنْهُمَا يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ (أَحْسِبُهُ رَفَعَ إِلَى النَّبِيِّ)، فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَالطَّرِيقُ الْآخَرُ الْجُحْفَةُ، وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ، وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ». [أخرجه مسلم: ١١٨٣].

**(١١) بَابُ الطِّيبِ لِلْمُحْرِمِ قَبْلَ أَنْ يُحْرِمَ**

**٦٥٣ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوَى النَّبِيُّ ﷺ؛ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ لِحُرْمِهِ حِينَ أُحْرِمَ، وَلِجَلِّهِ حِينَ حَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ. [أخرجه البخاري: ١٥٣٩ ومسلم: ١١٨٩].

**٦٥٤ -** عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الْمُسْكِ فِي مَفْرَقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [أخرجه البخاري: ٢٧١ ومسلم: ١١٩٠].

**(١٢) بَابُ الْمُسْكِ أَطْيَبُ الطِّيبِ**

**٦٥٥ -** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ حَشَتْ خَاتِمَهَا مُسْكَاً، وَالْمُسْكِ أَطْيَبُ الطِّيبِ. [أخرجه مسلم: ٢٢٥٢].

## (13) CHAPTER. Aloeswood and camphor

656. Nâfi' reported that when Ibn 'Umar رضي الله عنهما wanted to fumigate himself, he used to burn aloeswood without mixing anything with it, or he would put camphor along with aloeswood and then say: "This is how the Messenger of Allâh ﷺ fumigated himself."

## (١٣) بَابُ الْأَلُوَّةِ وَالْكَافُورِ

٦٥٦ - عَنْ نَافِعٍ؛ قَالَ: كَانَ ابْنُ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا اسْتَجَمَرَ؛ اسْتَجَمَرَ بِالْأَلُوَّةِ غَيْرَ مَطْرَأَةٍ، وَبِكَافُورٍ يَطْرَحُهُ مَعَ الْأَلُوَّةِ، ثُمَّ قَالَ: لِهَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ ﷺ. [أخرجه مسلم: ٢٢٥٤].

## (14) CHAPTER. Basil (flower)

657. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who is offered a basil perfume, should not reject it, for it is light to carry and has sweet fragrance."

## (١٤) بَابُ فِي الرَّيْحَانِ

٦٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غُرِضَ عَلَيْهِ رَيْحَانٌ؛ فَلَا يَرُدُّهُ؛ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ، طَيِّبُ الرِّيحِ». [أخرجه مسلم: ٢٢٥٣].

(15) CHAPTER. Entering into the state of *Ihrâm* from Dhul-Hulaifah

658. Sâlim bin 'Abdullâh said that he heard his father saying: "This is not the point of *Ihrâm* as you allege that the Prophet ﷺ assumed *Ihrâm* on it. The Messenger of Allâh ﷺ entered into the state of *Ihrâm* only at the mosque, i.e., Dhul-Hulaifah." (Bukhârî 1541)

## (١٥) بَابُ الْإِحْرَامِ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ

٦٥٨ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ أَبَاهُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ﷺ فِيهَا، مَا أَهْلَ رَسُولِ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ؛ يَغْنِي: ذَا الْحُلَيْفَةِ. [أخرجه البخاري: ١٥٤١] ومسلم: ١١٨٦.

(16) CHAPTER. Entering into the state of *Ihrâm* as the ride proceeds towards Makkah

## (١٦) بَابُ الْإِهْلَالِ حِينَ تَنْبَعِثُ الرَّاحِلَةُ

659. 'Ubaid bin Juraij said to 'Abdullâh bin 'Umar رضي الله عنهما: "O Abu Abdur-Rahmân! I have seen you doing four things which I have not seen any of your companions doing." He said: "What are that O son of Juraij?" He said: "While circumambulating the Ka'bah you touch only

٦٥٩ - عَنْ عُبَيْدِ بْنِ جُرَيْجٍ؛ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: يَا أَبَا عَبْدِ الرَّحْمَنِ! رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا. قَالَ: مَا هُنَّ يَا ابْنَ جُرَيْجٍ؟

the Yemeni corners of the Ka'bah, and I see you wearing the *Sabti* sandals, and I see you use yellow dye for beard and head, and when you were in Makkah, people pronounce *Talbiyah* as they saw the new moon but you did not do it until the 8th of Dhul-Hijjah." Upon this 'Abdullâh bin 'Umar said: "As touching the Yemeni corners, I saw the Messenger of Allâh ﷺ touching only these two corners; and as wearing the sandals, I saw the Messenger of Allâh ﷺ wearing them without hair on them. And he wore them with wet feet after performing *Wudu'*, so I like to wear them. And as for the yellow dye, I saw that the Messenger of Allâh ﷺ dyed his beard and hair and cloth with it. So I love to dye with it my head, beard and cloth. And as for the *Talbiyah*, I did not see the Messenger of Allâh ﷺ pronouncing it until his camel proceeded to Dhul-Hulaifah." (Bukhârî 166)

قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْيِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهِلَالَ، وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمَ التَّرْوِيَةِ.

فَقَالَ عَبْدُ اللَّهِ بْنُ عَمَرَ: أَمَّا الْأَرْكَانُ؛ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانَيْنِ. وَأَمَّا النَّعَالَ السَّبْيِيَّةَ؛ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا؛ فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ؛ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا؛ فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الْإِهْلَالُ؛ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَهْلِلُ حَتَّى تَتْبِعَتْ بِهِ رَاحِلَتُهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٦ وَمُسْلِمٌ: ١١٨٧].

#### (17) CHAPTER. Pronouncing *Talbiyah* for *Hajj* from Makkah

660. Jâbir رضي الله عنه said: We came with the Messenger of Allâh ﷺ for *Hajj Mufrad* (*Hajj* only), and 'Âishah (رضي الله عنها) set out for 'Umrah, and when we reached Sarif, she menstruated. We proceeded on until we reached (Makkah) and circumambulated the Ka'bah and tripped between *As-Safa* and *Al-Marwah*. The Messenger of Allâh ﷺ ordered those of us to terminate *Ihrâm*, who did not bring along sacrificial animals. We asked: "What kind of termination?" He said: "The complete termination," (so we did) and we we had sexual intercourse with

#### (١٧) بَابُ فِي الْإِهْلَالِ بِالْحَجِّ مِنْ مَكَّةَ

٦٦٠ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: أَقْبَلْنَا مُهْلِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِحَجٍّ مُفْرَدٍ، وَأَقْبَلْتُ عَائِشَةُ بِعُمْرَةٍ، حَتَّى إِذَا كُنَّا بِسَرِفٍ؛ عَرَكْتُ عَائِشَةُ، حَتَّى إِذَا قَلِمْنَا؛ طَفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ؛ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ.. قَالَ: فَقُلْنَا: حِلٌّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ». قَالَ: فَوَاقَعْنَا النِّسَاءَ،

our wives, applied perfume, and put on our clothes. We were at a four night's distance from 'Arafât. We again put on *Ihrâm* on the day of *Tarwiyah* (8th of Dhul-Hijjah). The Messenger of Allâh ﷺ came to 'Aishah رضي الله عنها and found her crying, he asked: "What is the matter with you?" She said: "I have started the monthly period, and the people have put off *Ihrâm*, but I did not, and I did not circumambulate the House, and the people are going for *Hajj* and I can't go." He said: "This is a thing which Allâh has ordained for the daughters of Adam. Take a bath, and put on *Ihrâm* for *Hajj*." 'Aishah did accordingly and performed all of the rituals of *Hajj*. When her monthly period was over, she circumambulated the Ka'bah, and tripped between *As-Safa* and *Al-Marwah*. The Prophet then said: "Now both your *Hajj* and *Umrah* are complete." She said: "I feel sad that I did not circumambulate the Ka'bah until I performed *Hajj* and I missed the circumambulation of *Umrah*." The Messenger said: "O Abdur-Rahmân, take her to Tan'im for *Ihrâm* to perform *Umrah* separately," and that was the night at Hasbah (a valley between Makkah and Mina). (Bukhârî 1785)

وَتَطَيَّبْنَا بِالطِّيبِ، وَلَبِسْنَا ثِيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ. ثُمَّ أَهْلَلْنَا يَوْمَ التَّروِيَةِ، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَوَجَدَهَا تَبْكِي، فَقَالَ: «مَا شَأْنُكِ؟». قَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ، وَقَدْ حَلَّ النَّاسُ، وَلَمْ أُحِلِّ، وَلَمْ أَطُفْ بِالْبَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الْآنَ. فَقَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ؛ فَأَغْتَسِلِي، ثُمَّ أَهْلِي بِالْحَجِّ». فَفَعَلْتُ، وَوَقَفْتُ الْمَوَاقِفَ، حَتَّى إِذَا طَهَّرْتُ؛ طَافْتُ بِالْكَعْبَةِ وَالصُّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: «قَدْ حَلَلْتَ مِنْ حَجِّكَ وَعُمْرَتِكَ جَمِيعًا». فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّى حَجَجْتُ. قَالَ: «فَاذْهَبِي بِهَا يَا عَبْدَ الرَّحْمَنِ؛ فَأَعْمُرْهَا مِنَ التَّنْعِيمِ». وَذَلِكَ لَيْلَةُ الْحَضْبَةِ. [أَخْرَجَهُ الْبَخَارِيُّ: ١٧٨٥ ومسلم: ١٢١٣].

#### (18) CHAPTER. The *Talbiyah*

661. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ entered into the state of *Ihrâm* near the mosque at Dhul-Hulaifah as his camel stood by it and he said: "Here I am responding to You, O Allâh, here I am. Here I am. There is no partner with You. Here I am. All praise and grace are due to You and sovereignty. There is no partner with You." The people said: 'Abdullâh bin 'Umar told that it was the *Talbiyah* of the Messenger of Allâh ﷺ. Nâfi'

#### (١٨) بَابُ التَّلْبِيَةِ

٦٦١ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ؛ أَهَلًّا، فَقَالَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

قالوا: وكان عبد الله بن عمر



said that ‘Abdullâh made this addition to it :  
“Here I am responding ; here I am ; ready to  
obey You. The good is in Your Hand. Here I  
am responding. To You is the petition and  
deed.” (Bukhârî 1549)

**(19) CHAPTER. Talbiyah for ‘Umrah and Hajj**

662. Anas رضي الله عنه narrated : I heard the Messenger of Allâh ﷺ pronounce for both of them : “I am responding for ‘Umrah and Hajj, I am responding for ‘Umrah and Hajj.” (Bukhârî 4333 and 4354)

663. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said : “By the One in Whose Hand is my life, the son of Mary (‘Isa) will pronounce *Talbiyah* at Rauha’ for *Hajj* or ‘*Umrah* or for both of them.”

**(20) CHAPTER. Pertaining Hajj only (single)**

664. Ibn ‘Umar رضي الله عنهما narrated : We entered into the *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj Mufrad*.

And in another narration : The Messenger of Allâh ﷺ entered into *Ihrâm* with the intention of *Hajj Mufrad*. (Bukhârî 4353 and 4354)

665. ‘Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ performed *Hajj Mufrad*.

يَقُولُ : هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ .  
قَالَ نَافِعٌ : كَانَ عَبْدُ اللَّهِ ﷺ يَزِيدُ مَعَ  
هَذَا : لَبَّيْكَ لَبَّيْكَ ، لَبَّيْكَ وَسَعْدَيْكَ ،  
وَالْخَيْرُ بِيَدَيْكَ ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ  
وَالْعَمَلُ . [أَخْرَجَهُ الْبُخَارِيُّ : ١٥٤٩  
وَمُسْلِمٌ : ١١٨٤.]

**(١٩) بَابُ فِي التَّلْبِيَةِ بِالْعُمْرَةِ وَالْحَجِّ**

٦٦٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ؛  
قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَهْلًا  
بِهِمَا جَمِيعًا : «لَبَّيْكَ عُمْرَةً وَحَجًّا ،  
لَبَّيْكَ عُمْرَةً وَحَجًّا» . [أَخْرَجَهُ الْبُخَارِيُّ :  
٤٣٥٣ و ٤٣٥٤ وَمُسْلِمٌ : ١٢٥١.]

٦٦٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ ، عَنِ النَّبِيِّ ﷺ ؛ قَالَ : «وَالَّذِي  
نَفْسِي بِيَدِهِ ؛ لَيُهْلَنَ ابْنُ مَرْيَمَ بِفَجِّ  
الرَّوْحَاءِ ، حَاجًّا أَوْ مُعْتَمِرًا ، أَوْ  
لَيُثْنِيَهُمَا» . [أَخْرَجَهُ مُسْلِمٌ : ١٢٥٢.]

**(٢٠) بَابُ فِي إِفْرَادِ الْحَجِّ**

٦٦٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا ؛ قَالَ : أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ  
ﷺ بِالْحَجِّ مُفْرَدًا .

وَفِي رِوَايَةٍ : أَنَّ رَسُولَ اللَّهِ ﷺ  
أَهْلًا بِالْحَجِّ مُفْرَدًا . [أَخْرَجَهُ الْبُخَارِيُّ :  
٤٣٥٣ و ٤٣٥٤ وَمُسْلِمٌ : ١٢٣١.]

٦٦٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ .  
[أَخْرَجَهُ مُسْلِمٌ : ١٢١١.]

(21) CHAPTER. *Qirân* combined *Hajj*

666. Bakr bin 'Abdullâh reported that Anas رضي الله عنه said: I heard the Prophet ﷺ pronouncing the *Talbiyah* for both *Hajj* and *'Umrah*. Bakr (the narrator) said: I narrated it to Ibn 'Umar, and he said: "The Prophet ﷺ pronounced the *Talbiyah* for *Hajj* alone." I met Anas and narrated to him the words of Ibn 'Umar, and he said: "You treat us only as children! I heard the Messenger of Allâh ﷺ pronouncing *Talbiyah* for (both) *'Umrah* and *Hajj*."

## (٢١) بَابُ الْقِرَانِ بَيْنَ الْحَجِّ وَالْعُمْرَةِ

٦٦٦ - عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا. قَالَ بَكْرٌ: فَحَدَّثْتُ بِذَلِكَ ابْنَ عُمَرَ، فَقَالَ: لَبَّيْ بِالْحَجِّ وَحْدَهُ. فَلَقِيتُ أَنَسًا، فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ، فَقَالَ أَنَسٌ: مَا تَعْدُونَنَا إِلَّا صِبْيَانًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا». [أخرجه مسلم: ١٢٣٢].

(22) CHAPTER. *Hajj Tamattu'* (enjoyable)

667. 'Imrân bin Husain رضي الله عنهما reported: We performed *Tamattu'* (*Hajj* and then *'Umrah*) with the Messenger of Allâh ﷺ, and nothing was revealed in the Qur'ân to abrogate this practice, and never mind what a man's opinion may be. (Bukhârî 4518)

## (٢٢) بَابُ فِي مُتَعَةِ الْحَجِّ

٦٦٧ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: تَمَتَّنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْزَلْ فِيهِ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ. [أخرجه البخاري: ٤٥١٨ ومسلم: ١٢٢٦].

668. 'Imrân bin Husain رضي الله عنهما narrated: The Messenger of Allâh ﷺ performed *Hajj Tamattu'* and we also performed it with him.

٦٦٨ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: تَمَتَّعَ نَبِيُّ اللَّهِ ﷺ وَتَمَتَّعْنَا مَعَهُ. [أخرجه مسلم: ١٢٢٦].

669. Jâbir bin 'Abdullâh رضي الله عنهما reported: We came with the Messenger of Allâh ﷺ and we were pronouncing *Talbiyah* for *Hajj*. Then the Messenger of Allâh ﷺ ordered us to change our *Talbiyah* into *'Umrah*. (Bukhârî 1568)

٦٦٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً. [أخرجه البخاري: ١٥٦٨ ومسلم: ١٢١٦].

(23) CHAPTER. He who entered into *Ihrâm* for *Hajj* bringing sacrificial animal with him

## (٢٣) بَابُ مَنْ أَخْرَمَ بِالْحَجِّ وَمَعَهُ الْهَدْْيُ

670. Mûsa bin Nâfi' reported: I came to Makkah as a *Mutamatti'* for 'Umrah (first and then put off *Ihrâm* and again entered into the state of *Ihrâm* for *Hajj*) four days before the day of *Tarwiyah* (i.e., on the 8th of Dhul-Hijjah). The people said: "Now yours is the *Hajj* of the Makkans." I went to 'Atâ' bin Abu Rabâh and asked his religious verdict. 'Atâ' said: "Jâbir bin 'Abdullâh Al-Ansâri told me that he performed *Hajj* with the Messenger of Allâh ﷺ in the year when he took sacrificial animals with him (i.e., during the 10th year of *Hijra* known as the Farewell pilgrimage) and they had put on *Ihrâm* for *Hajj* only (as *Mufrid*). The Messenger of Allâh ﷺ said: 'Put off *Ihrâm* and circumambulate the House, and (run) between As-Safa and Al-Marwah, and get your hair cut and stay as non-*Mahrim* until it is the day of *Tarwiyah*, then put on *Ihrâm* for *Hajj* and make *Ihrâm* for *Mut'ah* (you had put on *Ihrâm* for *Hajj*, but take it off after performing 'Umrah and then again put on *Ihrâm* for *Hajj*).' They said: 'How should we make *Mut'ah* although we entered *Ihrâm* with the intention of *Hajj*?' He said: 'Do whatever I command you to do. Had I not brought the sacrificial animals with me, I would have done as I have commanded you to do. But it is not permissible for me to put off *Ihrâm* until the sacrifice is offered.' So they did accordingly." (Bukhâri 1568)

#### (24) CHAPTER. Abrogation of non-*Ihrâm* state and completing *Hajj* and 'Umrah

671. Abu Mûsa رضي الله عنه said: I came to the Messenger of Allâh ﷺ as he was encamping at Bathâ'. He said to me: "Did you intend to perform *Hajj*?" I said: "Yes." He again said: "With what intention have you entered into the state of *Ihrâm* (for *Ifrâd*, *Qirân* or *Tamattu*)?" I said: "I pronounced

٦٧٠ - عَنْ مُوسَى بْنِ نَافِعٍ؛ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَتِّعًا بِعُمْرَةٍ قَبْلَ التَّوْبَةِ بِأَرْبَعَةِ أَيَّامٍ، فَقَالَ النَّاسُ: تَصِيرُ حَجَّتُكَ الْآنَ مَكِّيَّةً. فَذَخَلْتُ عَلَى عَطَاءِ بْنِ أَبِي رَبَاحٍ، فَاسْتَفْتَيْتُهُ؟ فَقَالَ عَطَاءٌ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ؛ أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ سَاقِ الْهَدْيِ مَعَهُ، وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحِلُّوا مِنْ إِحْرَامِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَصَّروا، وَأَقِيمُوا حَلَالًا، حَتَّى إِذَا كَانَ يَوْمُ التَّوْبَةِ؛ فَأَهْلُوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَّعَةً». قَالُوا: كَيْفَ نَجْعَلُهَا مُتَّعَةً وَقَدْ سَمَّيْنَا الْحَجَّ؟! قَالَ: «افْعَلُوا مَا أَمَرْتُكُمْ بِهِ؛ فَإِنِّي لَوَلَا أَنِّي سَفْتُ الْهَدْيِ؛ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ، وَلَكِنْ لَا يَجِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَجْلَهُ». فَفَعَلُوا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٦٨ وَمُسْلِمٌ:

١٢١٦].

#### (٢٤) بَابُ نَسْخِ التَّحْلُلِ مِنَ الْإِحْرَامِ وَالْأَمْرِ بِالتَّمَامِ

٦٧١ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِخٌ بِالْبَطْحَاءِ، فَقَالَ: «يَمَا أَهْلَلْتُ؟». قَالَ: قُلْتُ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: «هَلْ سَفْتُ

*Talbiyah* with that very aim which the Prophet ﷺ pronounced *Talbiyah*.” He asked me: “Did you bring along with you sacrificial animal?” I said: “No.” He said: “Circumambulate the Ka’bah and do *Sa’y* between As-Safa and Al-Marwah, and put off *Ihrâm* (as you have not brought the sacrificial animals with you).” So I circumambulated the Ka’bah, and ran between As-Safa and Al-Marwah, and then came to a woman from my people and she washed my hair. I continued giving religious verdict (according to this practice) until during the caliphate of Abu Bakr and ‘Umar رضي الله عنهما. Once I was in the season of *Hajj* when a man came to me and said: “You do not know what has been introduced after you by the Commander of the believers in the rites (of *Hajj*).” Thereupon he said: “O people, he whom we gave the religious verdict (concerning putting off *Ihrâm*) should wait, for the Commander of the believers is about to come to you, and you should follow him.” ‘Umar رضي الله عنه then came and I made a mention of it to him, and he said: “If we abide by the Book of Allâh (we find) that Allâh commands us to complete the (*Hajj* and ‘*Umrah*), and if we abide by the *Sunnah* of the Prophet ﷺ, we find that the Prophet ﷺ did not take off *Ihrâm* until the sacrificial animal was sacrificed.” (Bukhârî 1724)

672. Abu Dhar رضي الله عنه said that *Tamattu’* in *Hajj* was for the Companions of Muhammad ﷺ in particular.

(25) CHAPTER. Sacrifice animals for *Qirân* (combined *Hajj*)

673. Nâfi’ reported that ‘Abdullâh bin

مِنْ هَذِي؟. قُلْتُ: لَا. قَالَ: فَطَفْتُ بِالْبَيْتِ وَالصَّافَا وَالْمَرْوَةَ، ثُمَّ حُلَّ. فَطَفْتُ بِالْبَيْتِ وَالصَّافَا وَالْمَرْوَةَ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسَّطَنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أَفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَإِنِّي لَقَائِمٌ بِالْمُوسِمِ؛ إِذْ جَاءَنِي رَجُلٌ، فَقَالَ: إِنَّكَ لَا تَذَرِي مَا أَخَذْتَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسْكِ. فَقُلْتُ: أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ؛ فَلْيَتَّبِدْ؛ فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ؛ فِيهِ فَاتَمُّوا. فَلَمَّا قَدِمَ؛ قُلْتُ: يَا أَمِيرُ الْمُؤْمِنِينَ! مَا هَذَا الَّذِي أَخَذْتُمْ فِي شَأْنِ النُّسْكِ؟ قَالَ: إِنَّ نَأْخُذُ بِكِتَابِ اللَّهِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦]، وَإِنْ نَأْخُذُ بِسُنَّةِ نَبِيِّنَا مُحَمَّدٍ ﷺ؛ فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى نَحْرَ الْهَدْيِ. [أخرجه البخاري: ١٧٢٤ ومسلم: ١٢٢١].

٦٧٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَتْ الْمُتَعَةُ فِي الْحَجِّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً. [أخرجه مسلم: ١٢٢٤].

(٢٥) بَابُ الْهَدْيِ فِي الْقِرَانِ بَيْنَ الْحَجِّ وَالْعُمْرَةِ

٦٧٣ - عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ

‘Umar رضي الله عنهما set out for ‘Umrah during the ordeal and said: “If I am obstructed (from going) to the House, we would do the same as we did along with the Messenger of Allāh ﷺ,” so he went out and assumed *Ihrām* for ‘Umrah and moved on until he reached Al-Baida’. He said to his companions: “*Hajj* and ‘Umrah are both but one ritual, and I hold you as my witness that I have intended *Hajj* and ‘Umrah combined.” Then he proceeded until he came to the House, he circumambulated it seven times and walked between As-Safa and Al-Marwah seven times, and did not add to this and it was sufficient for him then he offered sacrifice. (Bukhārī 1639)

**(26) CHAPTER. Sacrificial animal for *Hajj Tamattu’* (enjoyable)**

**674.** Sâlim bin ‘Abdullâh reported: ‘Abdullâh bin ‘Umar رضي الله عنهما said that the Messenger of Allāh ﷺ observed *Tamattu’* in his Farewell pilgrimage. He first put on *Ihrām* for ‘Umrah and then for *Hajj*, and then offered a sacrificial animal. He had brought the sacrificial animals with him from Dhul-Hulaifah. The Messenger of Allāh ﷺ assumed *Ihrām* for ‘Umrah and pronounced *Talbiyah* for ‘Umrah, then he entered into *Ihrām* for *Hajj* and pronounced *Talbiyah* for *Hajj*. And people performed *Tamattu’* in the company of the Messenger of Allāh ﷺ. They assumed *Ihrām* for ‘Umrah first and then for *Hajj*. Some of them had the sacrificial animals which they had brought with them whereas some of them had no sacrificial animals. So when the Messenger of Allāh ﷺ came to Makkah, he said to people: “He who has brought sacrificial animals along

عمر رضي الله عنهما خَرَجَ فِي الْفَتْنَةِ مُتَمَتِّراً، وَقَالَ: إِنْ صُدِّدْتُ عَنِ الْبَيْتِ؛ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَخَرَجَ، فَأَهْلَلَ بِعُمْرَةٍ، وَسَارَ، حَتَّى إِذَا ظَهَرَ عَلَى الْبَيْدَاءِ؛ التَفَتَ إِلَى أَصْحَابِهِ، فَقَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ. فَخَرَجَ حَتَّى جَاءَ الْبَيْتَ؛ طَافَ بِهِ سَبْعًا، وَبَيَّنَ الصَّفَا وَالْمَرْوَةَ سَبْعًا، لَمْ يَزِدْ عَلَيْهِ، وَرَأَى أَنَّهُ مُجْزِي عَنْهُ، وَأَهْدَى. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٣٩ وَمُسْلِمٌ: ١٢٣٠].

**(٢٦) بَابُ الْهَدْيِ فِي الْمُتَمَتَّةِ**

**٦٧٤ -** عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ، فَأَهْلَلَ بِالْعُمْرَةِ، ثُمَّ أَهْلَلَ بِالْحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ؛ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى؛ فَإِنَّهُ لَا يَجِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ

with him, must not terminate his *Ihrâm* until he has completed the *Hajj*; and he who has not brought the sacrificial animals, let him circumambulate the House, and walk between As-Safa and Al-Marwah, and shorten his hair and terminate the *Ihrâm* to reenter it again for *Hajj* and offer the sacrifice. But he who does not find the sacrificial animal, should observe fast for three days during the *Hajj* and seven days when he returns home." The Messenger of Allâh ﷺ circumambulated the House when he came to Makkah; kissed the Black Stone, then made quick pace in three rounds out of seven and walked in four rounds. And when he finished the circumambulation of the House, he performed two *Rak'ah* at Maqâm Ibrâhim, and then came to As-Safa and tripped seven times between As-Safa and Al-Marwah. After that he did not terminate his *Ihrâm* until he had completed his *Hajj* and sacrificed his animal on the day of Sacrifice (10th of Dhul-Hijjah), and then went back to Makkah and performed *Tawâf Ifâdah* after which he terminated his *Ihrâm* which rendered the unlawful as lawful. Those who had brought the sacrificial animals along with them did as the Messenger of Allâh ﷺ had done. (Bukhârî 1691)

## (27) CHAPTER. Performing 'Umrah after performing Hajj

675. 'Aishah رضي الله عنها narrated: We went out with the Messenger of Allâh ﷺ during the year of the Farewell pilgrimage. There were some of us who entered into *Ihrâm* for 'Umrah and some who entered into *Ihrâm* for Hajj. We proceeded until we reached Makkah. The Messenger of Allâh ﷺ said: "He who entered into *Ihrâm* for 'Umrah but did not bring offering, let him terminate his *Ihrâm*; and he who entered

أَهْدَى؛ فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيَقْصِرْ، وَلْيَحْلِلْ، ثُمَّ لِيُهَلَّ بِالْحَجِّ، وَلْيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا؛ فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ».

وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، فَانْصَرَفَ، فَأَتَى الصَّفَا، فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ، فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ.

وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٩١ وَمُسْلِمٌ:

[١٢٢٧].

## (٢٧) بَابُ فِي إِزْدَادِ الْحَجِّ عَلَى الْعُمْرَةِ

٦٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، حَتَّى قَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ؛ فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى؛

into *Ihrâm* for 'Umrah and brought sacrificial animal, let him not terminate his *Ihrâm* until he slaughters it, and he who entered into *Ihrâm* for Hajj, let him complete his Hajj. 'Āishah رضي الله عنها said: I was in the monthly period, and I remained in this state until the day of 'Arafah, and I had entered into *Ihrâm* for 'Umrah. The Messenger of Allāh ﷺ commanded me to undo my hair and to comb it, and to enter into the *Ihrâm* for Hajj, and to abandon the rites of 'Umrah. ('Āishah) said: I did so, and when I had completed my pilgrimage, the Messenger of Allāh ﷺ sent with me 'Abdur-Rahmān bin Abu Bakr and ordered me to enter into *Ihrâm* for 'Umrah at Tan'im, to make up for the 'Umrah which I changed into Hajj upon my arrival. (Bukhārī 319)

فَلَا يَحِلُّ حَتَّى يَنْحَرَ هَذِيهٗ، وَمَنْ أَهْلًا بِحَجٍّ؛ فَلْيَتِمَّ حَجَّهُ.

قَالَتْ عَائِشَةُ: فَحِضْتُ، فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمُ عَرَفَةَ، وَلَمْ أَهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْقِصَ رَأْسِي، وَأَمْتَشِطَ، وَأَهْلِلَ بِحَجٍّ، وَأَتْرَكَ الْعُمْرَةَ.

قَالَتْ: فَقَعَلْتُ ذَلِكَ، حَتَّى إِذَا قَضَيْتُ حَجَّتِي؛ بَعَثَ مَعِيَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي أَذْرَكْنِي الْحَجَّ وَلَمْ أَهْلِلْ مِنْهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٩ وَمُسْلِمٌ:

١٢١١].

#### (28) CHAPTER. Placing a condition for Hajj and 'Umrah

#### (٢٨) بَابُ الْإِشْتِرَاطِ فِي الْحَجِّ وَالْعُمْرَةِ

676. 'Abdullāh bin 'Abbās رضي الله عنهما narrated that Dubā'ah bint Az-Zubair bin 'Abdul-Muttalib said to Allāh's Messenger ﷺ: "I am sick but I intend to perform Hajj, what do you command me to do?" The Prophet ﷺ said: "Enter into the *Ihrâm* making this condition: 'O Allāh, my *Ihrâm* would be terminated at the point where You withhold me.'" The narrator said: But she was able to complete the Hajj without breaking down.

٦٧٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بِنْتُ عَبْدِ الْمُطَّلِبِ أَتَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ؛ فَمَا تَأْمُرُنِي؟ قَالَ: «أَهْلِي بِالْحَجِّ، وَاشْتَرِطِي أَنْ مَحَلِّي حَيْثُ تَحْبِسُنِي». قَالَ: فَأَذْرَكْتُ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٠٨].

#### (29) CHAPTER. It is prohibited for a Muhrim to wear cloak and to use perfume

#### (٢٩) بَابُ مَنْ أَحْرَمَ وَعَلَيْهِ جُبَّةٌ وَأَتْرَأَ الْخَلَوِقَ

677. Ya'la bin Munyah رضي الله عنه narrated that a man came to the Prophet ﷺ as he was at Ji'rānah and that man was wearing a cloak which was perfumed with saffron. The

٦٧٧ - عَنْ يَعْلَى بْنِ مُنْيَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْجِرْنَاهِ، عَلَيْهِ جُبَّةٌ، وَعَلَيْهَا

narrator added: There was a trace of yellowness on it. He said to the Prophet ﷺ: "What do you command me to do during my 'Umrah?" It was at this moment that Revelation came to the Messenger of Allāh ﷺ and he was covered with a cloth. Ya'la said: "Would that I see the Prophet ﷺ receiving Revelation?" Then 'Umar said: "Would you like to see the Prophet ﷺ receiving the Revelation?" 'Umar lifted a corner of the cloth and I looked at him and he was making a sound like snoring. The narrator said: It was like the sound of a camel. When the Revelation ended, the Messenger of Allāh ﷺ said: "Where is the one who asked about 'Umrah?" When the man came, he said to him: "Wash off the trace of yellowness. Take off the cloak and do in your 'Umrah what you do in your Hajj." (Bukhâri 1536).

خَلْقُ (أَوْ قَالَ: أَثَرُ صُفْرَةٍ)، فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ قَالَ: وَأَنْزَلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَشَتَرَ بِنُوبٍ، وَكَانَ يَغْلَى يَقُولُ: وَدِدْتُ أَنِّي أَرَى النَّبِيَّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ. قَالَ: فَقَالَ: أَيْسُرُكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ قَالَ: فَرَفَعَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ طَرَفَ النَّوْبِ، فَتَنَظَّرْتُ إِلَيْهِ لَهُ غَطِيطٌ. قَالَ: وَأَخْبِسُهُ قَالَ: كَغَطِيطِ الْبَكْرِ. قَالَ: فَلَمَّا سُرِّي عَنْهُ؛ قَالَ: «أَيِّنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثَرُ الصُّفْرَةِ (أَوْ قَالَ: أَثَرُ الْخَلْقِ)، وَاخْلَعْ عَنْكَ جُبَّتَكَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ». [أخرجه البخاري:

١٥٣٦ ومسلم: ١١٨٠].

### (30) CHAPTER. Clothes to avoid wearing during *Ihrâm*

### (٣٠) بَابُ مَا يَجْتَنِبُ الْمُحْرِمُ مِنَ اللَّبَاسِ

678. Ibn 'Umar رضي الله عنهما narrated that a man asked the Messenger of Allāh ﷺ about what a *Muhrim* should wear. The Messenger of Allāh ﷺ said: "Do not wear shirts, turbans, trousers or hooded cloaks or light boots, unless one does not find sandals he may put on light boots but he should cut them below the ankles, and do not wear any clothes to which saffron or yellow herbal colouring is applied." (Bukhâri 1542)

٦٧٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ، وَلَا الْعِمَائِمَ، وَلَا السَّرَاوِيلَ، وَلَا الْبَرَانِسَ، وَلَا الْخِفَافَ، إِلَّا أَحَدًا لَا يَجِدُ التَّلْعِينَ؛ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقُطْعَهُمَا أَسْفَلَ مِنَ الْكَعْبَتَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّغْفَرَانُ وَلَا الْوَرُسُ». [أخرجه

البخاري: ١٥٤٢ ومسلم: ١١٧٧].



679. Ibn 'Abbâs رضي الله عنهما reported: I heard the Messenger of Allâh ﷺ delivering a *Khutbah* in which he allowed wearing long pants for him who does not have *Izâr* (lower towel) and wearing light boots for him who does not have sandals. (Bukhârî 1841)

٦٧٩ - عن ابن عباس رضي الله عنهما قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وهو يَخْطُبُ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَمْ يَجِدِ الْإِزَارَ، وَالْخُفَّانِ لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ». يَعْنِي: الْمُحْرِمُ. [أخرجه البخاري: ١٨٤١ ومسلم: ١١٧٨].

(31) CHAPTER. Hunting is forbidden for the *Muhrim*

(٣١) بَابُ فِي الصَّيْدِ لِلْمُحْرِمِ

680. Sa'b bin Jaththâmah Al-Laithi رضي الله عنه said that he gave as a gift a wild donkey to the Messenger of Allâh ﷺ when he was at Al-Abwa' or Waddân, and the Messenger of Allâh ﷺ refused to accept it. The narrator said: When the Messenger of Allâh ﷺ saw me disappointed he said: "We have refused it only because we are in *Ihrâm*." (Bukhârî 1825)

٦٨٠ - عن الصَّعْبِ بْنِ جَثَاَمَةَ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَخَشِيئًا، وَهُوَ بِالْأَبْوَاءِ أَوْ بَوْدَانَ، فَرَدَّهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. قَالَ: فَلَمَّا أَنْ رَأَى رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِي؛ قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ؛ إِلَّا أَنَّا حُرْمٌ». [أخرجه البخاري: ١٨٢٥ ومسلم: ١١٩٣].

681. Tâ'us reported: Zaid bin Arqam went to Ibn 'Abbâs رضي الله عنهما and Ibn 'Abbâs asked him to tell him about the meat which was given to the Messenger of Allâh ﷺ when he was in *Ihrâm*. Zaid said: He was given a slice of the meat of a game, but he returned it to him saying: "We do not eat it. We are in *Ihrâm*."

٦٨١ - عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمٍ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أُهْدِيَ لَهُ عَصُوفٌ مِنْ لَحْمِ صَيْدٍ، فَرَدَّهُ، فَقَالَ: «إِنَّا لَا نَأْكُلُهُ، إِنَّا حُرْمٌ». [أخرجه مسلم: ١١٩٥].

(32) CHAPTER. It is permissible to eat the meat of a game by one in the state of *Ihrâm* if hunted by a person who is not in *Ihrâm*

(٣٢) بَابُ فِي لَحْمِ الصَّيْدِ لِلْمُحْرِمِ يَصِيدُهُ الْحَلَالُ

682. Abu Qatâdah رضي الله عنه narrated:

٦٨٢ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ

The Messenger of Allāh ﷺ went for pilgrimage, and we also went with him. He dispatched some of his Companions, and Abu Qatādah was one of them, and instructed them: "Take the coastline until you meet me." Abu Qatādah said: They went ahead of the Messenger of Allāh ﷺ. All of them entered into *Ihrām* except Abu Qatādah, who did not enter into *Ihrām*. As they went on, they saw wild donkeys, and Abu Qatādah attacked them and caught a she-donkey. They got down and ate its meat. They said: "We ate its meat while we were in *Ihrām*." They carried the meat that was left. As they came to the Messenger of Allāh ﷺ, they said: "O Messenger of Allāh, we were in *Ihrām* whereas Abu Qatādah was not. We saw wild donkeys and Abu Qatādah hunted a she-donkey and we ate its meat while we were in *Ihrām*. We have carried to you what was left of its meat." The Prophet ﷺ asked: "Did anyone of you commanded him to hunt or pointed to him with anything to do so?" They said: "No." Then the Prophet ﷺ said: "Then eat what is left." (Bukhārī 1824)

عَنْهُ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، وَخَرَجْنَا مَعَهُ. قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ، فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّى تَلْقَوْنِي». فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا قِيلَ رَسُولُ اللَّهِ ﷺ: «أَحْرَمُوا كُلُّهُمْ إِلَّا أَبَا قَتَادَةَ؛ فَإِنَّهُ لَمْ يُحْرَمْ، فَيَتَنَا هُم يَسِيرُونَ؛ إِذْ رَأَوْا حُمَرَ وَخَشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَنَانًا، فَتَزَلُّوا، فَأَكَلُوا مِنْ لَحْمِهَا. قَالَ: فَقَالُوا: أَكَلْنَا لَحْمًا وَنَحْنُ مُحْرَمُونَ!»

قَالَ: فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ، قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا أَحْرَمْنَا، وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرَمْ، فَرَأَيْنَا حُمَرَ وَخَشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أَنَانًا، فَتَزَلْنَا، فَأَكَلْنَا مِنْ لَحْمِهَا، فَقُلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرَمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا، فَقَالَ: «هَلْ مَعَكُمْ أَحَدٌ أَمَرَهُ أَوْ أَشَارَ إِلَيْهِ بِشَيْءٍ؟»، قَالَ: قَالُوا: لَا. قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا». [أَخْرَجَهُ

البخاري: ١٨٢٤ ومسلم: ١١٩٦].

### (33) CHAPTER. Kinds of animals to be killed by the *Muhrim*

683. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "Five are the harmful animals which should be killed in *Ihrām* or otherwise: a snake, a white-spot

### (٣٣) بَابٌ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

٦٨٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ

crow, a rat, a rabid dog, and a scavenger bird.” (Bukhâri 1829)

684. Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said: “Five (animals), there is no harm in killing them while in *Haram* and in *Ihrâm*: a mouse, a scorpion, a crow, a scavenger bird and a rabid dog.” (Bukhâri 1828)

#### (34) CHAPTER. Permissibility of cupping for a *Muhrim*

685. Ibn Buhainah رضي الله عنهما reported that the Messenger of Allâh ﷺ got himself cupped on his way to Makkah while he was in *Ihrâm*. (Bukhâri 5698)

#### (35) CHAPTER. The *Muhrim* is permitted to get his eyes treated

686. Nubaih bin Wahb reported: We went with Abân bin ‘Uthmân and when we were at Malal, the eyes of ‘Umar bin ‘Ubaidullâh became sore, and when we reached Rauha’, the pain became worse. Nubaih bin Wahb sent one to Abân bin ‘Uthmân to ask him what to do. He told him to apply aloe pads on them. He said that Uthmân رضي الله عنه reported that the Messenger of Allâh ﷺ prescribed aloe pads to a man whose eyes were sore while he was in *Ihrâm*.

وَالْحَرَمَ: الْحَيَّةُ، وَالْغُرَابُ الْأَبْقَعُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحَدْيَا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٢٩ وَمُسْلِمٌ: ١١٩٨.]

٦٨٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَاةُ، وَالْكَلْبُ الْعَقُورُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٢٨ وَمُسْلِمٌ: ١١٩٩.]

#### (٣٤) بَابُ الْجِمَامَةِ لِلْمُحْرِمِ

٦٨٥ - عَنْ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ بِطَرِيقِ مَكَّةَ وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٩٨ وَمُسْلِمٌ: ١٢٠٣.]

#### (٣٥) بَابُ مُدَاوَةِ الْمُحْرِمِ عَيْنَيْهِ

٦٨٦ - عَنْ نُبَيْهِ بْنِ وَهَبٍ؛ قَالَ: خَرَجْنَا مَعَ أَبَانَ بْنِ عُثْمَانَ، حَتَّى إِذَا كُنَّا بِمَلَالٍ؛ اشْتَكَى عُمَرُ بْنُ عَبْدِ اللَّهِ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ؛ اشْتَدَّ وَجَعُهُ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ؟ فَأَرْسَلَ إِلَيْهِ أَنْ اضْمِدْهُمَا بِالْصَّبْرِ؛ فَإِنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ فِي الرَّجُلِ إِذَا اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ:

«صَمَدَهُمَا بِالْضَّبِيرِ». [أخرجه مسلم:

. [١٢٠٤]

### (36) CHAPTER. Washing the head of the *Muhrim*

687. 'Abdullâh bin Hunain reported that 'Abdullâh bin 'Abbâs and Al-Miswar bin Makhramah رضي الله عنهم had a difference of opinion at a place called Abwa'. 'Abdullâh bin 'Abbâs argued as to whether a *Muhrim* is permitted to wash his head. Miswar said that a *Muhrim* is not permitted to wash his head. So Ibn 'Abbâs sent me to Abu Ayyub Al-Ansârî رضي الله عنه to ask him about it. I went to him and found him taking bath behind two poles screened by a garment. I greeted him and he asked: "Who is this?" I said: "I am 'Abdullâh bin Hunain, 'Abdullâh bin 'Abbâs has sent me to ask you whether the Messenger of Allâh ﷺ washed his head in *Ihrâm*." Abu Ayyub put his hand on the garment and lowered it a little until his head became visible to me, and said to the man who was pouring water upon him to pour water. He poured water on his head. He then moved his head with his hands and moved his hands forward and backward and then said: "This is how I saw him (the Prophet ﷺ) doing." (Bukhârî 1840)

### (٣٦) بَابُ غَسْلِ الْمُحْرِمِ رَأْسَهُ

٦٨٧ - عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ،  
عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ  
مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُمَا اخْتَلَفَا  
بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ:  
يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ:  
لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأَرْسَلَنِي ابْنُ  
عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ  
رَضِيَ اللَّهُ عَنْهُ أَسْأَلُهُ عَنْ ذَلِكَ؟  
فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يَسْتَتِرُ  
بِثَوْبٍ. قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ:  
مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ  
حُنَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ  
عَبَّاسٍ أَسْأَلُكَ: كَيْفَ كَانَ رَسُولُ اللَّهِ  
ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ  
أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فطَاطَأَهُ،  
حَتَّى بَدَأَ لِي رَأْسُهُ، ثُمَّ قَالَ لِإِنْسَانٍ  
يَضُبُّ: اضْبُطْ. فَضَبَّ عَلَى رَأْسِهِ،  
ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا  
وَأَذْبَرَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُهُ يَفْعَلُ.  
[أخرجه البخاري: ١٨٤٠ ومسلم:

. [١٢٠٥]

### (37) CHAPTER. Ransom upon the *Muhrim*

688. 'Abdullâh bin Ma'qil said: I sat with Ka'b رضي الله عنه and he was in the mosque and I asked him about this Verse: "Then an expiation in the form of fasting, or alms or

### (٣٧) بَابُ فِي الْفِدْيَةِ عَلَى الْمُحْرِمِ

٦٨٨ - عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ؛  
قَالَ: قَعَدْتُ إِلَى كَعْبٍ وَهُوَ فِي  
الْمَسْجِدِ؛ فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ:

sacrifice.” (2:196) Ka’b said : It was revealed in my case. There was some harm in my hair. I was taken to the Messenger of Allāh ﷺ and lice were creeping upon my face. Thereupon he said : “I did not think that your trouble have become so unbearable as I see. Can you afford a lamb.” I said : “No.” Then this Verse was revealed : “Then an expiation in the form of fasting or alms or a sacrifice.” The Prophet ﷺ said : “It is fasting for three days, or feeding a meal to six needy persons.” This Verse was revealed particularly for me but it applies in general to all of you. (Bukhâri 4517)

**(38) CHAPTER. What is to be done with a Muhrim when he dies**

689. Ibn ‘Abbâs رضي الله عنهما narrated that a man fell down from his camel while he was in *Ihrâm*, his neck was broken and he died. The Prophet ﷺ said : “Wash him with water mixed with the leaves of lote tree and shroud him in his two pieces (of *Ihrâm*), and do not cover his head for Allāh will raise him on the Day of Resurrection pronouncing *Talbiyah*.” (Bukhâri 1265)

**(39) CHAPTER. Spending the night in Tuwa and having a bath before entering Makkah**

690. Nâfi’ reported that whenever Ibn ‘Umar رضي الله عنهما went to Makkah, he used to spend the night at Dhi Tuwa and take a bath. Then used to enter Makkah in the morning and mentioned that the Prophet ﷺ did so. (Bukhâri 1574)

﴿فَذِيَّةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]؟ فَقَالَ كَعْبٌ: نَزَلَتْ فِيَّ، كَانَ بِي أَذَى مِنْ رَأْسِي، فَحُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالْقَمْلُ يَنْتَابِرُ عَلَى وَجْهِهِ، فَقَالَ: «مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ مَا أَرَى، أَتَجِدُ شَاةً؟». فَقُلْتُ: لَا. فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿فَذِيَّةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾. قَالَ: «صَوْمٌ ثَلَاثَةَ أَيَّامٍ، أَوْ إِطْعَامٌ سِتَّةِ مَسَاكِينَ، نِصْفَ صَاعٍ طَعَاماً لِّكُلِّ مِسْكِينٍ». قَالَ: فَتَرَلْتُ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٥١٧ وَمُسْلِمٌ: ١٢٠١].

**(٣٨) بَابٌ فِي الْمُحْرِمِ يَمُوتُ، مَا يُفْعَلُ بِهِ؟**

٦٨٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: خَرَّ رَجُلٌ مِنْ بَعِيرِهِ فَوُقِصَ، فَمَاتَ، فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ؛ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلْبِياً». [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٦٥ وَمُسْلِمٌ: ١٢٠٦].

**(٣٩) بَابُ الْمَبِيتِ بِذِي طُوًى وَالِاغْتِسَالِ قَبْلَ دُخُولِ مَكَّةَ**

٦٩٠ - عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ لَا يَبْدُءُ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى، حَتَّى يُضْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَاراً، وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[أخرجه البخاري: ١٥٧٤ ومسلم:

.[١٢٥٩]

**(40) CHAPTER. Entering Makkah and Al-Madinah from one way and exit from another**

691. Ibn 'Umar رضي الله عنه narrated that the Messenger of Allāh ﷺ used to come out of Al-Madinah by way of Ash-Shajarah, and entered it by the way of Al-Mu'arras; and whenever he entered Makkah, he entered it from the upper side and went out of it from the lower side. (Bukhârî 1575)

**(٤٠) بَابُ دُخُولِ مَكَّةَ وَالْمَدِينَةِ مِنْ طَرِيقِ وَالْخُرُوجِ مِنْ طَرِيقِ**

٦٩١ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ؛ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. [أخرجه البخاري: ١٥٧٥

ومسلم: ١٢٥٧].

**(41) CHAPTER. Staying in Makkah**

692. Usâmah bin Zaid bin Hârithah رضي الله عنه asked the Messenger of Allāh ﷺ: "Do you stay in your house at Makkah?" The Messenger of Allāh ﷺ said: "Did 'Aqîl leave for us any land or house?" And 'Aqîl and Tâlib became the inheritors of Abu Tâlib's property and neither Ja'far nor 'Ali inherited anything from him, for both Ja'far and 'Ali were Muslims, whereas 'Aqîl and Tâlib were non-Muslims. (Bukhârî 1588)

**(٤١) بَابُ فِي التَّزْوِلِ بِمَكَّةَ لِلْحَاجِّ**

٦٩٢ - عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دَوْرٍ؟». وَكَانَ عَقِيلٌ وَرَثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيُّ شَيْئًا؛ لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ. [أخرجه

البخاري: ١٥٨٨ ومسلم: ١٣٥١].

**(42) CHAPTER. Walking in a quick pace in Tawâf and Sa'y**

693. Ibn 'Umar رضي الله عنهما narrated that whenever the Messenger of Allāh ﷺ used to circumambulate in *Hajj* and *Umrah* on his first arrival, he walked in quick pace in first three rounds and walked (in the usual way) in four rounds, and performed two *Rak'ah* of prayer and then walked between As-Safa and Al-Marwah. (Bukhârî 1616)

**(٤٢) بَابُ الرَّمْلِ فِي الطَّوَافِ وَالسَّعْيِ**

٦٩٣ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ؛ فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ، ثُمَّ يَمْشِي أَرْبَعَةً، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا

وَالْمَرْوَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦١٦  
وَمُسْلِمٌ: ١٢٦١].

694. Jâbir bin ‘Abdullâh رضي الله عنهما reported: I saw the Messenger ﷺ circumambulating the Ka'bah in quick pace from the Black Stone and back to it in three rounds.

٦٩٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الْأَسْوَدِ حَتَّى انْتَهَى إِلَيْهِ؛ ثَلَاثَةَ أَطْوَافٍ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٦٣].

695. Abu Tufail reported: I said to Ibn ‘Abbâs رضي الله عنهما: “Do you think the brisk walk round the House in first three circuits and just walking in the last four circuits is *Sunnah* (of the Prophet ﷺ), for your people claim it is *Sunnah*?” Ibn ‘Abbâs said: “They have told you the truth, and they lied to you.” I said: “What do you mean?” He said: “When the Messenger of Allâh ﷺ came to Makkah, the polytheists said that Muhammad and his Companions were too weak to circumambulate the House; and they felt jealous of the Prophet ﷺ. Then the Messenger of Allâh ﷺ commanded his Companions to walk swiftly in first three rounds and walk normally in four.” I said to him: “Inform me if it is *Sunnah* to perform *Tawâf* between As-Safa and Al-Marwah while riding.” Ibn ‘Abbâs said: “They have told you the truth, and they lied to you.” I said: “What do you mean by: ‘They have told you the truth, and they lied to you.’?” He said: “When the Messenger of Allâh ﷺ came to Makkah, people crowded around him, even the old people had came out of their houses to catch a glimpse of his face, and they were saying: ‘This is Muhammad. This is Muhammad ﷺ.’ The Messenger of Allâh ﷺ was so gentle and kind not to see the people beaten back (to make way) in front of him. When the crowd became bigger, he rode (the she-camel). But walking and running is better.”

٦٩٥ - عَنْ أَبِي الطُّفَيْلِ؛ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَرَأَيْتَ هَذَا الرَّمْلَ بِالْبَيْتِ ثَلَاثَةَ أَطْوَافٍ وَمَشْيَ أَرْبَعَةَ أَطْوَافٍ، أَسَنَّهُ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ. قَالَ: فَقَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟! قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ لَا يَسْتَطِيعُونَ أَنْ يَطُوفُوا بِالْبَيْتِ مِنَ الْهَرَالِ. وَكَانُوا يَحْسُدُونَهُ. قَالَ: فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا ثَلَاثًا وَيَمْشُوا أَرْبَعًا.

قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا؛ أَسَنَّهُ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قَالَ: قُلْتُ: وَمَا قَوْلُكَ: صَدَقُوا وَكَذَبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَثُرَ عَلَيْهِ النَّاسُ؛ يَقُولُونَ: هَذَا مُحَمَّدٌ، هَذَا مُحَمَّدٌ ﷺ، حَتَّى خَرَجَ الْعَوَاقِقُ مِنَ الْبُيُوتِ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ

**(43) CHAPTER. Kissing the Black Stone during the Tawâf**

696. ‘Abdullâh bin Sarjis reported : I saw the bald (i.e., ‘Umar bin Khattâb رضى الله عنه), kissing the Stone and saying : “By Allâh, I am kissing you and I know that you are a stone and that you can neither do harm nor good. Had I not seen the Messenger of Allâh ﷺ kissing you, I would not have kissed you.” (Bukhârî 1597)

**(44) CHAPTER. Touching the two Yemeni corners during the Tawâf**

697. ‘Abdullâh bin ‘Umar رضى الله عنهما narrated : I have not neglected touching these two corners (Yemeni and the Stone) since I saw the Messenger of Allâh ﷺ touching them firmly not lightly. (Bukhârî 1606)

698. Ibn ‘Abbâs رضى الله عنهما narrated : I did not see the Messenger of Allâh ﷺ touching other than the Yemeni corners. (Bukhârî 1609)

**(45) CHAPTER. Circumambulation while riding**

699. Jâbir bin ‘Abdullâh رضى الله عنهما

لَا يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ، فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلُ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٦٤].

**(٤٣) بَابُ تَقْبِيلِ الْحَجَرِ الْأَسْوَدِ فِي الطَّوَافِ**

٦٩٦ - عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ؛ قَالَ: رَأَيْتُ الْأَضْلَعَ (يَعْنِي: عُمَرَ رَضِيَ اللَّهُ عَنْهُ) يُقَبِّلُ الْحَجَرَ الْأَسْوَدَ وَيَقُولُ: وَاللَّهِ؛ إِنِّي لِأُقَبِّلَكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنْتَ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ قَبَّلَكَ؛ مَا قَبَّلْتُكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٩٧ وَمُسْلِمٌ: ١٢٧٠].

**(٤٤) بَابُ اسْتِلَامِ الرُّكْنَيْنِ الْيَمَانِيِّينِ فِي الطَّوَافِ**

٦٩٧ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ (الْيَمَانِيِّ وَالْحَجَرِ)، مُذْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا، فِي شِدَّةٍ وَلَا رَخَاءٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٠٦ وَمُسْلِمٌ: ١٢٦٨].

٦٩٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ الْيَمَانِيِّينِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٠٩ وَمُسْلِمٌ: ١٢٦٨].

**(٤٥) بَابُ الطَّوَافِ عَلَى الرَّاحِلَةِ**

٦٩٩ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛



narrated that the Messenger of Allāh ﷺ circumambulated the House riding his camel at the Farewell pilgrimage and touched the Stone with his stick. He was riding so that people can see him and ask him questions pertaining to religion. The people crowded round him.

**(46) CHAPTER. Circumambulation while riding due to illness**

**700.** Umm Salamah رضي الله عنها narrated: I told the Prophet ﷺ of my ailment, so he said: "Circumambulate behind the people while riding." She said: "So I circumambulated riding and the Messenger of Allāh was at that time praying towards the House, reciting *At-Tûr* (i.e., *Sûrah* 52 of the Qur'an)." (Bukhârî 464)

**(47) CHAPTER. Tripping between Safa and Marwah. And the Words of Allāh, the Exalted: "Verily! As-Safa and Al-Marwah are some of the signs of Allāh."**

**701.** 'Urwah reported: I said to 'Āishah رضي الله عنها "I do not see any harm if I do not circumambulate between As-Safa and Al-Marwah." (2:158) She asked: "Why?" I said: "Since Allāh, the Exalted and Glorious, says: 'Verily! As-Safa and Al-Marwah are some of the signs of Allāh'" She said: "If your assertion is correct, the *Ayah* would have read like this: 'There is no harm for him that he should not circumambulate between them.' This Verse has been revealed about the people of *Ansâr*. Whenever they pronounced the *Talbiyah*, they pronounced it in the name of Al-Manât during the Days of Ignorance; so they thought that it was not permissible for them

قال: طاف رسول الله ﷺ بالبيت في حجة الوداع على راحلته، يستلم الحجر بمحجته؛ لأن يراه الناس، وليشرف، ويسألوه؛ فإن الناس غشوه. [أخرجه مسلم: ١٢٧٣].

**(٤٦) بَابُ الطَّوْفِ رَاكِبًا لِعُدْرٍ**

**٧٠٠ -** عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا قَالَتْ: شَكَّوْتُ إِلَى النَّبِيِّ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». قَالَتْ: فَطَفْتُ وَرَسُولَ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى حَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ بِـ«وَالطُّورِ» وَكَتَبَ مَسْطُورٌ. [أخرجه البخاري: ٤٦٤ ومسلم: ١٢٧٦].

**(٤٧) بَابُ الطَّوْفِ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَوْلُهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾**

**٧٠١ -** عَنْ عُروَةَ؛ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: مَا أَرَى عَلَيَّ جُنَاحًا أَنْ لَا أَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. قَالَتْ: لِمَ؟ قُلْتُ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾... الْآيَةَ. فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا، إِنَّمَا أُنْزِلَ هَذَا فِي أَنَاسٍ مِنَ الْأَنْصَارِ، كَانُوا إِذَا أَهْلُوا أَهْلُوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ؛ فَلَا يَجِلُّ لَهُمْ أَنْ يَطُوفُوا بَيْنَ الصَّفَا

to circumambulate between As-Safa and Al-Marwah after becoming Muslims. When the Muslims came with the Prophet ﷺ for Hajj, they mentioned this to him. So Allâh, the Exalted and Glorious, revealed this Verse. By my life, Allâh will not complete the Hajj of one who has not circumambulated between As-Safa and Al-Marwah." In another narration: "Allâh will not reward one for Hajj and 'Umrah unless he runs between As-Safa and Al-Marwah." (Bukhârî 1790)

(48) CHAPTER. *Sa'y* between As-Safa and Al-Marwah is only one

702. Jâbir bin 'Abdullâh رضي الله عنهما said: Allâh's Messenger ﷺ and his Companions did not perform *Sa'y* between As-Safa and Al-Marwah (seven rounds) except once.

(49) CHAPTER. Circumambulation and *Sa'y* for him who enters into the state of *Ihrâm* for Hajj and then comes to Makkah

703. Wabarah (i.e., Ibn Abdur-Rahmân) reported: While I was sitting with Ibn 'Umar رضي الله عنهما, a man came to him and said: "Is it right to circumambulate the House before coming to stay at 'Arafât?" Ibn 'Umar said: "Yes." Then he said: "But Ibn 'Abbâs says: 'Do not circumambulate the House until you stay at 'Arafât.'" Ibn 'Umar said: "The Messenger of Allâh ﷺ performed the Hajj and circumambulated the House before coming to 'Arafât. Whom should we follow, the words of the Messenger of Allâh or the words of Ibn 'Abbâs if you are telling the truth?"

وَالْمَرْوَةِ، فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجِّ؛ ذَكَرُوا ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ؛ فَلَعَمْرِي مَا أَتَمَّ اللَّهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. وفي رواية: ما أتمَّ الله حجَّ امرئٍ ولا عُمرته لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [أخرجه البخاري: ١٧٩٠ ومسلم: ١٢٧٧].

(٤٨) بَابُ الطَّوَافِ بِالصَّفَا وَالْمَرْوَةِ سَبْعًا وَاحِدًا

٧٠٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَمْ يَطُفْ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا طَوَافًا وَاحِدًا. [أخرجه مسلم: ١٢٧٩].

(٤٩) بَابُ مَا يَلْزَمُ مَنْ أَحْرَمَ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ مِنَ الطَّوَافِ وَالسَّعْيِ

٧٠٣ - عَنْ وَبَرَةَ (يَعْنِي: ابْنَ عَبْدِ الرَّحْمَنِ)؛ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا، فَجَاءَهُ رَجُلٌ، فَقَالَ: أَيُضِلُّحُ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ أَتِيَ الْمَوْقِفَ؟ فَقَالَ: نَعَمْ. فَقَالَ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: لَا تَطُفُ بِالْبَيْتِ حَتَّى تَأْتِيَ الْمَوْقِفَ. فَقَالَ ابْنُ عَمْرٍو: فَقَدْ حَجَّ رَسُولُ اللَّهِ ﷺ، فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ؛ فَيَقُولُ رَسُولُ اللَّهِ ﷺ: أَحَقُّ أَنْ نَأْخُذَ أَوْ يَقُولَ ابْنُ عَبَّاسٍ إِنْ كُنْتُ صَادِقًا؟!

في رواية قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أَخْرَمَ بِالْحَجِّ، وَطَافَ بِالْبَيْتِ، وَسَعَى بَيْنَ الصَّفا وَالْمَرْوَةِ. [أخرجه مسلم: ١٢٣٣].

704. 'Amr bin Dinâr said: We asked Ibn 'Umar رضي الله عنهما about a man who came for 'Umrah and circumambulated the House, but he did not run between As-Safa and Al-Marwah: "Can he have an intercourse with his wife?" He replied: "The Messenger of Allâh ﷺ circumambulated the Ka'bah seven times and performed two Rak'ah, and (Sa'y) between As-Safa and Al-Marwah seven times. 'Verily, you have the best example in the Messenger of Allâh.' (33: 21)." (Bukhârî 395)

٧٠٤ - عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: سَأَلْنَا ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَجُلٍ قَدِمَ بِعُمْرَةٍ، فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّافَا وَالْمَرْوَةِ؛ أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَطَافَ الْبَيْتَ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَبَيْنَ الصَّافَا وَالْمَرْوَةِ سَبْعًا؛ جَمِيعًا، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. [أخرجه البخاري: ٣٩٥ ومسلم: ١٢٣٤].

#### (50) CHAPTER. Entering Ka'bah and praying inside it

#### (٥٠) بَابُ فِي دُخُولِ الْكَعْبَةِ وَالصَّلَاةِ فِيهَا وَاللُّدْعَاءِ

705. Ibn 'Umar رضي الله عنهما narrated: The Messenger of Allâh ﷺ came on the day of Conquest and entered the yard of the Ka'bah and he sent for 'Uthmân bin Talhah who came with the key and opened the door. Then the Prophet ﷺ and Bilâl, Usâmah bin Zaid and 'Uthmân bin Talhah رضي الله عنهم entered it, and then he ordered the door to be closed. They stayed there for a considerable time, and then the door was opened. 'Abdullâh said: I was the first to meet the Messenger of Allâh ﷺ outside the Ka'bah and Bilâl was behind him. I said to Bilâl: "Did the Messenger of Allâh ﷺ perform prayer in?" He said: "Yes." I said: "Where?" He said: "Between the two pillars in front of his face." He said: I forgot to ask him how many Rak'ah the Messenger of Allâh ﷺ prayed.

٧٠٥ - عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتَزَلَّ بِفِنَاءِ الْكَعْبَةِ، وَأُرْسِلَ إِلَى عُثْمَانَ بْنِ طَلْحَةَ، فَجَاءَهُ بِالْمِفْتَاحِ، فَفَتَحَ الْبَابَ. قَالَ: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمْ، وَأَمَرَ بِالْبَابِ فَأُغْلِقَ، فَلَبِثُوا فِيهِ مَلِيًّا، ثُمَّ فَتَحَ الْبَابَ. قَالَ عَبْدُ اللَّهِ: فَبادَرْتُ النَّاسَ، فَتَلَقَّيْتُ رَسُولَ اللَّهِ ﷺ خَارِجًا، وَبِلَالٌ عَلَى إِثْرِهِ، فَقُلْتُ لِبِلَالٍ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ

الْعَمُودَيْنِ تَلْقَاءَ وَجْهِهِ. قَالَ: وَنَسِيتُ  
أَنْ أَسْأَلَهُ كَمْ صَلَّى. [أخرجه البخاري:  
٥٥٠ ومسلم: ١٣٢٩].

**706.** Ibn Juraij reported: I said to 'Atâ':  
"Have you heard Ibn 'Abbâs saying: 'You  
have been commanded to observe  
circumambulation, and not to enter the  
Ka'bah'?" He ('Atâ') said: Ibn 'Abbâs at  
the same time did not forbid entering it. But I  
heard him saying: "Usâmah bin Zaid رضي الله  
عنهما informed me that when the Prophet ﷺ  
entered the House, he supplicated in all sides  
of it; and he did not observe prayer therein  
until he came out, and as he came out he  
performed two *Rak'ah* in front of the House,  
and said: "This is *Qiblah*." I said to him:  
"What is meant by its sides? Does that mean  
its corners?" He said: "All sides and corners  
of the Ka'bah are *Qiblah*." (Bukhârî 398)

٧٠٦ - عَنْ ابْنِ جُرَيْجٍ؛ قَالَ:  
قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ  
يَقُولُ: إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ، وَلَمْ  
تُؤْمَرُوا بِدُخُولِهِ؟ قَالَ: لَمْ يَكُنْ يَنْهَى  
عَنْ دُخُولِهِ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ:  
أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ  
عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ  
الْبَيْتَ؛ دَعَا فِي نَوَاحِيهِ كُلِّهَا، وَلَمْ  
يُصَلِّ فِيهِ حَتَّى خَرَجَ، فَلَمَّا خَرَجَ؛  
رَكَعَ فِي قُبُلِ الْبَيْتِ رَكَعَتَيْنِ، وَقَالَ:  
«هَذِهِ الْقِبْلَةُ». قُلْتُ لَهُ: مَا نَوَاحِيهَا؟  
أَفِي زَوَايَاهَا؟ قَالَ: بَلَى فِي كُلِّ قِبْلَةٍ  
مِنَ الْبَيْتِ. [أخرجه البخاري: ٣٩٨  
ومسلم: ١٣٣٠].

#### (51) CHAPTER. The pilgrimage of the Prophet ﷺ

**707.** Ja'far bin Muhammad reported on  
the authority of his father: We went to Jâbir  
bin Abdullâh رضي الله عنهما who began  
inquiring about the people who had come  
to see him until it was my turn. I said: "I am  
Muhammad bin 'Ali bin Husain." He placed  
his hand upon my head and opened my upper  
button and then the lower one and then  
placed his palm on my chest, and during  
those days I was a young boy, and he said:  
"You are welcome, my nephew. Ask  
whatever you want to ask." And I asked  
him and he was blind. The time for prayer  
came so he stood up covering himself in his

٧٠٧ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ  
أَبِيهِ؛ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ  
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فَسَأَلَ عَنِ الْقَوْمِ  
حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ  
بْنِ عَلِيِّ بْنِ حُسَيْنٍ؛ فَأَهْوَى بِيَدِهِ إِلَى  
رَأْسِي، فَتَرَعَ زِرِّي الْأَعْلَى، ثُمَّ نَزَعَ  
زِرِّي الْأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ  
تُذْيَيْ، وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ،  
فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَخِي! سَلْ  
عَمَّا شِئْتَ. فَسَأَلْتُهُ وَهُوَ أَعْمَى،

mantle. And whenever he placed its ends upon his shoulders, they slipped down because it was short. Another mantle was lying on the coat hanger nearby and he led us in the prayer. I said to him: "Tell me about the *Hajj* of the Messenger of Allāh ﷺ." He said: The Messenger of Allāh ﷺ stayed in Al-Madinah for nine years but did not perform *Hajj*, then he made a public announcement in the tenth year that the Messenger of Allāh ﷺ would perform the *Hajj*. A large number of people came to Al-Madinah, all of whom were anxious to follow the Messenger of Allāh ﷺ and do accordingly. We went with him until we reached Dhul-Hulaifah. Asmā' bint 'Umais gave birth to Muhammad bin 'Abu Bakr رضي الله عنه. She sent a message to the Messenger of Allāh ﷺ asking him what should she do. The Prophet said: "Take a bath, pad yourself and enter into *Ihrām*."

The Messenger of Allāh ﷺ then prayed two *Rak'ah* in the mosque and then mounted Al-Qaswa (his she-camel) and it stood erect with him on its back at Al-Baida'. And I saw as far as I could see in front of me some riders and pedestrians, and also on my right and on my left and behind me. And the Messenger of Allāh ﷺ was in the midst of us, and the Qur'ân was being revealed to him and he knew the true interpretation of the Qur'ân, and whatever he did we did and he pronounced the *Talbiyah* saying: "Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Praise and grace are Yours and the sovereignty too. You have no partner." And the people also pronounced this *Talbiyah* which is pronounced today. The Messenger of Allāh ﷺ did not object anything of it. But he adhered to his own *Talbiyah*.

Jâbsaid: We did not have any other intention but that of *Hajj* only, being

وَحَضَرَ وَقْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجَةٍ مُتَّحِفًا بِهَا، كُلَّمَا وَضَعَهَا عَلَى مَنْكَبَيْهِ رَجَعَ طَرْفُهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرَدَّأُوهُ إِلَى جَنْبِهِ عَلَى الْمَشْجَبِ، فَصَلَّى بِنَا. فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَّدَ تِسْعًا.

فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَدَّانَ فِي الثَّاسِ فِي الْعَاشِرَةِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشْرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ، وَيَعْمَلَ مِثْلَ عَمَلِهِ، فَخَرَجْنَا مَعَهُ، حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ: كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي وَاسْتُغْفِرِي بِتُوبٍ وَأَحْرِمِي».

فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ فِي الْمَسْجِدِ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى إِذَا اسْتَوَتْ بِهِ نَافَتُهُ عَلَى الْبَيْدَاءِ؛ نَظَرْتُ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلُ ذَلِكَ، وَعَنْ يَسَارِهِ مِثْلُ ذَلِكَ، وَمِنْ خَلْفِهِ مِثْلُ ذَلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا، وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ، وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ؛ عَمِلْنَا بِهِ.

فَأَهْلًا بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ

unaware of the 'Umrah at that season, but when we came with him to the House, he touched the Black Stone, and made seven rounds around the Ka'bah walking fast three of them and walking normally four. And while going to the Station of Ibrâhim, he recited: "And take the Station of Ibrâhim as a place of prayer." (2:125) And this Station was between him and the House. My father said (and I did not know that he had related it to the Prophet ﷺ): He recited in the two *Rak'ah*: *Sûrat Al-Ikhlâs* and *Al-Kâfirun*. He then returned to the Black Stone and kissed it. He then went out of the gate to As-Safa and as he reached it, he recited: "Verily! As-Safa and Al-Marwah are some of the signs of Allâh," (2:158) adding: "I begin with what Allâh has begun with."

He first mounted As-Safa until he saw the House, and facing the *Qiblah* he declared the Oneness of Allâh and glorified Him, and said: "There is no true God but Allâh Alone. There is no partner with Him. To Him belongs the sovereignty, and the praise is due to Him, and He is All-Powerful over everything. There is no true God but Allâh Alone, Who fulfilled His Promise, and helped His slave, and Alone uprooted the Confederates." He then supplicated in between these words three times. He then descended and walked towards Al-Marwah, and when he came down in the bottom of the valley, he made quick walk; and when he began to ascend, he walked until he reached Al-Marwah. There he repeated what he said at As-Safa. And when it was his last running at Al-Marwah, he said: "If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umrah. So, he who has not brought the sacrificial animals with him, let him terminate his *Ihrâm* and intend an

لَبَيْكَ، لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ". وَأَهْلَ النَّاسِ بِهَذَا الَّذِي يُهْلُونَ بِهِ؛ فَلَمْ يَزِدْ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ.

قَالَ جَابِرٌ رَضِيَ اللَّهُ عَنْهُ: لَسْنَا نَتَوَي إِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ؛ اسْتَلَمَ الرُّكْنَ، فَرَمَلْ ثَلَاثًا، وَمَشَى أَرْبَعًا، ثُمَّ نَفَذَ إِلَى مَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَرَأَ: ﴿وَأَنبِئُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥]، فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ أَبِي يَقُولُ (وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ﷺ): كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ و﴿قُلْ يَتَّخِذُهَا الْكَافِرُونَ﴾. ثُمَّ رَجَعَ إِلَى الرُّكْنِ، فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا؛ قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨]: «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ».

فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَوَحَّدَ اللَّهَ وَكَبَّرَهُ، وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ

'Umrah.' Surâqah bin Mâlik bin Ju'shum asked him: "O Messenger of Allâh, does it apply to this year of ours, or it is forever?" The Messenger of Allâh ﷺ intertwined the fingers of one hand into another and said twice: "The 'Umrah has become incorporated in Hajj," adding: "for ever and ever."

'Ali came from Yemen with the sacrificial animals for the Prophet ﷺ and found Fâtimah رضي الله عنها was among those who terminated *Ihrâm* and had put on dyed clothes and had applied eyeliner. 'Ali disapproved of it, and she said: "My father has ordered me to do this." The narrator said that 'Ali رضي الله عنه used to say in Iraq: "I went to the Messenger of Allâh ﷺ trying to turn him against her for what she did and seeking his verdict at what she did, and told him that I disapproved of. The Messenger of Allâh ﷺ said: 'She has told the truth, she has told the truth. What did you say when you intended to perform Hajj?' I said: 'O Allâh, I am entering into *Ihrâm* for the same purpose as Your Messenger has entered it.' He said: 'I have with me the sacrificial animals, so do not terminate the *Ihrâm*.'" Jâbir said: The total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Prophet ﷺ was one hundred. Then all the people terminated *Ihrâm* and shortened their hair except the Prophet ﷺ and those who had with them sacrificial animals.

When it was the day of *Tarwiyah* (8th of Dhul-Hijjah) they went to Mina and entered into the *Ihrâm* for Hajj and the Messenger of Allâh ﷺ rode and led the noon, afternoon, sunset, night and dawn prayers. He then waited until the sun rose, and ordered that a tent of wool be pitched at Namirah. The Messenger of Allâh ﷺ then set out and Quraish did not doubt that he would halt at

وَحَدَّهٗ. ثُمَّ دَعَا بَيْنَ ذَلِكَ، فَقَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي؛ سَعَى، حَتَّى إِذَا صَعِدْنَا؛ مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفا، حَتَّى إِذَا كَانَ آخِرُ طَوَافٍ عَلَى الْمَرْوَةِ؛ قَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْرَيْتُ؛ لَمْ أَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ؛ فَلْيَحِلَّ، وَلْيَجْعَلْهَا عُمْرَةً».

فَقَامَ سُرَاقَةُ بْنُ مَالِكٍ بْنِ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَعَمِنَا هَذَا أَمْ لَا أَبْدٍ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ وَاحِدَةً فِي الْأُخْرَى، وَقَالَ: «دَخَلَتْ الْعُمْرَةُ فِي الْحَجِّ (مَرَّتَيْنِ)، لَا بَلْ لَا أَبْدٍ أَبَدًا».

وَقَدِمَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ مِنَ الْيَمَنِ يُبْدِنُ النَّبِيَّ ﷺ، فَوَجَدَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا مِمَّنْ حَلَّ وَلَبَسَتْ ثِيَابًا صَیْغًا وَاسْتَحَلَّتْ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا! فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا.

قَالَ: فَكَانَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرَّشًا عَلَى فَاطِمَةَ لِلَّذِي صَنَعْتُ، مُسْتَفْتِيًا لِرَسُولِ اللَّهِ ﷺ فِيمَا ذَكَرْتُ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: «صَدَقْتُ، صَدَقْتُ».

*Al-Mash'ar Al-Harâm*, the sacred site as Quraish used to do in the pre-Islamic period. The Messenger of Allâh ﷺ passed on until he came to 'Arafât and found that the tent was pitched for him at Namirah. There he sat in it until the sun had passed the meridian ; he commanded that Al-Qaswa (his camel) be brought and saddled for him. Then he came to the bottom of the valley, and addressed people saying :

“Verily, your blood and your property are as inviolable as the inviolability of this day of yours, in this month of yours, in this town of yours. Behold! everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood retaliation of the Days of Ignorance. The first claim of ours on blood retaliation which I abolish is that of the son of Rabi'ah bin Al-Hârith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of the pre-Islamic period is abolished and the first of our usury I abolish is that of 'Abbâs bin 'Abdul-Muttalib, for it is all abolished. Fear Allâh concerning women! Verily, you have taken them on the security of Allâh, and intercourse with them has been made lawful for you by the Words of Allâh. You too have right over them, and that they should not allow anyone to sit on your mats whom you do not like. But if they do that, beat them but not severely. Their right upon you is that you provide them with food and clothing in a fitting manner. I have left with you a thing which if you adhere to it, you will never go astray : The Book of Allâh. And you will be questioned about me. What will you say?” They said : “We testify that you have conveyed the message, discharged the duty of Prophethood, and have given sincere counsel.” The narrator said : The Prophet ﷺ then raised his forefinger towards the sky and then pointing it at the people said : “O Allâh,

مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟”. قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَهْلٌ بِمَا أَهَلَ بِهِ رَسُولُكَ. قَالَ: «فَإِنَّ مَعِيَ الْهَدْيَ؛ فَلَا تَحِلَّ». قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ، وَالَّذِي أَتَى بِهِ النَّبِيُّ ﷺ مِنِّي. قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا؛ إِلَّا النَّبِيُّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ.

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ؛ تَوَجَّهُوا إِلَى مِنًى، فَأَهْلُوا بِالْحَجِّ، وَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمْرَةٍ، فَسَارَ رَسُولُ اللَّهِ ﷺ، وَلَا تَشْكُ فُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ؛ كَمَا كَانَتْ فُرَيْشٌ تَضَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ، حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ، فَتَزَلَّ بِهَا، حَتَّى إِذَا زَاغَتِ الشَّمْسُ؛ أَمَرَ بِالْقَضْوَاءِ فَرَجَلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ، وَقَالَ:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَّا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا دَمُ ابْنِ



be Witness. O Allāh be Witness,” saying it thrice. Bilāl then pronounced *Adhân* and later on *Iqâmah* and the Prophet ﷺ led the noon prayer. Bilāl then pronounced *Iqâmah* and the Prophet led the afternoon prayer and observed no other prayer in between the two. The Messenger of Allāh ﷺ then mounted his camel and came to the *Mauqif*, making his she-camel Al-Qaswa turn towards the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the *Qiblah*. He stood there until sunset, and the yellow light had gone, and the disc of the sun had disappeared. He made Usâmah sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle in order to keep her under perfect control, and he pointed out to the people with his right hand to be calm. Whenever he happened to pass over an elevated tract, he slightly loosened the nosestring of his camel until she climbed up and this is how he reached Al-Muzdalifah. There he led the evening and night prayers together with one *Adhân* and two *Iqâmah*, and he did not observe the supererogatory *Rak'ah* between evening and night prayers. The Messenger of Allāh ﷺ then lay down until dawn when he offered the dawn prayer with an *Adhân* and *Iqâmah* when the morning light was clear. He again mounted Al-Qaswa, and when he came to *Al-Mash'ar Al-Harâm*, he faced the *Qiblah*, supplicated Allāh, glorified Him, and declared His Oneness (*La ilâha illallâh*), and kept standing until the daylight was very clear. He then went quickly before the sunrise, and seated behind him was Al-Fadl bin 'Abbâs who was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allāh ﷺ was moving on, there was also going a group of women by the side with them. Al-Fadl began to look at them. The Messenger

رَبِيعَةَ بْنِ الْحَارِثِ (كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدِ، فَقَتَلَتْهُ هَذِيلٌ)، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَصْعُ رِبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَاتَّقُوا اللَّهَ فِي النِّسَاءِ؛ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُؤْطِقَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلَنَّ ذَلِكَ؛ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ؛ كِتَابُ اللَّهِ. وَأَنْتُمْ تُسْأَلُونَ عَنِّي؛ فَمَا أَنْتُمْ قَائِلُونَ؟». قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِأُصْبُعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ»؛ ثَلَاثَ مَرَّاتٍ.

ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ، فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقِصْوَاءِ إِلَى الصَّخَرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا، حَتَّى غَابَ الْقُرْصُ، وَأَزْدَفَ أَسَامَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ

of Allāh ﷺ placed his hand on the face of Al-Fadl who then turned his face to the other side to look at them, so the Messenger of Allāh ﷺ turned his hand to the other side and placed it on the face of Al-Fadl. He again turned his face to the other side until he reached the bottom of Muhassir. He urged Al-Qaswa a little, and following the middle road which leads to the greatest *Jamrah*, he came to the *Jamrah* which is near the tree. He cast seven small pebbles, saying: "Allāh is the Most Great" with every one and this he did from the bottom of the valley. He then went to the place of sacrifice, and slaughtered sixty-three camels with his own hand. Then he gave the remaining number to 'Ali رضي الله عنه who sacrificed them, for he shared him in his sacrifice. He then ordered that a piece of flesh from each sacrificed animal should be put in a pot, and when it was cooked, both of them (the Prophet ﷺ and 'Ali) afrom the meat out of it and drank its soup.

The Messenger of Allāh ﷺ again rode and came to the House, and performed the noon prayer at Makkah. He came to the family of 'Abdul-Muttalib, who were supplying water from Zamzam, and said: "Draw water, O sons of 'Abdul-Muttalib; were it not for fear that people would take away this right of supplying water from you, I would have drawn water along with you." So they handed him some water and he drank it.

ﷺ وَقَدْ شَقَّ لِلْقَصْوَاءِ الزَّمَامَ، حَتَّى إِنَّ رَأْسَهَا لَيَصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الِیْمْنَى: «أَيُّهَا النَّاسُ! السَّكِينَةُ، السَّكِينَةُ». كُلَّمَا أَتَى حَبْلًا مِنَ الْجِبَالِ؛ أَرْخَى لَهَا قَلِيلًا، حَتَّى تَضَعَدَ.

حَتَّى أَتَى الْمُرْدَلِفَةَ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ، بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يَسْبُحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ، فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَإِقَامَةٍ.

ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ.

فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَيْضًا وَسِيمًا، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ؛ مَرَّتْ بِهِ طُعْنُ يَجْرَيْنَ، فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخَرِ يَنْظُرُ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشَّقِّ الْآخَرِ عَلَى وَجْهِ الْفَضْلِ يَضْرِفُ وَجْهَهُ مِنَ الشَّقِّ الْآخَرِ يَنْظُرُ.

حَتَّى أَتَى بَطْنَ مُحَسَّرٍ، فَحَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى، حَتَّى

أَتَى الْجُمُرَةَ الَّتِي عِنْدَ الشَّجَرَةِ،  
فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ  
حَصَاةٍ مِنْهَا؛ مِثْلَ حَصَى الْحَذَفِ،  
رَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ  
إِلَى الْمَنْحَرِ، فَتَحَرَ ثَلَاثًا وَسِتِينَ يَدِيهِ،  
ثُمَّ أُعْطِيَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، فَتَحَرَ  
مَا غَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ  
مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ، فَجَعَلَتْ فِي  
قَدْرِ، فَطَبِخَتْ، فَأَكَلَا مِنْ لَحْمِهَا،  
وَشَرَبَا مِنْ مَرَقِهَا.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ، فَأَفَاضَ  
إِلَى الْبَيْتِ؛ فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى  
بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْزَمَ،  
فَقَالَ: «انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ؛  
فَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى  
سِقَايَتِكُمْ؛ لَنَزَعْتُ مَعَكُمْ». فَنَاوَلُوهُ  
دُلُوءًا، فَشَرِبَ مِنْهُ. [أَخْرَجَهُ مُسْلِمٌ:  
١٢١٨].

**(52) CHAPTER. Talbiyah and Takbir while going from Mina to 'Arafât**

**708.** 'Abdullâh bin 'Umar رضي الله عنهما said: As we proceeded in the morning along with the Messenger of Allâh ﷺ from Mina to 'Arafât, some of us said *Talbiyah*, and some others said *Takbir* (*Allâhu Akbar*).

**709.** Muhammad bin Abu Bakr Ath-Thaqafi رضي الله عنه asked Anas bin Mâlik while they were on their way from Mina to 'Arafât in the morning: "What did you do on this day in the company of the

**(٥٢) بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ فِي الْغَدُوِّ مِنْ مِئَةِ إِلَى عَرَفَةِ**

**٧٠٨ -** عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مِئَةِ إِلَى عَرَفَاتٍ، مِئَةَ الْمَلْبِيِّ، وَمِئَةَ الْمُكَبِّرِ. [أَخْرَجَهُ مُسْلِمٌ:  
١٢٨٤].

**٧٠٩ -** عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَهُمَا غَاوِيَانِ مِنْ مِئَةِ إِلَى عَرَفَةِ: كَيْفَ كُنْتُمْ

Messenger of Allāh ﷺ?" He said: "Some of us pronounced *Tahlil*, (*La ilaha illallāh*) and none disapproved, and some of us pronounced *Takbir* (*Allāhu Akbar*), and none disapproved." (Bukhārī 970)

(53) CHAPTER. 'Arafāt and the Words of Allāh the Exalted: "Then depart from the place all the people depart from"

710. 'Āishah رضي الله عنها reported that Quraish and those who adhered to its religion, used to stand in Muzdalifah, and they were called *Al-Hums*; whereas all other Arab tribes stayed at 'Arafāt. With the advent of Islam, Allāh, the Exalted and Glorious, commanded His Prophet ﷺ to come to 'Arafāt and stay there, and depart from it. And this is in application of the Words of Allāh: "Then depart from the place all the people depart from" (2:199) (Bukhārī 4520)

711. Jubair bin Mu'tim رضي الله عنه narrated: I lost my camel and went in search of it on the day of 'Arafah and I saw the Messenger of Allāh ﷺ staying with the people in 'Arafāt. There I said: "By Allāh, he is from the *Hums* (Quraish), what is he doing in this place?" (The Quraish was counted among the *Hums* tribes). (Bukhārī 1664)

(54) CHAPTER. Departing from 'Arafāt and prayers at Muzdalifah

تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يُهْلُ الْمُهْلُ مِنَّا؛ فَلَا يُنْكِرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا؛ فَلَا يُنْكِرُ عَلَيْهِ. [أخرجه البخاري: ٩٧٠ ومسلم: ١٢٨٥].

(٥٣) بَابٌ فِي الْوُقُوفِ بِعَرَفَةَ وَقَوْلِهِ تَعَالَى: ﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

٧١٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمُّونَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا جَاءَ الْإِسْلَامُ؛ أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ، فَيَقِفَ بِهَا، ثُمَّ يُفِضَ مِنْهَا؛ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩]. [أخرجه البخاري: ٤٥٢٠ ومسلم: ١٢١٩].

٧١١ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَضَلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ؛ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ، فَقُلْتُ: وَاللَّهِ؛ إِنَّ هَذَا لَمِنْ الْحُمْسِ؛ فَمَا شَأْنُهُ هَاهُنَا؟! وَكَانَتْ قُرَيْشٌ تُعَدُّ مِنَ الْحُمْسِ. [أخرجه البخاري: ١٦٦٤ ومسلم: ١٢٢٠].

(٥٤) بَابٌ فِي الْإِفَاضَةِ مِنْ عَرَفَةَ وَالصَّلَاةِ بِالْمُزْدَلِفَةِ

712. Kuraib reported that he asked Usâmah bin Zaid رضي الله عنه: "What did you do in the evening of 'Arafah when you were riding behind the Messenger of Allâh ﷺ?" He said: "We came to a valley where people generally halted their camels for the evening prayer. The Messenger of Allâh ﷺ halted his she-camel. He urinated then he asked for water and performed *Wudu*'. I said: 'O Messenger of Allâh, the prayer!' He said: 'Prayer is ahead of you (at Muzdalifah),' and he rode on until we came to Muzdalifah. Then he performed the *Maghrib* prayer and people halted their camels at their places, until *Iqamah* was pronounced for the '*Ishâ*' prayer. He performed prayer and then they untied their camels." I said: "What did you do in the morning?" He said: "Fadal bin Abbâs sat behind the Prophet ﷺ in the morning whereas I proceeded on foot with the Quraish who had gone ahead." (Bukhârî 139)

**(55) CHAPTER. How the Prophet ﷺ departed in returning from 'Arafât to Muzdalifah**

713. Urwah reported: Usâmah was asked in my presence (or he said: I asked Usâmah bin Zaid رضي الله عنهما) as he rode behind the Messenger of Allâh ﷺ as he came back from 'Arafât: "How did the Messenger of Allâh ﷺ depart from 'Arafât?" He said: "He made his camel walk at a slow speed. And when he found an open space, he made it walk briskly." (Bukhârî 1666)

٧١٢ - عَنْ كُرَيْبٍ؛ أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: كَيْفَ صَنَعْتُمْ حِينَ رَدَفْتُ رَسُولَ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا الشَّعْبَ الَّذِي يُبْنِخُ النَّاسُ فِيهِ لِلْمَغْرِبِ، فَأَنَاحَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ، وَبَالَ (وَمَا قَالَ: أَهْرَاقِ الْمَاءَ)، ثُمَّ دَعَا بِالْوُضُوءِ، فَتَوَضَّأَ وَضُوءًا لَيْسَ بِالْبَالِغِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! الصَّلَاةُ؟ فَقَالَ: «الصَّلَاةُ أَمَامَكَ». فَرَكِبَ حَتَّى جِئْنَا الْمُزْدَلِفَةَ، فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ، وَلَمْ يَحْلُوا حَتَّى أَقَامَ الْعِشَاءَ الْآخِرَةَ، فَصَلَّى، ثُمَّ حَلُّوا. قُلْتُ: فَكَيْفَ فَعَلْتُمْ حِينَ أَضَبَحْتُمْ؟ قَالَ: رَدَفَهُ الْفَضْلُ ابْنُ عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سُبَّاقِ قُرَيْشٍ عَلَى رَجُلَيْنِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٩ وَمُسْلِمٌ: ١٢٨٠].

**(٥٥) بَابُ صِفَةِ السَّيْرِ فِي الدَّفْعِ مِنْ عَرَفَةَ**

٧١٣ - عَنْ عُرْوَةَ؛ قَالَ: سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ (أَوْ قَالَ: سَأَلْتُ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا)، وَكَانَ رَسُولُ اللَّهِ ﷺ أَرَدَفُهُ مِنْ عَرَفَاتٍ: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَتَقَ، فَإِذَا وَجَدَ فَجْوَةً؛ نَصَّ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٦٦ وَمُسْلِمٌ: ١٢٨٦].

(56) CHAPTER. The *Maghrib* and '*Ishâ*' prayers in Muzdalifah

714. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ combined the *Maghrib* and '*Ishâ*' prayers in Muzdalifah. He performed the *Maghrib* prayer as three *Rak'ât* and the '*Ishâ*' prayer as two *Rak'ah*. 'Abdullâh bin 'Umar used to combine these prayers in Muzdalifah until he died. (Bukhârî 1673)

(57) CHAPTER. The *Maghrib* and '*Ishâ*' prayers at Muzdalifah with one *Iqamah*

715. Sa'îd bin Jubair reported: We departed (from 'Arafât) along with Ibn 'Umar until we came to Muzdalifah. He led us in the *Maghrib* and '*Ishâ*' prayer with one *Iqamah*. When he finished, he said: "That was how the Messenger of Allâh ﷺ led us in Muzdalifah."

(58) CHAPTER. Performing *Fajr* prayer at the earliest time of the dawn at Muzdalifah

716. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: I have never seen the Messenger of Allâh ﷺ but performing prayers at their fixed times except two prayers: the *Maghrib* and '*Ishâ*' prayers, combining them in Muzdalifah. But he performed *Fajr* prayer before its stipulated time on that day (10th of Dhul-Hijjah). (Bukhârî 1682)

(59) CHAPTER. Woman can depart from Muzdalifah in the latter part of the night

(٥٦) بَابُ فِي صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ

٧١٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بِجَمْعٍ، لَيْسَ بَيْنَهُمَا سَجْدَةٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَكَعَتَيْنِ. فَكَانَ عَبْدُ اللَّهِ يُصَلِّي بِجَمْعٍ كَذَلِكَ حَتَّى لَحِقَ بِاللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٧٣ وَمُسْلِمٌ: ١٢٨٨].

(٥٧) بَابُ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ بِإِقَامَةٍ وَاحِدَةٍ

٧١٥ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَفْضْنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمْعًا، فَصَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ انْصَرَفَ، فَقَالَ: هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٨٨].

(٥٨) بَابُ التَّغْلِيسِ بِصَلَاةِ الصُّبْحِ بِالْمُزْدَلِفَةِ

٧١٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِقَاتِهَا؛ إِلَّا صَلَاتَيْنِ: صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِقَاتِهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٨٢ وَمُسْلِمٌ: ١٢٨٩].

(٥٩) بَابُ الْإِفَاضَةِ مِنْ جَمْعٍ بَلِيلٍ لِلْمَرْأَةِ الثَّقِيلَةِ

717. 'Āishah رضي الله عنها narrated: Saudah (the wife of the Prophet ﷺ) who was a heavy-built woman, sought the permission of the Messenger of Allāh ﷺ on the night of Muzdalifah to move from that place ahead of him and before the crowd. The Messenger of Allāh ﷺ gave her permission. So she left before the Prophet's departure. But we stayed there until dawn and we moved on when he departed. Had I sought his permission, I could have also gone with his permission, and it would have been better for me than the reverse. (Bukhārī 1680)

٧١٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ تَدْفَعُ قَبْلَهُ وَقَبْلَ حَظْمَةِ النَّاسِ، وَكَانَتْ امْرَأَةً ثَبِطَةً (يَقُولُ الْقَاسِمُ: وَالثَّبِطَةُ الثَّقِيلَةُ). قَالَتْ: فَأَذِنَ لَهَا، فَخَرَجْتُ قَبْلَ دَفْعِهِ، وَحُسِنَا حَتَّى أَصْبَحْنَا، فَدَفَعْنَا بِدَفْعِهِ، وَلَأنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنْتُهُ سَوْدَةُ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ: أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٨٠ وَمُسْلِمٌ: ١٢٩٠.]

**(60) CHAPTER. Dispatching women ahead from Muzdalifah**

**(٦٠) بَابُ تَقْدِيمِ الطُّغَمَاءِ مِنْ مُزْدَلِفَةٍ**

718. 'Abdullāh, a freed slave of Asmā' reported: Asmā' رضي الله عنها asked me in Muzdalifah: "Has the moon set?" I said: "No." Then she asked me again: "Son! Has the moon set." I said: "Yes." She said: "Let us leave." We moved on to Mina where she cast the pebbles, and she performed prayer in her encampment. I said to her: "We came early." She said: "Nay son! The Prophet ﷺ gave permission to women." (Bukhārī 1679)

٧١٨ - عَنْ عَبْدِ اللَّهِ مَوْلَى أُسْمَاءَ؛ قَالَ: قَالَتْ لِي أُسْمَاءُ رَضِيَ اللَّهُ عَنْهَا وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا. فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنَيَّ! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتْ: ارْحَلْ بِي. فَارْتَحَلْنَا، حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلِهَا، فَقُلْتُ لَهَا: أَيُّ هَتَّاءَ! لَقَدْ غَلَسْنَا. قَالَتْ: كَلَّا أَيُّ بُنَيَّ! إِنَّ النَّبِيَّ ﷺ أَذِنَ لِلطُّغَمَاءِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٧٩ وَمُسْلِمٌ: ١٢٩١.]

**(61) CHAPTER. Dispatching the weaklings ahead of the crowd**

**(٦١) بَابُ تَقْدِيمِ الضَّعَفَاءِ مِنْ مُزْدَلِفَةٍ**

719. Ibn 'Abbas رضي الله عنهما narrated: The

٧١٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

Messenger of Allāh ﷺ sent me with the weakling during the night. (Bukhârî 1856)

عَنْهُمَا؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّغْلِ (أَوْ قَالَ: فِي الضَّعْفَةِ) مِنْ جَمْعِ بَلَلٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٥٦ وَمُسْلِمٌ: ١٢٩٣].

720. Sâlim bin ‘Abdullâh reported that ‘Abdullâh bin ‘Umar رضي الله عنهما used to dispatch the weaklings of his family. They used to stand in *Al-Mash’ar Al-Harâm* remembering Allâh as long as they had to, and then depart before the *Imâm*. Some of whom reached Mina for *Fajr* prayer, and some afterwards. Once they arrived, they would cast the pebbles. Ibn ‘Umar used to say: “The Messenger of Allâh ﷺ gave permission to such people.” (Bukhârî 1676)

٧٢٠ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُقَدِّمُ ضَعْفَةَ أَهْلِهِ، فَيَقِفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ بِاللَّيْلِ، فَيَذْكُرُونَ اللَّهَ مَا بَدَأَ لَهُمْ، ثُمَّ يَذْفَعُونَ قَبْلَ أَنْ يَقِفَ الْإِمَامُ وَقَبْلَ أَنْ يَذْفَعَ؛ فَمِنْهُمْ مَنْ يُقَدِّمُ مَتَى لِصَلَاةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يُقَدِّمُ بَعْدَ ذَلِكَ، فَإِذَا قَدِمُوا؛ رَمَوْا الْجَمْرَةَ، وَكَانَ ابْنُ عَمَرَ يَقُولُ: أَرَخَصَ فِي أَوْلَيْكَ رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٧٦ وَمُسْلِمٌ: ١٢٩٥].

#### (62) CHAPTER. Pronouncing *Talbiyah* of Hajj until stoning *Jamrat-ul-‘Aqabah*

(٦٢) بَابُ تَلْبِيَةِ الْحَاجِّ حَتَّى يَرْمِيَ جَمْرَةَ الْعَقَبَةِ

721. Ibn ‘Abbâs رضي الله عنهما narrated that the Prophet ﷺ had Al-Fadl رضي الله عنه behind him on the camel’s back from Muzdalifah. Ibn ‘Abbâs رضي الله عنه also said that Al-Fadl told him that the Prophet ﷺ did not stop saying *Talbiyah* until he cast the pebbles at *Jamrat-ul-‘Aqabah*. (Bukhârî 1669)

٧٢١ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ رَضِيَ اللَّهُ عَنْهُ مِنْ جَمْعٍ. قَالَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ الْفَضْلَ أَخْبَرَهُ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُبَيِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٦٩ وَمُسْلِمٌ: ١٢٨١].

722. ‘Abdur-Rahmân bin Yazid reported that ‘Abdullâh (bin Mas‘ûd) said the *Talbiyah* as he returned from the gathering of the people at Muzdalifah. It was said: “He might be a bedouin (ignorant).” So ‘Abdullâh said:

٧٢٢ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ؛ أَنَّ عَبْدَ اللَّهِ لَبَّى حِينَ أَفَاضَ مِنْ جَمْعٍ، فَقِيلَ: أَغْرَابِيٌّ هَذَا؟! فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ ضَلُّوا؟



“Have people forgotten this *Sunnah* of the Prophet ﷺ or have they gone astray? I heard him, upon whom the *Sûrat Al-Baqarah* was revealed, pronouncing at this very place: *Labbaika Allâhumma Labbaik.*”

(63) CHAPTER. Stoning *Jamrat-ul-'Aqabah* from the bottom of the valley and pronouncing *Takbir* with every pebble

723. Al-A'mash reported: I heard Hajjâj bin Yusuf saying while delivering *Khutbah* on the pulpit: “Observe the order of the Qur'ân عليه السلام which has been conveyed by Jibrael the *Sûrah* in which mention has been made of *Al-Baqarah*, and the *Sûrah* in which mention has been made of *An-Nisa'*, and the *Sûrah* in which mention has been made of *Al-Imrân*.” The narrator said: I met Ibrâhim and informed him about the statement of Hajjâj and dispraised him and said: “Abdur-Rahmân bin Yazid has narrated to me that he was with 'Abdullâh bin Mas'ûd رضي الله عنه when he came to *Jamrat-ul-'Aqabah* and entered the bottom of the valley, and faced the *Jamrah* and then cast seven pebbles at it from the bottom of the valley saying '*Allâhu Akbar*' with every pebble, and I said: 'O Abu Abdur-Rahmân! people cast pebbles at the *Jamrah*, from the upper side,' and he said: 'By the One other than Whom there is no true God, that was the place of casting pebbles as shown by him upon whom *Sûrat Al-Baqarah* was revealed.'” (Bukhârî 1750)

(64) CHAPTER. Stoning *Jamrat-ul-'Aqabah* on the day of Sacrifice (10th of Dhul-Hijjah) while riding

724. Jâbir رضي الله عنه narrated: I saw the Prophet ﷺ casting pebbles while riding his

سَمِعْتُ الَّذِي أُتْرِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ». [أَخْرَجَهُ مُسْلِمٌ: ١٢٨٣].

(٦٣) بَابُ رَمْيِ جَمْرَةِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي وَالتَّكْبِيرِ مَعَ كُلِّ حَصَاةٍ

٧٢٣ - عَنِ الْأَعْمَشِ؛ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يَوْسُفَ يَقُولُ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ: أَلْفُوا الْقُرْآنَ كَمَا أَلْفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا النِّسَاءُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا آلُ عِمْرَانَ.

قَالَ: فَلَقِيتُ إِبْرَاهِيمَ، فَأَخْبَرْتُهُ بِقَوْلِهِ، فَسَبَّهْتُ، وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ؛ أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، فَأَتَى جَمْرَةَ الْعَقَبَةِ، فَاسْتَبْطَنَ الْوَادِي، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ؛ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

قَالَ: فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا؟ فَقَالَ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ مَقَامُ الَّذِي أُتْرِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٥٠ وَمُسْلِمٌ: ١٢٩٦].

(٦٤) بَابُ رَمْيِ جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ عَلَى الرَّاحِلَةِ

٧٢٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَى

camel on the day of Sacrifice, and he was saying: "Learn your rituals from me, for I do not know whether I would be performing *Hajj* after this *Hajj* of mine."

رَاحِلَتِهِ يَوْمَ النَّحْرِ؛ وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ؛ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ». [أَخْرَجَهُ مُسْلِمٌ: ١٢٩٧].

#### (65) CHAPTER. The size of the pebbles

725. Jâbir bin 'Abdullâh رضي الله عنهما reported: I saw the Prophet ﷺ throwing stones of chick-pea size at *Jamrat-ul-'Aqabah*.

(٦٥) بَابٌ قَدَرُ حَصَى الْجِمَارِ ٧٢٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٩٩].

#### (66) CHAPTER. Timing of throwing the pebbles

726. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ threw pebbles at *Jamrat-ul-'Aqabah* before noon on the day of Sacrifice (10th of Dhul-Hijjah) and after that he threw pebbles at the other *Jamrat* on the next days after the sun passed the meridian.

(٦٦) بَابٌ وَقْتُ الرَّمْيِ

#### (67) CHAPTER. Throwing of pebbles should be odd (seven)

727. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Odd number of stones are to be used for cleaning the private parts after answering the call of nature, and pebbles to cast at the *Jamrat* is to be done by an odd number (seven), and the number of rounds between As-Safa and Al-Marwah is also odd (seven), and the number of rounds (around the Ka'bah) is also odd (seven). Whenever any one of you is required to use stones for cleaning the private parts, he should use an odd number of stones (three, five or seven)."

٧٢٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدَ ذَلِكَ؛ فَإِذَا زَالَتِ الشَّمْسُ. [أَخْرَجَهُ مُسْلِمٌ: ١٢٩٩].

(٦٧) بَابٌ رَمَى الْجِمَارِ تَوَّ ٧٢٧ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الاسْتِجْمَارُ تَوَّ، وَرَمَى الْجِمَارِ تَوَّ، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوَّ، وَالطَّوَافُ تَوَّ، وَإِذَا اسْتَجَمَرَ أَحَدُكُمْ؛ فَلْيَسْتَجِمِرْ بِتَوَّ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٠٠].

#### (68) CHAPTER. Shaving off the head by the Messenger ﷺ during his pilgrimage

728. Ibn 'Umar رضي الله عنهما reported that

(٦٨) بَابٌ حَلَقُ النَّبِيِّ ﷺ فِي حَجِّهِ ٧٢٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

the Messenger of Allâh ﷺ shaved off his head during the Farewell pilgrimage. (Bukhârî 1726)

**(69) CHAPTER. Shaving and cutting the hair short**

729. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "O Allâh, forgive those who shave off their heads." They said: "O Messenger of Allâh, what about those who cut short their hair?" The Prophet ﷺ again said: "O Allâh, forgive those who shave off their heads." They said: "O Messenger of Allâh, what about those who cut short their hair?" He said: "O Allâh, forgive those who shave off their hair." They said: "O Messenger of Allâh, what about those who cut short their hair?" Then he said: "And those who cut short their hair." (Bukhârî 1728)

**(70) CHAPTER. Stoning at Jamrât, then sacrificing and then shaving**

730. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ threw stones at Jamrat-ul-'Aqabah. He then went to his sacrificial animal and sacrificed it; while the barber was waiting. He pointed with his hand towards his head, and he shaved first the right half of it, and the Prophet ﷺ distributed the hair among those who were near him. Then he said, "Shave the other half," and said: "Where is Abu Talhah, and gave the hair to him." (Bukhârî 171)

**(71) CHAPTER. Shaving before sacrificing or sacrificing before throwing the stones**

731. 'Abdullâh bin 'Umar bin Al-'Âs رضي

عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٢٦ ومسلم: ١٣٠٤].

**(٦٩) بَابٌ فِي الْحِلَاقِ وَالْتَقْصِيرِ**

٧٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ! وَلِلْمُقَصِّرِينَ؟ قَالَ: «وَلِلْمُقَصِّرِينَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٢٨ ومسلم: ١٣٠٢].

**(٧٠) بَابُ الرَّمْيِ ثُمَّ النَّحْرُ ثُمَّ الْحَلْقُ وَالْبِدَايَةُ بِالْحَلْقِ بِالْجَانِبِ الْأَيْمَنِ**

٧٣٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى جَمْرَةَ الْعَقَبَةِ، ثُمَّ انْصَرَفَ إِلَى الْبُذْنِ، فَنَحَرَهَا، وَالْحِجَامُ جَالِسٌ، وَقَالَ بَيْنَهُ عَنْ رَأْسِهِ، فَحَلَقَ شِقَّهُ الْأَيْمَنَ، فَتَسَمَّهُ فِيمَنْ يَلِيهِ، ثُمَّ قَالَ: «أَخْلِقِي الشَّقَّ الْآخَرَ». فَقَالَ: «أَيْنَ أَبُو طَلْحَةَ؟». فَأَعْطَاهُ إِيَّاهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٧١ ومسلم: ١٣٠٥].

**(٧١) بَابٌ مَنْ حَلَقَ قَبْلَ النَّحْرِ أَوْ نَحَرَ قَبْلَ الرَّمْيِ**

٧٣١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ

عنهما الله narrated that the Messenger of Allāh ﷺ stopped while riding his camel and people began to ask him. One of them said: "O Messenger of Allāh, I did not know that the pebbles should be thrown before sacrificing and I sacrificed before throwing the pebbles." The Messenger of Allāh ﷺ said: "Throw the pebbles and there is no harm in that." Then another person came saying: "I did not know that the animal was to be sacrificed before shaving, so I shaved before sacrificing the animal," and the Messenger ﷺ said: "Sacrifice the animal, and there is no harm in that." The narrator said: I did not hear anything about the matters like that man could not observe the sequence due to forgetfulness or ignorance but the Messenger ﷺ said: "Do it in any sequence, there is no harm in it." (Bukhārī 83)

732. 'Abdullāh bin 'Umar bin Al-'Ās رضي الله عنهما narrated: I heard the Messenger of Allāh ﷺ when a man came to him on the day of Sacrificing while he was standing near the *Jamrāt* and asked: "O Messenger of Allāh, I shaved before throwing pebbles." The Prophet ﷺ said: "Throw the pebbles and there is no harm in it." Another man asked: "I circumambulated the House before throwing the pebbles." The Prophet ﷺ said: "Throw the pebbles and there is no harm in it." The narrator said: I did not hear one asking about the sequence, but the Prophet ﷺ said: "Do it and there is no harm in it." (Bukhārī 83)

العاص رضي الله عنهما؛ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، فَطَفِقَ نَاسٌ يَسْأَلُونَهُ، فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْيَ قَبْلَ النَّحْرِ، فَتَحَرْتُ قَبْلَ الرَّمْيِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْمِ وَلَا حَرَجَ». قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرُ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرُ؟ فَيَقُولُ: «أَنْحَرْ وَلَا حَرَجَ». قَالَ: فَمَا سَمِعْتُهُ يُسْأَلُ يَوْمَئِذٍ عَنْ أَمْرٍ مِمَّا يَنْسَى الْمَرْءُ أَوْ يَجْهَلُ (مِنْ تَقْدِيمِ بَعْضِ الْأُمُورِ قَبْلَ بَعْضٍ وَأَشْبَاهِهَا)؛ إِلَّا قَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا ذَلِكَ وَلَا حَرَجَ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٨٣ وَمُسْلِمٌ: ١٣٠٦].

٧٣٢ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ وَهُوَ وَقِفٌ عِنْدَ الْجَمْرَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي حَلَقْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلَا حَرَجَ». وَأَتَاهُ آخَرُ، فَقَالَ: إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلَا حَرَجَ». وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي أَقْضْتُ إِلَى الْبَيْتِ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: «ارْمِ وَلَا حَرَجَ». قَالَ: فَمَا رَأَيْتُهُ سِئَلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «افْعَلُوا وَلَا حَرَجَ». [أَخْرَجَهُ

الْبُخَارِيُّ: ٨٣ وَمُسْلِمٌ: ١٣٠٦].

(72) CHAPTER. Marking the sacrificial animals

733. Ibn 'Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ performed noon prayer at Dhul-Hulaifah, then called his she-camel and marked it on the right side of its hump, removed the blood from it and tied two sandals round its neck. He then mounted his camel, and when it brought him up to Al-Baida', he said the *Talbiyah* for Hajj.

(73) CHAPTER. Sending the sacrificial animal and marking it

734. 'Amrah bint Abdur-Rahmân reported that Ibn Ziyâd wrote to 'Āishah رضي الله عنها: "Abdullâh bin 'Abbâs رضي الله عنهما said: 'He who sent a sacrificial animal to Makkah, whatever is forbidden for a pilgrim in the state of *Ihrâm* is forbidden for him until he sacrifices it.' I have already sent my sacrificial animal. Please instruct me." 'Amrah reported 'Āishah رضي الله عنها as saying: "It is not as Ibn 'Abbâs said. I weaved the garland for the sacrificial animals of the Messenger of Allâh ﷺ, then he garlanded them with his own hands, and then sent them with my father, and nothing was forbidden for the Messenger of Allâh ﷺ until the animals were sacrificed." (Bukhârî 1700)

735. 'Āishah رضي الله عنها reported that the Messenger of Allâh ﷺ sent some goats as sacrificial animals to the House and he garlanded them. (Bukhârî 1701-1704)

(٧٢) بَابُ تَقْلِيدِ الْهَدْيِ وَإِسْعَارُهُ عِنْدَ

الْإِحْرَامِ

٧٣٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِبَيْتِ الْحُلَيْفَةِ، ثُمَّ دَعَا بِنَاقَتِهِ، فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الْأَيْمَنِ وَسَلَّتِ الدَّمَ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ؛ أَهَلَ بِالْحَجِّ.

(٧٣) بَابُ الْبَعْثِ بِالْهَدْيِ وَتَقْلِيدُهَا

وَهُوَ حَلَالٌ

٧٣٤ - عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ؛ أَنَّ زِيَادًا كَتَبَ إِلَى عَائِشَةَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَنْ أَهْدَى هَدْيًا؛ حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يَنْحَرِ الْهَدْيَ، وَقَدْ بَعَثَ بِهَدْيِي، فَكُتِبِي إِلَيَّ بِأَمْرِكَ. قَالَتْ عَمْرَةُ: قَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ، أَنَا قَتَلْتُ فَلَايِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُحْرَ الْهَدْيَ! [أَخْرَجَهُ الْبَخَارِيُّ: ١٧٠٠ وَمُسْلِمٌ: ١٣٠٦].

٧٣٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: أَهْدَى رَسُولُ اللَّهِ ﷺ مَرَّةً إِلَى الْبَيْتِ غَنَمًا، فَقَلَّدَهَا. [أَخْرَجَهُ الْبَخَارِيُّ: ١٧٠١-١٧٠٤ وَمُسْلِمٌ: ١٣٢١].

**(74) CHAPTER. It is permissible to ride over the sacrificial animal (camel)**

736. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ saw a person who was driving a sacrificial camel, and told him to ride it. He said: "O Messenger of Allāh, it is a sacrificial camel." The Messenger ﷺ again said: "Ride it. Woe to you," he said these words two or three times. (Bukhâri 1689)

737. Abu Zubair reported: Jâbir bin 'Abdullâh رضي الله عنهما was asked about riding the sacrificial animal, and he replied: "I heard the Messenger of Allāh ﷺ saying: 'Ride them gently until you find another mount.'"

**(75) CHAPTER. If the sacrificial animal got injured before the place of sacrifice**

738. Ibn 'Abbâs رضي الله عنهما reported that Dhuwaib Abu Qabisah said to him that the Messenger of Allāh ﷺ used to send under his charge the sacrificial camels. He said: "If any of them is too exhausted or injured and you think it would die, then slaughter it, then dip its hoofs in its blood and imprint it on its hump. Neither you nor anyone of your companions should eat from its meat."

**(76) CHAPTER. Sharing the sacrificial animal**

**(٧٤) بَابُ رُكُوبِ الْبَدَنَةِ**

٧٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا». فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ؟ فَقَالَ: «ارْكَبْهَا وَيْلَكَ!»؛ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٨٩ وَمُسْلِمٌ: ١٣٢٢].

٧٣٧ - عَنْ أَبِي الزُّبَيْرِ؛ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا سُئِلَ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا، حَتَّى تَجِدَ ظَهْرًا». [أَخْرَجَهُ مُسْلِمٌ: ١٣٢٤].

**(٧٥) بَابُ مَا عَطِبَ مِنَ الْهَدْيِ قَبْلَ مَحَلِّهِ**

٧٣٨ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ ذُوَيْبًا أَبَا قَيْصَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ، ثُمَّ يَقُولُ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ، فَخَشِيتَ عَلَيْهَا مَوْتًا؛ فَانْحَرْهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا، وَلَا تَطْعَمْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِكَ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٢٦].

**(٧٦) بَابُ الْأَشْتِرَاكِ فِي الْهَدْيِ**

739. Jâbir bin 'Abdullâh رضي الله عنهما narrated: We went with the Messenger of Allâh ﷺ for Hajj. The Messenger of Allâh ﷺ ordered us to share seven in a camel or a cow.

٧٣٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلَيْنِ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ كُلِّ سَبْعَةٍ مِثْلًا فِي بَدَنَةٍ. [أخرجه مسلم: ١٣١٨].

(77) CHAPTER. To sacrifice cows

740. Jâbir bin 'Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ sacrificed a cow on behalf of 'Aishah رضي الله عنها on the day of Sacrifice (10th of Dhul-Hijjah). (Bukhârî 1709)

(٧٧) بَابُ الْهَذْيِ مِنَ الْبَقَرِ  
٧٤٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ عَائِشَةَ بَقْرَةً يَوْمَ النَّحْرِ. [أنظر البخاري: ١٧٠٩ ومسلم: ١٣١٩].

(78) CHAPTER. Slaughtering camels while fettered in standing position.

741. Ziyâd bin Jubair reported that Ibn 'Umar رضي الله عنهما saw a man who was slaughtering his camel while it was kneeling down. So he said to him: "Let it stand up fettered and then slaughter it. This is the Sunnah of your Prophet ﷺ." (Bukhârî 1713)

٧٤١ - عَنْ زِيَادِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَتَى عَلَى رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارِكَةً، فَقَالَ: ابْعَثْنَاهَا قَائِمَةً مُقَيَّدَةً، سُنَّةَ نَبِيِّكُمْ ﷺ. [أخرجه البخاري: ١٧١٣ ومسلم: ١٣٢٠].

(79) CHAPTER. Giving Sadaqah (from) the meat, hide and skin of the sacrificial animal

742. 'Ali رضي الله عنه narrated: The Messenger of Allâh ﷺ put me in charge of his sacrificial animals, and ordered me to give their meat, skins and saddle cloths as Sadaqah, but not to give any thing of it to the butcher saying: "We will give him ourselves." (Bukhârî 1717)

(٧٩) بَابُ الصَّدَقَةِ بِلُحُومِ الْهَذْيِ وَجِلْدِهَا وَجُلُودِهَا  
٧٤٢ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ، وَأَنْ أَتَصَدَّقَ بِلُحُومِهَا وَجُلُودِهَا وَأَجَلَّتِهَا، وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا. قَالَ: «نَحْنُ نُعْطِيهِ مِنْ عَيْنِنَا». [أخرجه البخاري: ١٧١٧ ومسلم: ١٣١٧].

(80) CHAPTER. Tawâf Al-Ifâdah on the day of Sacrifice (10th of Dhul-Hijjah)

(٨٠) بَابُ طَوَافِ الْإِفَادَةِ يَوْمَ النَّحْرِ

743. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ performed *Tawâf Al-Ifâdah* on the day of Sacrifice and then returned and performed the noon prayer in Mina.

Nâfi' said: Ibn 'Umar used to perform *Tawâf Al-Ifâdah* on the day of Sacrifice then return to perform noon prayer in Mina; Ibn 'Umar said that the Prophet ﷺ did that. (Bukhârî 1732)

(81) CHAPTER. He who circumambulates the House ends his *Ihrâm*

744. Ibn Juraisaid: 'Atâ' reported that Ibn 'Abbâs رضي الله عنهما used to say: "Anyone who performs *Tawâf* may terminate his *Ihrâm* whether he is performing *Hajj* or '*Umrah*.'" I said to 'Atâ': "On what authority does Ibn 'Abbâs say this?" He said: "On the authority of Allâh's Words: 'Then their place of sacrifice is the Ancient House.' (22:33)." I said: "It concerns the time after staying at 'Arafât," so he said: "Ibn 'Abbâs رضي الله عنهما had stated that the place of sacrifice is the Ancient House; it may be after or before staying in 'Arafât. And Ibn 'Abbâs made this deduction from the command of the Prophet ﷺ when he ordered them to terminate *Ihrâm* in the Farewell pilgrimage." (Bukhârî 4396)

(82) CHAPTER. One *Tawâf* for both *Hajj* and '*Umrah* is enough for the *Qirân* (combined *Hajj*)

745. 'Aishah رضي الله عنها narrated that she menstruated in Sarif, and took a bath at

٧٤٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ يَوْمَ النَّحْرِ، ثُمَّ رَجَعَ، فَصَلَّى الظُّهْرَ بِمِنَى.

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ يُفِضُ يَوْمَ النَّحْرِ، ثُمَّ يَرْجِعُ، فَيُصَلِّي الظُّهْرَ بِمِنَى، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٣٢ وَمُسْلِمٌ: ١٣٠٨.]

(٨١) بَابٌ مَنْ طَافَ بِالْبَيْتِ؛ فَقَدْ حَلَّ

٧٤٤ - عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ قَالَ: كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَا يَطُوفُ بِالْبَيْتِ حَاجٌّ وَلَا غَيْرُ حَاجٍّ إِلَّا حَلَّ. قُلْتُ لِعَطَاءٍ: مِنْ أَيْنَ يَقُولُ ذَلِكَ؟ قَالَ: مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿ثُمَّ مَحَلَّهَا إِلَى آلِ بَيْتِ الْأَعْتَقِ﴾ [الحج: ٣٣]. قَالَ: قُلْتُ: فَإِنَّ ذَلِكَ بَعْدَ الْمُعَرَّفِ. فَقَالَ: كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذَلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ حِينَ أَمَرَهُمْ أَنْ يَحِلُّوا فِي حَجَّةِ الْوَدَاعِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٩٦ وَمُسْلِمٌ: ١٢٤٥.]

(٨٢) بَابٌ يَكْفِي الْقَارِنَ طَوَافٌ وَاحِدٌ لِلْحَجِّ وَالْعُمْرَةِ

٧٤٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا حَاضَتْ بِسَرِفٍ، وَتَطَهَّرَتْ



‘Arafât (after the period was over). The Messenger of Allâh ﷺ said to her: “Your circumambulation between As-Safa and Al-Marwah is enough for your *Hajj* and *‘Umrah*. (Bukhârî 1788)

**(83) CHAPTER. When one should terminate *Ihrâm* of *Hajj* and *‘Umrah***

746. ‘Aishah رضي الله عنها narrated: We went with the Messenger of Allâh ﷺ during the Farewell pilgrimage. Some of us entered into *Ihrâm* for *‘Umrah*, and others for both *Hajj* and *‘Umrah* and some for *Hajj* only, while the Messenger of Allâh ﷺ entered into *Ihrâm* for *Hajj* only. Those who entered into *Ihrâm* for *‘Umrah*, terminated their *Ihrâm* performing *‘Umrah*. But those who entered into *Ihrâm* for *Hajj* or for both *Hajj* and *‘Umrah*, maintained *Ihrâm* until the day of Sacrifice (10th of Dhul-Hijjah). (Bukhârî 1562)

**(84) CHAPTER. Halting at *Muhassab* on the day of Sacrifice for prayer**

747. Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ, Abu Bakr and ‘Umar رضي الله عنهما used to halt in Al-Abtah.

748. ‘Aishah رضي الله عنها narrated that halting at Al-Abtah is not the *Sunnah*. The Messenger of Allâh ﷺ halted there only because it was easier for him to depart from there. (Bukhârî 1765)

749. Abu Hurairah رضي الله عنه narrated:

بِعَرَفَةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يُجْزِي عَنْكَ طَوَافُكَ بِالصَّفا وَالْمَرْوَةِ عَنْ حَجِّكَ وَعُمْرَتِكَ». [أَخْرَجَهُ الْبَخَارِيُّ: ١٧٨٨ وَمُسْلِمٌ: ١٢١١].

**(٨٣) بَابٌ مَتَى يَحِلُّ مِنَ أَحْرَمَ بِحَجٍّ وَعُمْرَةٍ**

٧٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَ بِعُمْرَةٍ؛ فَحَلَّ، وَأَمَّا مَنْ أَهَلَ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ؛ فَلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ. [أَخْرَجَهُ الْبَخَارِيُّ: ١٥٦٢ وَمُسْلِمٌ: ١٢١١].

**(٨٤) بَابٌ نَزُولُ الْمُحَصَّبِ يَوْمَ النَّفَرِ وَالصَّلَاةُ بِهِ**

٧٤٧ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يَنْزِلُونَ الْأَبْطَحَ. [أَخْرَجَهُ مُسْلِمٌ: ١٣١٠].

٧٤٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: نَزُولُ الْأَبْطَحِ لَيْسَ بِسُنَّةٍ، إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ، لِأَنَّهُ كَانَ أَسَمَحَ لِحُرُوجِهِ إِذَا خَرَجَ. [أَخْرَجَهُ الْبَخَارِيُّ: ١٧٦٥ وَمُسْلِمٌ: ١٣١١].

٧٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

The Messenger of Allāh ﷺ said to us when we were in Mina: "We would halt tomorrow at Khaif Banu Kinānah, where the polytheists had taken an oath on infidelity," and that was when the Quraish and Banu Kinānah collaborated against Banu Hāshim and Banu Al-Muttalib that they would neither marry them nor barter with them unless they handed over the Messenger of Allāh ﷺ to them. And this pledge was taken at this place Muhassab. (Bukhārī 1590)

عَنْهُ؛ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ بِمِنَى: «نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». وَذَلِكَ أَنَّ قُرَيْشًا وَبَنِي كِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ: أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمْ رَسُولَ اللَّهِ ﷺ؛ يَعْنِي بِذَلِكَ: الْمُحَصَّبُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٩٠ وَمُسْلِمٌ: ١٣١٤].

**(85) CHAPTER. Those who supply water for the pilgrims in Makkah were exempted from spending the nights at Mina**

750. Ibn 'Umar رضي الله عنهما narrated that رضي الله عنه Al-'Abbās bin Abdul-Muttalib asked a permission from the Messenger of Allāh ﷺ to spend the nights at Makkah, instead of Mina, where he was required to spend them on account of his office as supplying water for the pilgrims, and the Prophet ﷺ granted him permission. (Bukhārī 1634)

**(٨٥) بَابٌ فِي الْبَيْتُوتَةِ لِبَايِ مَنَى بِمَكَّةَ لِأَهْلِ السَّقَايَةِ**

٧٥٠ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لِبَايِ مَنَى مِنْ أَجْلِ سِقَايَتِهِ، فَأُذِنَ لَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٣٤ وَمُسْلِمٌ: ١٣١٥].

751. Bakr bin 'Abdullāh Al-Muzani said: While I was sitting with Ibn 'Abbās رضي الله عنه by the Ka'bah, a bedouin came to him and said: "Why is it that I see your cousins supply honey and milk to the travellers whereas you supply *An-Nabidh* (water sweetened with dates)? Is it due to your poverty or due to your niggardliness?" Ibn 'Abbās said: "All praise is due to Allāh. It is neither poverty nor niggardliness but due to the fact that the Prophet ﷺ came here riding his she-camel, and Usāmah was riding behind him. He asked for water, so we gave him a cup full of *Nabidh* and he drank it, giving the remainder to Usāmah. The Prophet ﷺ said: 'You have done good, you

٧٥١ - عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ؛ قَالَ: كُنْتُ جَالِسًا مَعَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عِنْدَ الْكَعْبَةِ، فَأَتَاهُ أَعْرَابِيٌّ، فَقَالَ: مَا لِي أَرَى بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ؟ أَمِنْ حَاجَةٍ بِكُمْ؟ أَمْ مِنْ بُخْلِ؟ فَقَالَ ابْنُ عَبَّاسٍ: الْحَمْدُ لِلَّهِ، مَا بِنَا حَاجَةٌ وَلَا بُخْلٌ! قَدِمَ النَّبِيُّ ﷺ عَلَى رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ، فَاسْتَسْقَى، فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ، وَسَقَى فَضْلَهُ أُسَامَةَ، وَقَالَ:

have done well. So keep doing so.' So we do not like to change what the Messenger of Allâh ﷺ has commanded us to do."

**(86) CHAPTER. An emigrant is permitted to stay at Makkah after performing Hajj and 'Umrah**

752. Abdur-Rahmân bin Humaid reported that he heard 'Umar bin 'Abdul-'Aziz saying to his visitors: "Did you not hear about staying in Makkah?" Sâ'ib bin Yazid said: "I heard Al-'Alâ' (or said: Al-'Alâ' bin Al-Hadrami) saying that the Messenger of Allâh ﷺ said: "The *Muhâjir* (emigrant) may stay in Makkah three days after the *Hajj*." (Bukhâri 3933)

**(87) CHAPTER. No one should depart until he performs *Tawâf Al-Wada'***

753. 'Abdullâh bin 'Abbâs رضي الله عنهما narrated: People used to leave Makkah from all directions, but Allâh's Messenger ﷺ said: "None of you should leave until *Tawâf* of the House is the last thing he does before leaving."

**(88) CHAPTER. A woman menstruates before performing the Farewell circumambulation**

754. 'Aishah رضي الله عنها narrated: Safiyyah bint Huyai رضي الله عنها menstruated after performing *Tawâf Al-Ifâdah*. I made a mention of her menses to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ remarked: "Will she detain us?" I said: "O Messenger of Allâh, she has performed *Tawâf Al-Ifâdah* and circumambulated the

«أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا». فَلَا تُرِيدُ تَغْيِيرَ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ١٣١٦].

**(٨٦) بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ الْحَجِّ وَالْعُمْرَةِ**

٧٥٢ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ؛ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلَسَائِهِ: مَا سَمِعْتُمْ فِي سُكْنَى مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ يَزِيدَ: سَمِعْتُ الْعَلَاءَ (أَوْ قَالَ: الْعَلَاءَ بْنَ الْحَضْرَمِيِّ)؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ ثَلَاثًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٩٣٣ وَمُسْلِمٌ: ١٣٥٢].

**(٨٧) بَابُ لَا يَنْفِرُ أَحَدٌ حَتَّى يَطُوفَ بِالْبَيْتِ لِلْوَدَاعِ**

٧٥٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ، حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٢٧].

**(٨٨) بَابُ الْمَرْأَةِ تَحِيضُ قَبْلَ أَنْ تُودَعَ**

٧٥٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُحَيٍّ رَضِيَ اللَّهُ عَنْهَا بَعْدَ مَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ حَيْضَتَهَا لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَابِسْتُنَا هِيَ؟». قَالَتْ:

House.” The Messenger of Allāh ﷺ said: “If it is so then let us leave.” (Bukhârî 1733)

فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الْإِفَاضَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْتَنْفِرْ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٣٣ وَمُسْلِمٌ: ١٢١١].

755. Ibn ‘Abbâs رضي الله عنهما said: “People were ordered to make sure that the *Tawâf* is the last thing they do before departure. Women in menses or postnatal are exempted.” (Bukhârî 1755)

٧٥٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ؛ إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٥٥ وَمُسْلِمٌ: ١٣٢٨].

**(89) CHAPTER. It is permissible to perform ‘Umrah in the months of Hajj**

**(٨٩) بَابُ فِي إِبَاحَةِ الْعُمْرَةِ فِي شُهُورِ الْحَجِّ**

756. Ibn Abbâs رضي الله عنهما reported that the Arabs of pre-Islamic days used to consider performing ‘Umrah during the month of Hajj as the most offensive sin on earth. So they intercalated the month of Muharram for Safar and said: “When the backs of their camels are healed and the traces of the pilgrims are effaced from the paths and the month of Safar is over, then ‘Umrah would be permissible for one who wants to perform it.” When the Prophet ﷺ and his Companions came in *Ihrâm* for performing Hajj on the fourth of Dhul-Hijjah, the Messenger of Allāh ﷺ commanded them to terminate their *Ihrâm* and turn their Hajj into ‘Umrah. As it was something inconceivable for them, they asked: “O Messenger of Allāh, what kind of termination of *Ihrâm*?” He said: “It is the complete termination of *Ihrâm*.” (Bukhârî 1564)

٧٥٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرُ، وَعَفَا الْأَثَرُ، وَانْسَلَخَ صَفَرٌ؛ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. فَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مِهْلَيْنَ بِالْحَجِّ؛ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَازَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٦٤ وَمُسْلِمٌ: ١٢٤٠].

**(90) CHAPTER. The excellence of performing ‘Umrah in Ramadân**

**(٩٠) بَابُ فَضْلِ الْعُمْرَةِ فِي رَمَضَانَ**

757. Ibn ‘Abbâs رضي الله عنهما narrated that

٧٥٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

the Prophet ﷺ said to a woman from the *Ansâr* who was called Umm Sinân: "What prevented you from performing *Hajj* with us?" She said: "The father of so-and-so (i.e., her husband) had only two camels. One of them had been taken by (my husband) and his son for *Hajj*, and the other is used for watering our date trees." The Prophet ﷺ said: "An '*Umrah* during the month of Ramadân is equal to performing a *Hajj* (or: a *Hajj* with me)." (Bukhârî 1782)

**(91) CHAPTER. How many *Hajj* did the Prophet ﷺ perform**

**758.** Abu Ishâq said: I asked Zaid bin Arqam: "In how many military expeditions have you participated with the Messenger of Allâh ﷺ?" He said: "Seventeen (expeditions)." Abu Ishâq said: "Zaid bin Arqam رضي الله عنه told me that the Messenger of Allâh ﷺ led nineteen expeditions. And he performed *Hajj* only once after emigration, and that it was the Farewell pilgrimage." Abu Ishaq also said: "The second *Hajj* was performed at Makkah." (Bukhârî 4404)

**(92) CHAPTER. How many '*Umrah* did the Prophet ﷺ perform**

**759.** Anas رضي الله عنه reported that the Messenger of Allâh ﷺ performed four '*Umrah*, all during the month of Dhul-Qa'dah except the one he performed combined with *Hajj*, the '*Umrah* that he performed from Hudaibiyah or during the time of the truce of Hudaibiyah, in the month of Dhul-Qa'dah; then the '*Umrah* of the next

عنهما؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَامْرَأَةٍ مِنَ الْأَنْصَارِ يُقَالُ لَهَا: أُمُّ سِنَانٍ: «مَا مَنَعَكَ أَنْ تَكُونِي حَاجَّةً مَعَنَا؟». قَالَتْ: نَاضِحَانِ كَانَا لِأَبِي فَلَانٍ (زَوْجِهَا)، حَجَّ هُوَ وَابْنُهُ عَلَى أَحَدِهِمَا، وَكَانَ الْآخَرُ يَسْقِي عَلَيْهِ غُلَامُنَا نَحْلًا لَنَا. قَالَ: «فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً (أَوْ: حَجَّةً مَعِي)». [أَخْرَجَهُ الْبُخَارِيُّ: ١٧٨٢ وَمُسْلِمٌ: ١٢٥٦].

**(٩١) بَابُ كَمْ حَجَّ النَّبِيُّ ﷺ**

**٧٥٨ -** عَنْ أَبِي إِسْحَاقَ؛ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ. قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةً وَاحِدَةً؛ حَجَّةَ الْوَدَاعِ. قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَى. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٤٠٤ وَمُسْلِمٌ: ١٢٥٤].

**(٩٢) بَابُ كَمْ اعْتَمَرَ النَّبِيُّ ﷺ**

**٧٥٩ -** عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ، إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمْرَةٌ مِنَ الْحُدَيْبِيَّةِ (أَوْ: زَمَنَ الْحُدَيْبِيَّةِ) فِي ذِي الْقَعْدَةِ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةٌ

year in the month of Dhul-Qa'dah; then the 'Umrah for which he had started from Ji'rānah, the place where he distributed the spoils of (the battle) of Hunain in the month of Dhul-Qa'dah. (Bukhārī 1779)

760. Ibn 'Abbās رضي الله عنهما reported that Mu'āwiyah bin Abu Sufyān رضي الله عنهما said to him: "I shortened hair of the Messenger of Allāh ﷺ with pair of a clippers when he was at Al-Marwah (or: I saw him having his hair cut with clippers at Al-Marwah)." (Bukhārī 1073)

#### (94) CHAPTER. A menstruating woman performing 'Umrah

761. The Mother of the believers ('Āishah رضي الله عنها) narrated: I said: "O Messenger of Allāh, people return from Makkah having performed two rituals (both Hajj and 'Umrah), but I will return back with one only." He said: "Wait until your period over, then go to Tan'im and assume Ihram and then meet us at such and such place (and I think he said: tomorrow); and the reward of this 'Umrah for you will be equal to your hardship (or said: your expense)." (Bukhārī 1787)

#### (95) CHAPTER. What to say on returning from the journey of Hajj or otherwise

762. 'Abdullāh bin 'Umar رضي الله عنهما narrated that whenever the Messenger of Allāh ﷺ came back from battles or expeditions, Hajj or 'Umrah and mounted a hill or a high place, he used to say 'Allāhu Akbar' thrice, and then said: "There is no true God but Allāh, He is One, there is no

من جِغْرَانَةَ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ. [أخرجه البخاري: ١٧٧٩ ومسلم: ١٢٥٣].

٧٦٠ - عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ مَعَاوِيَةَ بْنَ أَبِي سَفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ؛ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ وَهُوَ عَلَى الْمَرَوَةِ (أَوْ: رَأَيْتُهُ يَقْصِرُ عَنْهُ بِمِشْقَصٍ وَهُوَ عَلَى الْمَرَوَةِ). [أخرجه البخاري: ١٠٧٣ ومسلم: ١٢٤٦].

#### (٩٤) بَابُ قِضَاءِ الْحَائِضِ الْعُمْرَةَ

٧٦١ - عَنْ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِسُكَيْنٍ، وَأَصْدُرُ بِسُكَيْ وَاحِدٍ؟ قَالَ: «أَنْظِرِي؛ فَإِذَا طَهَّرْتَ؛ فَأَخْرَجِي إِلَى التَّنْعِيمِ، فَأَهْلِي مِنْهُ، ثُمَّ الْفَقِينَا عِنْدَ كَذَا وَكَذَا (قَالَ: أَظْنُوه قَالَ: غَدًا)، وَلَكِنَّهَا عَلَى قَدَرٍ نَصَلِكِ (أَوْ قَالَ: نَفْقَتِكِ)». [أخرجه البخاري: ١٧٨٧ ومسلم: ١٢١١].

#### (٩٥) بَابُ مَا يَقُولُ إِذَا قَفَلَ مِنْ سَفَرِ الْحَجِّ وَغَيْرِهِ

٧٦٢ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَفَلَ مِنَ الْجِيوشِ أَوْ السَّرَايَا أَوْ الْحَجِّ أَوْ الْعُمْرَةِ، إِذَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ ذَفْدَفٍ؛ كَبَّرَ ثَلَاثًا،

partner with Him, His is the sovereignty and His is the praise and He has power over everything. We are returning, repenting, worshipping, prostrating before our *Rubb*, and we praise Him. Allâh fulfilled His promise and helped His slave, and defeated the Confederates all by Himself.” (Bukhâri 1797)

ثُمَّ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

[أخرجه البخاري: ١٧٩٧ ومسلم:

[١٣٤٤].

**(96) CHAPTER. Staying at Dhul-Hulaifah and performing prayer there while returning from Hajj and 'Umrah**

763. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ made his camel kneel down (i.e., halt at the stony ground of Dhul-Hulaifah) and prayed there, and so did 'Abdullâh bin 'Umar. (Bukhâri 1532)

**(٩٦) بَابُ التَّعْرِيسِ وَالصَّلَاةِ بِذِي الْحُلَيْفَةِ إِذَا صَدَرَ مِنَ الْحَجِّ وَالْعُمْرَةِ**

٧٦٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، فَصَلَّى بِهَا. قَالَ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ. [أخرجه البخاري: ١٥٣٢

ومسلم: ١٢٥٧].

764. Nâfi' reported that when 'Abdullâh bin 'Umar رضي الله عنهما returned from Hajj or 'Umrah, he made his camel kneel down in Dhul-Hulaifah where the Messenger of Allâh ﷺ made his camel halt.

٧٦٤ - عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ؛ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ يُنْبِخُ بِهَا رَسُولُ اللَّهِ ﷺ. [أخرجه مسلم:

[١٢٥٧].

765. 'Abdullâh bin 'Umar رضي الله عنهما narrated: that the Prophet ﷺ came to Dhul-Hulaifah in the middle of the valley at the night, and he was told: "You are blessed in ground." Mûsa (one of the narrators) said: Sâlim made his camel halt at the mosque where 'Abdullâh made his camel halt seeking the place where the Messenger of Allâh ﷺ used to halt in, which is situated at a lower plain than the mosque, in the middle of the

٧٦٥ - عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ أَتَى وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ: إِنَّكَ بِبَطْحَاءِ مُبَارَكَةٍ.

قَالَ مُوسَى: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ ﷺ يُنْبِخُ بِهِ، يَتَحَرَّى مُعَرَّسَ رَسُولِ

valley, and it was between (the mosque and *Qiblah*) where the Messenger of Allâh ﷺ used to halt for rest and prayer. (Bukhârî 1535)

**(97) CHAPTER. Declaring Makkah as inviolable and so is hunting in it, cutting down its trees and picking up lost items**

**766.** Abu Hurairah رضي الله عنه narrated: When Allâh, the Exalted and Glorious, granted the Messenger of Allâh ﷺ victory in Makkah, he addressed people and praised and Glorified Allâh and then said: "Verily, Allâh held back the elephant from Makkah, and dispatched His Messenger ﷺ and the believers against it and it was never violable to anyone before. And it is made violable to me for a short period of time, and it will never be violable to anyone after me. Its game animals should not be excited, nor weed out its thorns. And it is not lawful for anyone to pick up a thing dropped unless one who wants to declare it. And if a relative of anyone is killed, he is entitled to opt for one of two things: either, he should be paid blood-money or he can take the killer as a just retribution." 'Abbâs رضي الله عنه said: "O Messenger of Allâh, but *Idhkhîr* (a kind of herbage) which we keep in our graves and homes." The Messenger of Allâh ﷺ said: "With the exception of *Idhkhîr*." A person known as Abu Shâh (one of the people of Yemen) stood up and said: "O Messenger of Allâh, kindly write it for me." The Messenger of Allâh ﷺ said: "Write it for Abu Shâh."

Walid said: I asked Al-Auzâ'î: "What did his saying: 'O Messenger of Allâh, kindly write it for me.' mean?" He said: "He meant the speech which he heard the Prophet ﷺ deliver." (Bukhârî 2434)

الله ﷺ، وَهُوَ أَسْفَلَ مِنَ الْمَسْجِدِ الَّذِي بَطْنُ الْوَادِي، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَسَطًا مِنْ ذَلِكَ. [أخرجه البخاري:

١٥٣٥ ومسلم: ١٢٥٧].

**(٩٧) بَابٌ فِي تَحْرِيمِ مَكَّةَ وَصَيْدِهَا وَشَجَرِهَا وَلُقَطَتِهَا**

٧٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: 'لَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِ اللَّهِ ﷺ مَكَّةَ؛ قَامَ فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ ﷺ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي، فَلَا يُنْتَرُ صَيْدُهَا، وَلَا يُخْتَلَى شَوْكُهَا، وَلَا تَحِلُّ سَاقِطُهَا إِلَّا لِمُنْسِيْدٍ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ؛ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدَى، وَإِمَّا أَنْ يَقْتُلَ». فَقَالَ الْعَبَّاسُ: «إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ؛ فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَيُيُونِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الْإِذْخِرَ».

فَقَامَ أَبُو شَاهٍ (رَجُلٌ مِنْ أَهْلِ الْيَمَنِ)، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ؟ قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَهَا مِنْ رَسُولِ



الله ﷺ. [أخرجه البخاري: ٢٤٣٤  
ومسلم: ١٣٥٥].

767. Jâbir رضي الله عنه said: I heard the Prophet ﷺ say: "It is not permissible for anyone to carry a weapon in Makkah."

٧٦٧ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛  
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا  
يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ  
السَّلَاحَ. [أخرجه مسلم: ١٣٥٦].

(98) CHAPTER. The Messenger ﷺ entered Makkah without wearing *Ihrâm* on the day of the Conquest

(٩٨) بَابُ دُخُولِ النَّبِيِّ ﷺ مَكَّةَ غَيْرَ مُحْرِمٍ يَوْمَ الْفَتْحِ

768. Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنه reported that the Messenger of Allâh ﷺ entered Makkah (another sub-narrator Qutaibah said: entered Makkah on the day of the Conquest) wearing a black turban, but not wearing the *Ihrâm*.

٧٦٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ (وَقَالَ قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ) وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ. [أخرجه مسلم: ١٣٥٨].

769. Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ entered Makkah in the year of Conquest with a helmet on his head; and when he took it off, a man came to him and said: "Ibn Khatal (a disbeliever) is hanging on to the curtains of the Ka'bah," and he ﷺ said: "Kill him." (Bukhârî 1846)

٧٦٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ مِغْفَرٌ، فَلَمَّا نَزَعَهُ؛ جَاءَهُ رَجُلٌ، فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأُشْتَارِ الْكَعْبَةِ، فَقَالَ: «أَفْتُلُوهُ». [أخرجه البخاري: ١٨٤٦]

ومسلم: ١٣٥٧].

(99) CHAPTER. The wall of the Ka'bah and its door

(٩٩) بَابُ فِي جَنْدِرِ الْكَعْبَةِ وَبَابِهَا

770. 'Aishah رضي الله عنها narrated: I asked the Messenger of Allâh ﷺ about the outside wall, whether the wall on the side of Hijr was included in the Ka'bah, he said: "Yes." I said: "Then why did they not include it in the House?" He said: "Your people ran short of the funds (to do so)." I said: "Why its door is raised high?" He said: "Your people did it so

٧٧٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَنْدِرِ؛ أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ». قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ الْبَيْتَ؟ قَالَ: «إِنَّ قَوْمَكَ قَصَّرَتْ بِهِمُ النِّقَةُ». قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ:

that they admit in whom they liked, and forbid whom they disliked. Had it not been for the fact that your people have come recently out of ignorance, and I am worried that they may object, I would have included the wall in the House and brought the door to the ground level.” (Bukhârî 1584)

#### (100) CHAPTER. The demolition of the Ka'bah and its reconstruction

771. 'Atâ reported: The House caught fire during the time of Yazid bin Mu'âwiyah, when people of Syria (Sham) had fought (in Makkah). And it remained like that. Ibn Zubair رضي الله عنه left it in the same condition until people came in the season of Hajj. (The idea behind that was) that he wanted to incite them against the people of Syria. When people arrived, he said to them: “O people, advise me about the Ka'bah. Should I demolish it and then build it from its very foundation, or should I repair whatever has been damaged?” Ibn 'Abbâs said: “An idea has occurred to me; I think you should only repair the portion which has been damaged, and leave the House in the condition it was when people embraced Islam, and leave those very stones in the same condition when people embraced Islam, and over which the Prophet ﷺ had raised it.” Thereupon Ibn Zubair said: “If the house of any one of you is burnt, he would not be contented until he had reconstructed it, then what about the House of your *Rubb* which is far more important than your house? I would seek counsel from Allâh thrice, and then I would make up my mind about this affair.” After performing *Istikhârah* three times, he made up his mind to demolish it. People

«فَعَلَّ ذَلِكَ قَوْمُكَ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُتَكَرَّرَ قُلُوبُهُمْ، لَنَظَرْتُ أَنْ أُدْخِلَ الْجِدْرَ فِي الْبَيْتِ، وَأَنْ أُلْزِقَ بَابَهُ بِالْأَرْضِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٥٨٤ وَمُسْلِمٌ: ١٣٣٣].

#### (١٠٠) بَابٌ فِي نَقْضِ الْكَعْبَةِ وَبِنَائِهَا

٧٧١ - عَنْ عَطَاءٍ؛ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ ابْنَ مُعَاوِيَةَ حِينَ غَزَاهُ أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ؛ تَرَكَهُ ابْنُ الزُّبَيْرِ، حَتَّى قَدِمَ النَّاسُ الْمَوْسِمَ، يُرِيدُ أَنْ يُجَرِّثَهُمْ (أَوْ: يُحَرِّبَهُمْ) عَلَى أَهْلِ الشَّامِ. فَلَمَّا صَدَرَ النَّاسُ؛ قَالَ: يَا أَيُّهَا النَّاسُ! أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ؛ أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا، أَوْ أُصْلِحُ مَا وَهَى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فَرَّقَ لِي رَأْيِي فِيهَا، أَرَى أَنْ تُصْلِحَ مَا وَهَى مِنْهَا، وَتَدَعَ بَيْتًا أَشْلَمَ النَّاسُ عَلَيْهِ، وَأُحْجَارًا أَشْلَمَ النَّاسُ عَلَيْهَا، وَبُيعَتْ عَلَيْهَا النَّبِيُّ ﷺ. فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمْ احْتَرَقَ بَيْتَهُ؛ مَا رَضِيَ حَتَّى يُجِدَّهُ؛ فَكَيْفَ بَيْتُ رَبِّكُمْ؟! إِنِّي مُسْتَخِيرٌ رَبِّي ثَلَاثًا، ثُمَّ عَازِمٌ عَلَى أَمْرِي. فَلَمَّا مَضَى الثَّلَاثُ؛ أَجْمَعَ رَأْيَهُ عَلَى أَنْ يَنْقُضَهَا، فَتَحَامَاهُ النَّاسُ أَنْ

were apprehensive that calamity might fall from heaven on those people who would be first to climb over the building for the purpose of demolishing it, until one man climbed the roof and threw down one of its stones. When people saw that no harm affected him, they followed suit, and demolished it. Then Ibn Zubair erected the pillars and hung curtains on them in order to provide facilities to the people for observing prayers during the time of its construction. Then the walls were raised; and Ibn Zubair said: "I heard 'Āishah رضي الله عنها say that the Prophet ﷺ said: 'If the people had not only recently denounced unbelief, and if I had means enough to reconstruct it, I would have definitely encompassed in it the five cubits of area from Hijr. And I would also have constructed a door for the people to enter, and a door for exit.' I, today, have the means to spend, and I have no fear of people." So he added five cubits of area from the side of Hijr to it where appeared (the old) foundation (upon which Ibrâhîm عليه السلام had built the Ka'bah), and the people saw that and it was upon this foundation that the wall was raised. The length of the Ka'bah was eighteen cubits, so when addition was made to its breadth, it appeared to be low compared with its breadth. Then he added ten cubits to its height. Two doors were also constructed, one for entrance and the other for exit. When Ibn Zubair was killed, Hajjāj wrote to 'Abdul-Mālik bin Marwān informing him about that, and telling him that Ibn Zubair had rebuilt the Ka'bah on those very foundations (which were laid by Ibrâhîm عليه السلام and) which reliable persons of Makkah had seen. 'Abdul-Mālik wrote to him: "We are not concerned with the mess of Ibn Zubair. As for the height which he added, keep it; and as for the Hijr, put back as it was before, and close the door which he

بَنَزَلَ بِأَوَّلِ النَّاسِ يَصْعَدُ فِيهِ أَمْرٌ مِنَ السَّمَاءِ، حَتَّى صَعِدَهُ رَجُلٌ، فَأُلْقِيَ مِنْهُ حِجَارَةٌ، فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ؛ تَتَابَعُوا، فَتَقَضُّوهُ حَتَّى بَلَّغُوا بِهِ الْأَرْضَ، فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً، فَسَرَّ عَلَيْهَا السُّتُورَ، حَتَّى ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الزُّبَيْرِ: إِنِّي سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَنْهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ التَّقَةِ مَا يَقُونِي لَيُومِي عَلَى بِنَائِهِ؛ لَكُنْتُ أَذْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَ أَذْرُعَ، وَلَجَعَلْتُ لَهَا بَابًا يَدْخُلُ النَّاسُ مِنْهُ، وَبَابًا يَخْرُجُونَ مِنْهُ». قَالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أَتَقَوُّ، وَلَسْتُ أَخَافُ النَّاسَ.

قَالَ: فَزَادَ فِيهِ خَمْسَ أَذْرُعَ مِنَ الْحِجْرِ، حَتَّى أَبْدَى أَسَا نَظَرَ النَّاسُ إِلَيْهِ، فَبَنَى عَلَيْهِ الْبِنَاءَ، وَكَانَ طُولُ الْكَعْبَةِ ثَمَانِي عَشْرَةَ ذِرَاعًا، فَلَمَّا زَادَ فِيهِ؛ اسْتَقْصَرَهُ، فَزَادَ فِي طُولِهِ عَشْرَ أَذْرُعَ، وَجَعَلَ لَهُ بَابَيْنِ، أَحَدُهُمَا يَدْخُلُ مِنْهُ وَالْآخَرُ يُخْرِجُ مِنْهُ.

فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ؛ كَتَبَ الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَى أَسْ نَظَرَ إِلَيْهِ الْعُدُولُ مِنَ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ

opened.” So he demolished it and blocked its opening as it was before. (Bukhârî 1586)

772. Abu Qaza'ah reported that while 'Abdul-Mâlik bin Marwân was circumambulating the Ka'bah, he said: "May Allâh ruin Ibn Zubair for forging a lie against the Mother of the believers saying that the Messenger of Allâh ﷺ said: 'Âishah, if your people had not been new converts to Islam, I would have demolished the House and would have added to it the area from the Hijr because your people have reduced the area from its foundations.'" Then Hârith bin 'Abdullâh bin Abu Rabi'ah said: "O Commander of the believers, don't say that, for I also heard the Mother of the believers saying this." 'Abdul-Mâlik said: "If I had heard this before demolishing it, I would have left it in the condition in which Ibn Zubair had rebuilt it."

(101) CHAPTER. Declaring Al-Madinah as inviolable and its hunting and cutting its trees and the supplication (of the Messenger ﷺ) for it

773. 'Abdullâh bin Zaid bin 'Âsim رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Verily, Ibrâhim declared Makkah as inviolable and supplicated for its inhabitants, and I declare Al-Madinah to be inviolable as Ibrâhim declared Makkah inviolable, and I have supplicated (Allâh) to bless its Sâ' and its Mudd (two units of measure) twice as

عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِخِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ، أَمَّا مَا زَادَ فِي طَوْلِهِ؛ فَأَقْرَهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحَجَرِ؛ فَرَدُّهُ إِلَى بِنَائِهِ، وَسَدَّ الْبَابِ الَّذِي فَتَحَهُ. فَتَقَضَّ وَأَعَادَهُ إِلَى بِنَائِهِ. [انظر البخاري: ١٥٨٦ ومسلم: ١٣٣٣].

٧٧٢ - عَنْ أَبِي قَزَعَةَ؛ أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَيْنَمَا هُوَ يَطُوفُ بِالْبَيْتِ؛ إِذْ قَالَ: قَاتَلَ اللَّهُ ابْنَ الزُّبَيْرِ حَيْثُ يَكْذِبُ عَلَى أُمِّ الْمُؤْمِنِينَ؛ يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! لَوْلَا جِذْتَانُ قَوْمِكَ بِالْكُفْرِ؛ لَقَضُتُ الْبَيْتَ حَتَّى أَزِيدَ فِيهِ مِنَ الْحَجَرِ؛ فَإِنَّ قَوْمَكَ قَصَرُوا فِي الْبِنَاءِ». فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي رَبِيعَةَ: لَا تَقُلْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هَذَا. قَالَ: لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ؛ لَتَرَكْتُهُ عَلَى مَا بَنَى ابْنُ الزُّبَيْرِ. [أخرجه مسلم: ١٣٣٣].

(١٠١) بَابُ تَحْرِيمِ الْمَدِينَةِ وَصَيْدِهَا وَشَجَرِهَا وَالِدُّعَاءُ لَهَا

٧٧٣ - عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُذَّهَا بِمِثْلَيْنِ مَا دَعَا بِهِ

Ibrâhîm did for the inhabitants of Makkah.”  
(Bukhâri 2129)

774. Sa'd bin Abu Waqqâs رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “I have declared sacred the territory between the two lava plains of Al-Madinah, so its trees should not be cut down, nor its game animals be hunted; and he also said: “Al-Madinah is best for them if they knew. If one leaves it through dislike, Allâh will replace him with someone better than him; and if one stays there in spite of its hardships, I will intercede (or: testify) in his favor on the Day of Resurrection.”

775. 'Âmir bin Sa'd narrated that Sa'd (bin Abu Waqqâs) رضي الله عنه rode to his palace in Al-'Aqiq and found a slave cutting down the trees or beating off their leaves, so he stripped him off his belongings. When Sa'd returned; there came to him the masters of the slave asking him to return to their slave or to them what he had plundered. He said: “God forbid that I should return anything which the Messenger of Allâh ﷺ has given me as spoil,” and he refused to return anything to them.

776. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “O Allâh, place in Al-Madinah twice the blessings You place in Makkah.” (Bukhâri 1885)

777. Ibrâhîm At-Taimi reported on the

إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ. [أخرجه البخاري: ٢١٢٩ ومسلم: ١٣٦٠].

٧٧٤ - عن سعد بن أبي وقاص رضي الله عنه؛ قال: قال رسول الله ﷺ: «إني أُحَرِّمُ ما بَيْنَ لَابَتَيِ الْمَدِينَةِ: أَنْ يُقَطَّعَ عِصَاهُهَا، أَوْ يُقْتَلَ صَيْدُهَا».

وقال: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَدْعُهَا أَحَدٌ رَغْبَةً عَنْهَا؛ إِلَّا أَبَدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَثْبُتُ أَحَدٌ عَلَى لَأَوَائِهَا وَجَهْدِهَا؛ إِلَّا كُنْتُ لَهُ شَفِيعاً (أَوْ: شَهِيداً) يَوْمَ الْقِيَامَةِ». [أخرجه مسلم: ١٣٦٣].

٧٧٥ - عن عامر بن سعد؛ أن سعداً رضي الله عنه ركب إلى قصره بالعقيق، فوجد عبداً يقطع شجراً أو يخطئه، فسلبه، فلما رجع سعد؛ جاءه أهل العبد فكلموه أن يرده على غلامهم أو عليهم ما أخذ من غلامهم. فقال: معاذ الله أن أرد شيئاً نقلني رسول الله ﷺ! وأبى أن يرده عليهم. [أخرجه مسلم: ١٣٦٤].

٧٧٦ - عن أنس بن مالك رضي الله عنه؛ قال: قال رسول الله ﷺ: اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيَّ مَا بِمَكَّةَ مِنَ الْبَرَكَةِ. [أخرجه البخاري: ١٨٨٥ ومسلم: ١٣٦٩].

٧٧٧ - عن إبراهيم التيمي، عن

authority of his father: 'Ali bin Abu Tâlib رضي الله عنه addressed us and said: "He who thinks that we (the household of the Prophet) have besides the Qur'ân anything else that we recite, tells a lie. And this document which is hanging by the sheath of the sword contains (the retaliatory punishment) about the teeth of the camels and the wounds." 'Ali reported the Prophet ﷺ as saying: "Al-Madinah is inviolable from 'Air to Thaur; so if anyone makes an innovation in it or accommodates an innovator, the curse of Allâh, the angels, and all mankind fall upon him, and Allâh will not accept from him any compensation. And the protection granted by the Muslims is one and must be respected by any of them. If anyone makes a false claim to paternity, or becomes a client of other than his own masters, there is upon him the curse of Allâh, the angels, and all people; and Allâh will not accept from him any recompense or compensation." (Bukhârî 7300)

778. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ used to be given the first fruit of the season and he would say: "O Allâh, bless for us in our Madinah, and our fruits, our *Mudd* and in our *Sâ'* blessing upon blessings." And he would then give that fruit to the youngest of the children present.

#### (102) CHAPTER. Encouraging living in Al-Madinah and enduring its hardships

779. Abu Sa'îd Maula Al-Mahri reported that he came to Abu Sa'îd Al-Khudri during

أبيه؛ قَالَ: خَطَبْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ (قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سِنْفِهِ)؛ فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءٌ مِنَ الْجِرَاحَاتِ، وَفِيهَا: قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى ثَوْرٍ، فَمَنْ أَخَذَتْ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا؛ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَذْنَاهُمْ. وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ اتَّكَمَ إِلَى غَيْرِ مَوَالِيهِ؛ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».

[أَخْرَجَهُ الْبُخَارِيُّ: ٧٣٠٠ وَمُسْلِمٌ: ١٣٧٠.]

٧٧٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِأَوَّلِ الثَّمَرِ، فَيَقُولُ: «اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا، وَفِي مُدَّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ». ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوُلَدَانِ.

[أَخْرَجَهُ مُسْلِمٌ: ١٣٧٣.]

#### (١٠٢) بَابُ التَّرْغِيبِ فِي سُكْنَى الْمَدِينَةِ وَالصَّبْرِ عَلَى لَأْوَائِهَا

٧٧٩ - عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ؛ أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ

the nights of the turmoil of Al-Harrah, and sought his advice about leaving Al-Madinah, and complained of the high prices prevailing there, and that he had a large family. He informed him that he could not stand the hardships of Al-Madinah and its rugged surrounding. Abu Sa'îd said to him: "Woe to you; I will not advise you, for I heard the Messenger of Allâh ﷺ say: 'No one will endure the hardships of Al-Madinah but I will be his intercessor or witness for him on the Day of Resurrection, if he is a Muslim.'"

780. 'Aishah رضي الله عنها narrated: We arrived in Al-Madinah when it was a contaminated place, Abu Bakr fell sick and Bilâl also fell sick; and when the Messenger of Allâh ﷺ saw the illness of his Companions he said: "O Allâh, make us love Al-Madinah as You made us love Makkah or more than that; make healthy environment, and bless its Sâ' and in its *Mudd*, and transfer its fever to Al-Juhfah." (Bukhârî 1889)

**(103) CHAPTER. Neither plague nor *Dajjâl* (Antichrist) shall enter Al-Madinah**

781. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "There are angels at the entrances of Al-Madinah, so plague and *Dajjâl* cannot enter it." (Bukhârî 1880)

**(104) CHAPTER. Al-Madinah banishes its evils**

رضي الله عنه ليالي الحرّة، فاستشاره في الجلاء من المدينة، وشكا إليه أسعارها وكثرة عياله، وأخبره أن لا صبر له على جهد المدينة ولأوائها، فقال له: ويحك! لا أمرك بذلك، إني سمعت رسول الله ﷺ يقول: «لا يضرب أحد على لأوائها فيموت؛ إلا كنت له شفيعاً (أو: شهيداً) يوم القيامة إذا كان مسلماً». [أخرجه مسلم: ١٣٧٤].

٧٨٠ - عن عائشة رضي الله عنها؛ قالت: قديمنا المدينة وهي وبئته، فاشتكى أبو بكر واشتكى بلال، فلما رأى رسول الله ﷺ شكوى أصحابه؛ قال: «اللهم حبب إلينا المدينة كما حببت مكة أو أشد، وصححها، وبارك لنا في صاعها ومدها، وحوّل حمّاهما إلى الجحفة». [أخرجه البخاري: ١٨٨٩ ومسلم: ١٣٧٦].

**(١٠٣) بَابٌ لَا يَدْخُلُ الْمَدِينَةَ الطَّاغُوتُ وَلَا الدَّجَالُ**

٧٨١ - عن أبي هريرة رضي الله عنه؛ قال: قال رسول الله ﷺ: «على أنقاب المدينة ملائكة، لا يدخلها الطّاغوت، ولا الدّجال». [أخرجه البخاري: ١٨٨٠ ومسلم: ١٣٧٩].

**(١٠٤) بَابُ الْمَدِينَةِ تُنْفِي حَبِئَهَا**

782. Abu Hurairah رضي الله عنه said that the Messenger of Allâh ﷺ said: "A time will come when a man will invite his cousin and his kinfolk: 'Come and live in a place where living is cheap, come to where there is easeful life.' But Al-Madinah is better for them; had they known. By Him in Whose Hand is my life, if one leaves it due to dislike for it, Allâh would replace with one who is better than him. Verily, Al-Madinah is like a furnace which eliminates impurities (from molten metal). The Last Hour will not come until Al-Madinah rids itself from its evil just as a furnace burns out the impurities of iron."

783. Jâbir bin Samurah رضي الله عنه narrated that he heard the Messenger of Allâh ﷺ saying: "Allâh named Al-Madinah as Tâbah."

**(105) CHAPTER. Allâh will dissolve those who intend harm to the citizens of Al-Madinah**

784. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who intends to do harm to its (Al-Madinah) people, Allâh will make him dissolve as salt is dissolved in water."

**(106) CHAPTER. Encouraging living in Al-Madinah when other regions are conquered**

785. Sufyân bin Abu Zuhair رضي الله عنه heard the Messenger of Allâh ﷺ say: "Yemen will be conquered and some people will go away to that country driving their camels and carrying their families with

٧٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيْبَهُ: هَلُمَّ إِلَى الرَّخَاءِ، هَلُمَّ إِلَى الرَّخَاءِ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا يَخْرُجُ مِنْهُمْ أَحَدٌ - رَغْبَةً عَنْهَا -؛ إِلَّا أَخْلَفَ اللَّهُ فِيهَا خَيْرًا مِنْهُ، أَلَا إِنَّ الْمَدِينَةَ كَالْكَبِيرِ، تُخْرَجُ الْخَبِيثُ، لَا تَقُومُ السَّاعَةُ حَتَّى تَنْفِي الْمَدِينَةُ شِرَارَهَا كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٨١].

٧٨٣ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ سَمَّى الْمَدِينَةَ طَابَةً». [أَخْرَجَهُ مُسْلِمٌ: ١٣٨٥].

**(١٠٥) بَابٌ مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللَّهُ**

٧٨٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ (يُرِيدُ: الْمَدِينَةَ)؛ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٨٦].

**(١٠٦) بَابُ التَّرْغِيبِ فِي الْمَقَامِ بِالْمَدِينَةِ عِنْدَ فَتْحِ الْأَنْصَارِ**

٧٨٥ - عَنْ سَفْيَانَ بْنِ أَبِي زُهَيْرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُفْتَحُ الْيَمَنُ، فَيَأْتِي قَوْمٌ يُسُونُ، فَيَحْمَلُونَ بِأَهْلِهِمْ وَمَنْ



them and those who follow them, but Al-Madinah is better for them if they were to know. Then Sham will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who follow them, while Al-Madinah is better for them if they were to know. Then Iraq will be conquered and some people will go away to that country driving their camels and carrying their families with them and those who follow them, while Al-Madinah is better for them if they were to know." (Bukhâri 1875)

**(107) CHAPTER. When people abandon Al-Madinah**

786. Abu Hurairah رضي الله عنه narrated that he heard the Messenger of Allâh ﷺ saying: "The residents of Al-Madinah will abandon it when it is good as it can be and it will be frequented only by beasts and birds. Then two shepherds will come out from Muzainah intending to go to Al-Madinah and tending their herd, and will find it like a ghost city. When they reach the mountain path of Wada', they will fall down on their faces dead." (Bukhâri 1874)

**(108) CHAPTER. Between the grave and the pulpit (of the Prophet ﷺ) there is a garden from the gardens of Jannah**

787. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Between my house and my pulpit is a garden from the gardens of Jannah; and my pulpit is on my Pool." (Bukhâri 1196)

أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. ثُمَّ يُفْتَحُ الشَّامُ؛ فَيَأْتِي قَوْمٌ يَبْسُونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. ثُمَّ يُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يَبْسُونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ". [أخرجه البخاري: ١٨٧٥ ومسلم: ١٣٨٨].

**(١٠٧) بَابٌ فِي الْمَدِينَةِ حِينَ يَتْرُكُهَا أَهْلُهَا**

٧٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرٍ مَا كَانَتْ، لَا يَعْشَاهَا إِلَّا الْعَوَافِي (يُرِيدُ: عَوَافِي السَّبَاعِ وَالطَّيْرِ)، ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ الْمَدِينَةَ، يَنْعِقَانِ بَعْنُمَهُمَا، فَيَجِدَانِهَا وَخْشَاءً، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ؛ خَرَا عَلَى وُجُوهِهِمَا». [أخرجه البخاري: ١٨٧٤ ومسلم: ١٣٨٩].

**(١٠٨) بَابٌ مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ**

٧٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي». [أخرجه البخاري: ١١٩٦ ومسلم: ١٣٩١].

(109) CHAPTER. Uhud is a mountain which loves us as we love it

788. Anas bin Mâlik رضي الله عنه said: The Messenger of Allâh ﷺ looked at Uhud and said: "Uhud is a mountain which loves us and we love it."

(110) CHAPTER. No journey to be made except to the three mosques

789. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No journey should be taken to any mosque other than the three: My Mosque, Al-Masjid Al-Harâm (Ka'bah) and the Mosque of Aqsa (Bait Al-Maqdis)." (Bukhârî 1188)

(111) CHAPTER. The excellence of praying in the two Sacred Mosques

790. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A prayer in my mosque is thousand times better than a prayer in any other mosque, except Al-Masjid Al-Harâm (Mosque of the Ka'bah)."

(112) CHAPTER. The mosque which was founded on piety

791. Abu Salamah bin 'Abdur-Rahmân reported: 'Abdur-Rahmân bin Abu Sa'îd Al-Khudri happened to pass by me and I asked him: "What did you hear your father saying about the mosque which was founded on piety?" He said: My father said: "I went to the Messenger of Allâh ﷺ when he was in

(١٠٩) بَابُ أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ

٧٨٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى أَحَدٍ، فَقَالَ: «إِنَّ أَحَدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». [أخرجه مسلم: ١٣٩٣].

(١١٠) بَابُ لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ

٧٨٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَتْلُغُ بِهِ النَّبِيُّ ﷺ؛ قَالَ: «لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى». [أخرجه البخاري: ١١٨٨ ومسلم: ١٣٩٧].

(١١١) بَابُ فَضْلِ الصَّلَاةِ بِمَسْجِدِي الْحَرَمَيْنِ الشَّرِيفَيْنِ

٧٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ؛ إِلَّا الْمَسْجِدَ الْحَرَامَ». [أخرجه مسلم: ١٣٩٤].

(١١٢) بَابُ بَيَانِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى

٧٩١ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ قَالَ: مَرَّ بِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيُّ. قَالَ: قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟

one of the houses of his wives, and said: 'O Messenger of Allâh, which of the two mosques was founded on piety?' The Messenger ﷺ took a handful of pebbles and threw on the ground and then said: 'This is the very mosque of yours,' meaning mosque of Al-Madinah." The narrator said: "I bear witness that I heard your father saying the same thing."

قَالَ: قَالَ لِي أَبِي: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْمَسْجِدَيْنِ أَسْسَرَ عَلَى التَّقْوَى؟ قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءٍ، فَضَرَبَ بِهِ الْأَرْضَ، ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هَذَا»؛ لِمَسْجِدِ الْمَدِينَةِ. قَالَ: فَقُلْتُ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ. [أخرجه مسلم: ١٣٩٨].

#### (113) CHAPTER. The Mosque of Quba and its excellence

#### (١١٣) بَابُ فِي مَسْجِدِ قُبَاءٍ وَفَضْلِهِ

792. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ used to come to the Mosque of Quba, riding or on foot, and perform two *Rak'ah* in it. (Bukhâri 1393-4)

٧٩٢ - عن ابن عمر رضي الله عنهما قال: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ، رَاكِبًا وَمَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ. [أخرجه البخاري: ١٣٩٣-١٣٩٤ ومسلم: ١٣٩٩].

793. Ibn 'Umar رضي الله عنهما used to go to Mosque of Quba every Saturday and he used to say, "I saw the Messenger of Allâh ﷺ go to it every Saturday." (Bukhâri 1393-4)

٧٩٣ - عن ابن عمر رضي الله عنهما قال: كَانَ يَأْتِي قُبَاءَ كُلَّ سَبْتٍ، وَكَانَ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْتِيهِ كُلَّ سَبْتٍ. [أخرجه البخاري: ١٣٩٣-١٣٩٤ ومسلم: ١٣٩٩].

\* \* \*

*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 14- THE BOOK OF MARRIAGE

## ١٤ - كِتَابُ النِّكَاحِ

### (1) CHAPTER. Encouraging marriage

794. 'Alqamah رضي الله عنه reported: While I was walking with 'Abdullâh at Mina, 'Uthmân رضي الله عنه met him and said to him: "O Abu 'Abdur-Rahmân! Should we give you a young girl to marry? She may make you recall some of the past and your bygone days." 'Abdullâh said: "Since you mentioned this, the Messenger of Allâh ﷺ said: 'O young men, those of you who can afford marriage, let them do so, for it restrains eyes, and preserves chastity; but he who cannot afford it, he should observe fasting for it works like castration.'" (Bukhâri 5065)

795. Anas رضي الله عنه reported that some of the Companions of the Prophet ﷺ asked the Prophet's wives about the Prophet's acts of worship in privacy. One of them said: "I will not marry women," and one said: "I will not eat meat," and one said: "I will not sleep." The Prophet ﷺ praised Allâh and glorified Him, and said: "Why some people say such and such things; but I perform prayer and sleep, I observe fast and I do not, and I marry women. He who turns away from my *Sunnah*, is not from me (i.e., not a follower)." (Bukhâri 5063)

### (١) بَابُ التَّرغِيبِ فِي النِّكَاحِ

٧٩٤ - عَنْ عَلْقَمَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِمِنَى، فَلَقِيَهُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ؛ فَقَامَ مَعَهُ يُحَدِّثُهُ، فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَا تُزَوِّجُكَ جَارِيَةً شَابَةً؟ لَعَلَّهَا تُذَكِّرُكَ بَعْضَ مَا مَضَى مِنْ زَمَانِكَ. قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَيْتُنِ قُلْتُ ذَاكَ؛ لَقَدْ قَالَ لَنَا ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ؛ فَلْيَتَزَوَّجْ؛ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ؛ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وَجَاءٌ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٦٥ ومسلم: ١٤٠٠.]

٧٩٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَزْوَاجَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السِّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ. فَحَمِدَ اللَّهُ، وَأَثْنَى عَلَيْهِ، فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لِكِنِّي أَصْلِي وَأَنَامُ، وَأَصُومُ وَأَفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي؛ فَلَيْسَ

مِنِّي». [أخرجه البخاري: ٥٠٦٣ ومسلم: ١٤٠١].

796. Sa'd bin Abu Waqqâs رضي الله عنه reported that 'Uthmân bin Maz'un رضي الله عنه decided to live in celibacy, but the Messenger of Allâh ﷺ forbade him to do so. Had he permitted him to do so, we would have castrated ourselves. (Bukhârî 5073)

٧٩٦ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَرَادَ عُثْمَانُ بْنُ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ ﷺ، وَلَوْ أَجَازَ لَهُ ذَلِكَ؛ لَأَخْتَصَمِينَا. [أخرجه البخاري: ٥٠٧٣ ومسلم: ١٤٠٢].

## (2) CHAPTER. The best provision of this world is a pious woman

797. 'Abdullâh bin 'Amr رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "The world is but a provision, and the best of the world's provision is a pious woman."

## (٢) بَابُ خَيْرِ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

٧٩٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا؛ الْمَرْأَةُ الصَّالِحَةُ». [أخرجه مسلم: ١٤٦٧].

## (3) CHAPTER. Marrying a pious woman

798. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "A woman may be married for one of the four reasons: for her property, status, beauty or religion. So win the religious. May your hand be besmeared with dust." (Bukhârî 5090)

(٣) بَابُ فِي نِكَاحِ ذَاتِ الدِّينِ  
٧٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا؛ فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ». [أخرجه البخاري: ٥٠٩٠ ومسلم: ١٤٦٦].

## (4) CHAPTER. Marrying a virgin

799. Jâbir bin 'Abdullâh رضي الله عنهما narrated: 'Abdullâh (his father) died and left behind nine daughters (or said: seven daughters). I married a woman who had been previously married. The Messenger of Allâh ﷺ said to me: "O Jâbir, have you married?" I said: "Yes." He said: "A virgin or a previously married?" I said: "A woman who

(٤) بَابُ فِي نِكَاحِ الْبِكْرِ  
٧٩٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ (أَوْ قَالَ: سَبْعَ بَنَاتٍ)، فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ! تَزَوَّجْتَ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ:

was previously married.” He said: “Why didn’t you marry a young girl so that you could play with her and she could play with you (or said: you could enjoy with her and she could enjoy with you)?” I said: “Abdullâh died and left nine daughters (or: seven daughters) behind, and I disliked to bring in one like them. I liked to bring a woman who can look after them and teach them good manners.” He said: “May Allâh bless you,” or he supplicated Allâh for me. (Bukhâri 5367)

«فِكْرٌ أَمْ نَيْبٌ؟». قَالَ: قُلْتُ: بَلْ نَيْبٌ يَا رَسُولَ اللَّهِ! قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ (أَوْ قَالَ: تُضَاحِكُهَا وَتُضَاحِكُكَ)». قَالَ: قُلْتُ لَهُ: إِنَّ عَبْدَ اللَّهِ هَلَكَ، وَتَرَكَ تِسْعَ بَنَاتٍ (أَوْ: سَعٍ بَنَاتٍ)، وَإِنِّي كَرِهْتُ أَنْ آتِيَهُنَّ (أَوْ: أَجِيئَهُنَّ) بِمِثْلِهِنَّ، فَأَحْبَبْتُ أَنْ أَجِيءَ بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُضْلِحُهُنَّ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ»، أَوْ قَالَ لِي خَيْرًا. [أخرجه البخاري:

٥٣٦٧ ومسلم: ٧١٥].

#### (5) CHAPTER. Making proposal to a proposed woman

800. ‘Abdur-Rahmân bin Shumâsah reported that he heard ‘Uqbah bin ‘Âmir رضي الله عنه saying on the pulpit that the Messenger of Allâh ﷺ said: “The believer is the brother of a believer so it is not lawful for a believer to outbid his brother, nor to propose a woman who is proposed by his brother unless the latter gives her up.”

٨٠٠ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ؛ أَنَّهُ سَمِعَ عُقْبَةَ ابْنَ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ؛ فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَنَاحَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَذَرَ». [أخرجه

مسلم: ١٤١٤].

#### (6) CHAPTER. To look at a woman, whom one intends to marry

801. Abu Hurairah رضي الله عنه narrated that a man came to the Prophet ﷺ and said: “I have married a woman from the *Ansâr*.” The Prophet ﷺ said: “Did you see her before marriage, for there is something in the eyes of the *Ansâr*?” He said: “I did.” The Prophet ﷺ said: “How much did you give her?” He said: “For four ounces.” The Prophet ﷺ

(٦) بَابُ النَّظَرِ إِلَى الْمَرْأَةِ لِمَنْ يُرِيدُ التَّزْوِيجَ

٨٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؛ فَإِنَّ فِي عَيْنِ الْأَنْصَارِ شَيْئًا». قَالَ: قَدْ نَظَرْتُ إِلَيْهَا. قَالَ:

said: "For four ounces? It seems as if you dig out silver from the side of this mountain. We have nothing to give you. But we may send you in an expedition where you may get booty." So he sent that man in an expedition which was despatched to Banu 'Abs tribe.

«على كَمْ تَزَوِّجُهَا؟». قَالَ: عَلَى أَرْبَعِ أَوْاقٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَرْبَعِ أَوْاقٍ؟! كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عَرْضِ هَذَا الْجَبَلِ، مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَكِنْ عَبَسَ أَنْ نَبَعْتَكَ فِي بَعْتٍ تُصِيبُ مِنْهُ». قَالَ: فَبَعْتُ بَعْثًا إِلَى بَنِي عَبَسٍ، بَعْتُ ذَلِكَ الرَّجُلَ فِيهِمْ. [أخرجه مسلم: ١٤٢٤].

#### (7) CHAPTER. Seeking permission of a widow or divorcee and a virgin in marriage

802. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A divorcee or a widow must not be given in marriage before she is consulted, nor should a virgin be given in marriage without her permission." They asked: "O Messenger of Allâh! How is the virgin's permission made?" The Prophet ﷺ said: "It is that she keeps silent." (Bukhârî 5136)

#### (٧) بَابُ اسْتِئْذَانِ الْإِيْمِ وَالْبِكْرِ فِي النِّكَاحِ

٨٠٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُنْكَحُ الْإِيْمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ». قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ». [أخرجه البخاري: ٥١٣٦ ومسلم: ١٤١٩].

803. 'Abdullâh bin 'Abbâs رضي الله عنهما narrated that the Prophet ﷺ said: "A woman who was previously married has more claim to herself than her guardian. And a virgin's permission is to be sought. Her silence is indicative of her consent."

٨٠٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْإِيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [أخرجه مسلم: ١٤٢١].

#### (8) CHAPTER. The conditions of marriage

804. 'Uqba bin 'Âmir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The most worthy condition to be fulfilled is that which legitimizes the pudendum." (Bukhârî 2721)

#### (٨) بَابُ الشَّرْطِ فِي النِّكَاحِ

٨٠٤ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُؤْفَى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». [أخرجه البخاري: ٢٧٢١ ومسلم: ١٤١٨].

#### (9) CHAPTER. Marrying an underage

#### (٩) بَابُ تَزْوِيجِ الصَّغِيرَةِ

805. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ married me when I was six years old, and he cohabited with me when I was nine years old.

She further said: We went to Al-Madinah and I fell sick for a month, and my hair had come down to the earlobes. Umm Rumân (my mother) came to me, and I was at that time on a swing along with my playmates. She called me loudly, and I went to her and I did not know what she wanted from me. She held my hand and took me to the door, and I was saying: 'Ha, ha,' as if I ran out of breath. She took me inside the house, where there were some women of the *Ansâr*. They said: "May this be source of goodness and blessing and the best of omen." They washed my head and fixed me up and nothing surprised me more than seeing the Messenger of Allāh ﷺ. They handed me over to him. (Bukhârî 3894)

٨٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لَيْسَتْ سِنِينَ، وَبَنَى بِي وَأَنَا بِنْتُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ، فَوُعِكَتُ شَهْرًا، فَوَقَى شَعْرِي جُمَيْمَةً، فَأَتَنَنِي أُمُّ رُمَانَ وَأَنَا عَلَى أَرْجُوْحَةٍ وَمَعِيَ صَوَاحِبِي، فَصَرَخَتْ بِي، فَأَتَيْتُهَا وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذَتْ يَدِي، فَأَوْفَقَتْنِي عَلَى الْبَابِ، فَقُلْتُ: هَهُ هَهُ، حَتَّى ذَهَبَ نَفْسِي، فَأَذْخَلَتْنِي بَيْتًا؛ فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحَتْنِي، فَلَمْ يُرْغَنِي إِلَّا وَرَسُولُ اللَّهِ ﷺ ضَحَى، فَأَسْلَمَتْنِي إِلَيْهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٨٩٤، وَمُسْلِمٌ: ١٤٢٢].

#### (10) CHAPTER. Emancipation of a girl and then marrying her

806. Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ raided Khaibar, and we performed our morning prayer in the early hour of the dawn. The Prophet of Allāh ﷺ then mounted and so did Abu Talhah, and I was seating myself behind Abu Talhah. The Prophet of Allāh ﷺ moved in the narrow street of Khaibar and we rode so close to each other in the street that my knee touched the leg of the Prophet ﷺ. As part of the lower garment of the Prophet of Allāh ﷺ slipped and exposed part of the thigh, I could see the whiteness of his thigh. When he

#### (١٠) بَابُ عِتْقِ الْأَمَةِ وَتَزْوِجِهَا

٨٠٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغُلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُفَاقٍ خَيْرٍ، وَإِنْ رُكِبَتِي لَتَمَسَّ فِخْذَ نَبِيِّ اللَّهِ ﷺ، وَانْحَسَرَ الْإِزَارُ عَنْ فِخْذِ النَّبِيِّ ﷺ؛ فَإِنِّي لَأَرَى بَيَاضَ فِخْذِ نَبِيِّ اللَّهِ ﷺ،



entered the village, he called: "Allāhu Akbar (Allāh is the Most Great). Khaibar is ruined. And if we land in people's land, evil is the morning of the warned." He repeated it thrice. In the meanwhile the people went out for their work, and said: "By Allāh, Muhammad has come." (ʿAbdul-ʿAziz or some of our companions said: Muhammad and the army have come.)

He said: We took the territory of Khaibar by force, and there were gathered the captives of war. Dihyah came and said: "O Messenger of Allāh, give me a girl out of the captives." He ﷺ said: "Go and get any girl." He made a choice for Safiyyah, daughter of Huyai bin Akhtab. There came a man to the Prophet of Allāh ﷺ and said: "O Prophet of Allāh, you have given Safiyyah the daughter of Huyai, the chief of Quraizah and An-Nadīr, to Dihyah, and no deserves her except you." He said: "Call him along with her." So he came along with her. When the Prophet ﷺ saw her, he said: "Take any other woman from the captives." The narrator said: The Prophet ﷺ then freed her and married her. Thābit asked him: "O Abu Hamzah, what did he give her?" He said: "He granted her freedom and then married her." On the way Umm Sulaim groomed her and then sent her to the Prophet ﷺ at night.

The Messenger of Allāh ﷺ appeared as a bridegroom in the morning. He said: "He who has anything to eat bring it," then a cloth was spread. A man came with curd, another with dates, and still another with butter, and they prepared and collected enough food and that was the wedding feast of the Messenger of Allāh ﷺ. (Bukhārī 371)

فَلَمَّا دَخَلَ الْقَرْيَةَ؛ قَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ؛ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». قَالَهَا ثَلَاثَ مَرَّاتٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَاللَّهِ! (قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: مُحَمَّدٌ وَالْحَمِيسُ).

قَالَ: وَأَصْبِنَاهَا عَنُوءَةً، وَجُمِعَ السَّبْيُ، فَجَاءَهُ دُخْيَةُ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ. فَقَالَ: «ادْهَبْ؛ فَخُذْ جَارِيَةً». فَأَخَذَ صَفِيَّةَ بِنْتَ حُثَيْيٍّ، فَجَاءَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَعْطَيْتَ دُخْيَةَ صَفِيَّةَ بِنْتَ حُثَيْيٍّ سَيِّدَ فُرَيْطَةَ وَالتَّضْمِيرِ، مَا تَصْلُحُ إِلَّا لَكَ. قَالَ: «ادْعُوهُ بِهَا». قَالَ: فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ؛ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا».

قَالَ: وَأَعْتَقَهَا، وَتَزَوَّجَهَا. فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ! مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا؛ أَعْتَقَهَا، وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ؛ جَهَّزْتُهَا لَهُ أُمُّ سَلِيمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ.

فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا، فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ؛ فَلْيَجِئْ بِهِ». قَالَ: وَبَسَطَ نَظْعًا. قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، فَحَاشُوا حَيْسًا، فَكَانَتْ

وَلَيْمَةً رَسُولِ اللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ:  
٣٧١ وَمُسْلِمٌ: ١٣٦٥].

807. Abu Mûsa Al-Ash'ari رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who frees a slave woman, and then marries her; he shall have two rewards." (Bukhârî 2544)

٨٠٧ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الَّذِي يُعْتِقُ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٤٤ وَمُسْلِمٌ: ١٥٤].

#### (11) CHAPTER. *Shighâr* marriage is prohibited

808. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ prohibited *Shighâr*. And *Shighâr* is that a man gives his daughter in marriage on the condition that the other gives his daughter to him in marriage without any bridal money paid by either. (Bukhârî 5112)

#### (١١) بَابُ نِكَاحِ الشَّغَارِ

٨٠٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّغَارِ. وَالشَّغَارُ: أَنْ يُزَوَّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوَّجَهُ ابْنَتُهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥١١٢ وَمُسْلِمٌ: ١٤١٥].

#### (12) CHAPTER. *Mut'ah* (temporary) marriage is prohibited

809. Qais reported that he heard 'Abdullâh bin Mas'ûd رضي الله عنه say: We used to be on expeditions with the Messenger of Allâh ﷺ and we had no women with us. We said: "Should we castrate ourselves?" The Prophet forbade us to do so. He allowed to marry women for a garment for a certain period of time and 'Abdullâh then recited this Verse: "O you who believe, do not make unlawful the good things which Allâh has made lawful for you, and do not transgress. Allâh does not love the transgressors." (5:87) (Bukhârî 5075)

٨٠٩ - عَنْ قَيْسٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نَعْزُو مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: أَلَا نَسْتَخْصِي؟ فَهَنَّا عَنْ ذَلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ [المائدة: ٨٧]. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٧٥ وَمُسْلِمٌ: ١٤٠٤].

810. Jâbir bin 'Abdullâh رضي الله عنهما reported: We contracted temporary marriage for some days for a handful of dates or flour as a dower during the lifetime of the Messenger of Allâh ﷺ and during the time of Abu Bakr رضي الله عنه until 'Umar رضي الله عنه forbade it in the case of 'Amr bin Huraith. (Bukhâri 5117-8)

٨١٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا نَسْتَمْتِعُ بِالْقَبْضَةِ مِنَ التَّمْرِ وَالذَّقِيقِ الْإِيَّامَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، حَتَّى نَهَى عَنْهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥١١٧ و٥١١٨ ومسلم: ١٤٠٥].

### (13) CHAPTER. Abrogation of temporary marriage and its prohibition

### (١٣) بَابُ نَسْخِ نِكَاحِ الْمُتَنَعَةِ وَتَحْرِيمِهَا

811. 'Ali bin Abu Tâlib رضي الله عنه narrated that the Messenger of Allâh ﷺ prohibited on the day of Khaibar the *Mut'ah* marriage with women and eating the flesh of donkeys. (Bukhâri 4216)

٨١١ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ نَهَى عَنْ مُتَنَعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢١٦ ومسلم: ١٤٠٧].

812. Rabi' bin Sabrah reported that his father went on an expedition with the Messenger of Allâh ﷺ during the conquest of Makkah, and we stayed there for fifteen days (i.e., thirty days and nights) and the Messenger of Allâh ﷺ permitted us to have temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than him. Each one of us had a cloak. My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Makkah, we came across a young woman like a young smart long-necked she-camel. We said: "Is it possible that one of us may contract temporary marriage with you?" She said: "What will you give me?" Each one of us spread his cloak. She looked at both of us. My companion also looked at her neck when she glanced at her side and he said:

٨١٢ - عَنْ رَابِعِ بْنِ سَبْرَةَ؛ أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فَفَتَحَ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ (ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ)، فَأَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ فِي مُتَنَعَةِ النِّسَاءِ، فَخَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي، وَلِيَ عَلَيْهِ فَضْلٌ فِي الْجَمَالِ، وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ، مَعَ كُلِّ وَاحِدٍ مِنَّا بُرْدٌ، فَبُرْدِي خَلَقٌ، وَأَمَّا بُرْدُ ابْنِ عَمِّي؛ فَبُرْدٌ جَدِيدٌ غَضٌّ، حَتَّى إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ (أَوْ: أَغْلَاهَا)، فَتَلَقَّيْنَا فِتْنَةً مِثْلَ الْبَكْرَةِ الْعَطْنَطَةِ، فَقُلْنَا لَهَا: هَلْ لَكَ أَنْ يَسْتَمْتِعَ مِنْكَ أَحَدُنَا؟ قَالَتْ: وَمَاذَا تَبْدُلَانِ؟ فَشَرَّ كُلُّ وَاحِدٍ مِنَّا بُرْدَهُ،

“This cloak of his is worn out, whereas my cloak is quite new.” She, however, said twice or thrice: “There is no harm in accepting this cloak, the old one.” So I contracted temporary marriage with her, and I did not come out of Makkah until the Messenger of Allâh declared it (the temporary marriage) forbidden.

فَجَعَلْتُ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَبَرَاهَا صَاحِبِي تَنْظُرُ إِلَى عِطْفِهَا، فَقَالَ: إِنَّ بُرْدَ هَذَا خَلَقَ، وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَقُولُ: بُرْدُ هَذَا لَا بَأْسَ بِهِ؛ ثَلَاثَ مَرَارٍ أَوْ مَرَّتَيْنِ، ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّى حَرَّمَهَا رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ١٤٠٦].

**813.** Sabrah Al-Juhani رضي الله عنه narrated that while he was with the Messenger of Allâh ﷺ he said: “O people, I had permitted you to contract temporary marriage with women, but Allâh has forbidden it as from now until the Day of Resurrection. So he who has any woman with this type of marriage, should let her go, and should not take back anything which he gave her.”

٨١٣ - عَنْ سَبْرَةَ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذْنُبْتُ لَكُمْ فِي الْإِسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ؛ فَلْيُخَلِّ سَبِيلَهَا، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا». [أَخْرَجَهُ مُسْلِمٌ: ١٤٠٦].

#### (14) CHAPTER. The prohibition of *Muhrim* from marriage or proposal

#### (١٤) بَابُ التَّهْنِي عَنْ نِكَاحِ الْمُحْرِمِ وَخِطْبَتِهِ

**814.** Nubaih bin Wahb said that ‘Umar bin ‘Ubaidullâh intended to couple Talhah bin ‘Umar with the daughter of Shaibah bin Jubair; so he sent a messenger to Abân bin ‘Uthmân to attend the marriage, since he was at that time the *Amir* of *Hajj*. Abân said: “I heard ‘Uthmân bin ‘Affân رضي الله عنه say that the Messenger of Allâh ﷺ said: ‘It is unlawful for the *Muhrim* to marry, to be given a woman for marriage or to propose for marriage.’”

٨١٤ - عَنْ نُبَيْهِ بْنِ وَهْبٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ طَلْحَةَ بْنَ عُمَرَ بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ يَحْضُرُ ذَلِكَ، وَهُوَ أَمِيرُ الْحَجِّ، فَقَالَ أَبَانُ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٠٩].

**815.** Ibn ‘Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ married

٨١٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ

Maimunah رضي الله عنها while he was *Muhrim*. (Bukhâri 1837)

816. Yazid bin Al-Asam رضي الله عنهما reported: Maimunah bint Al-Hârith رضي الله عنها narrated to me that the Messenger of Allâh ﷺ married her and he was not in the state of *Ihrâm*. Maimunah was Ibn Abbâs's and my mother's sister.

(15) CHAPTER. It is prohibited to combine (in marriage) a woman with her father's or mother's sister

817. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade combining of four women in marriage: a woman with her paternal aunt and a woman with her maternal aunt.

(16) CHAPTER. Amount of bridal money by the Prophet ﷺ for his wives

818. Abu Salamah bin 'Abdur-Rahmân reported: I asked 'Aishah رضي الله عنها the wife of the Prophet ﷺ: "What was the amount of bridal money given by the Messenger of Allâh ﷺ?" She said: "It was twelve *Uqiyah* and one *Nash*." She said: "Do you know what is *An-Nash*?" I said: "No." She said: "It is half of an *Uqiyah*, and (totally) it amounts to five hundred dirhams, and that was the bridal money given by the Messenger of Allâh ﷺ to his wives."

(1 *Uqiyah* = 40 dirhams = 122.3 or 128 gms.)

(17) CHAPTER. The marriage of a woman for a date stone's weight of gold

ﷺ بِمَيْمُونَةٍ وَهُوَ مُحْرِمٌ. [أخرجه البخاري: ١٨٣٧ ومسلم: ١٤١٠].

٨١٦ - عَنْ يَزِيدَ بْنِ الْأَصَمِّ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلَالٌ، قَالَ: وَكَانَتْ خَالَتِي وَخَالَةَ ابْنِ عَبَّاسٍ. [أخرجه مسلم: ١٤١١].

(١٥) بَابُ تَحْرِيمِ الْجَمْعِ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا

٨١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةُ وَعَمَّتُهَا، وَالْمَرْأَةُ وَخَالَتُهَا. [أخرجه البخاري: ٥١٠٩ ومسلم: ١٤٠٨].

(١٦) بَابُ صَدَاقِ النَّبِيِّ ﷺ لِأَزْوَاجِهِ

٨١٨ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْهَا زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَّةً وَنَشًا. قَالَتْ: أَتَدْرِي مَا النَّش؟ قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَّةٍ؛ فَنِلْتُ خَمْسَ مِئَةِ دِرْهَمٍ. فَهَذَا صَدَاقُ رَسُولِ اللَّهِ ﷺ لِأَزْوَاجِهِ. [أخرجه مسلم: ١٤٢٦].

(١٧) بَابُ النِّكَاحِ عَلَى وَزْنِ نَوَاقِ مِنْ دَهَبٍ

**819.** Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ saw the trace of yellowness on 'Abdur-Rahmân bin 'Auf رضي الله عنه and said: "What is this?" He said: "O Messenger of Allâh, I have married a woman for a date-stone's weight of gold." He said: "God bless you! Give wedding meal, even if only with one sheep." (Bukhârî 5155)

**(18) CHAPTER. Teaching the Qur'ân and bridal money**

**820.** Sahl bin Sa'd As-Sâ'idi رضي الله عنهما narrated: A woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have come to give myself to you in marriage." The Messenger of Allâh ﷺ looked at her then turned his face away from her, bending his head down. When the woman noticed that the Messenger of Allâh ﷺ was undecisive, she sat down. A Companion stood up and said: "O Messenger of Allâh, if you do not have interest in her, let me marry her." The Messenger ﷺ asked him: "Do you have anything to give?" The man answered: "No, O Messenger of Allâh." The Messenger ﷺ said: "Go home and see if you can find something to offer." The man went and came back saying: "I found nothing." The Messenger ﷺ said: "See even it is an iron ring." He went and came back saying: "No, O Messenger of Allâh, not even an iron ring; but this is my lower garment and I will give her half of it." (Sahl said: The man had no upper garment.) The Messenger of Allâh ﷺ said: "What use is half a garment for her, if you put it on, she will find nothing else and if she wears it you will find nothing." He sat down. When he had stayed long enough, he

٨١٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَثَرَ صَفْرَةٍ، فَقَالَ: «مَا هَذَا؟». قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٥٥ وَمُسْلِمٌ: ١٤٢٧].

**(١٨) بَابُ التَّزْوِيجِ عَلَى تَعْلِيمِ الْقُرْآنِ**

٨٢٠ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! جِئْتُ أَهَبُ لَكَ نَفْسِي. فَظَنَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ، فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَاطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ.

فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا؛ جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ تُكُنْ لَكَ بِهَا حَاجَةٌ فَرَّوْجْنِيهَا. فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟». فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! فَقَالَ: «أَذْهَبْ إِلَى أَهْلِكَ؛ فَانْظُرْ هَلْ تَجِدُ شَيْئًا». فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: لَا وَاللَّهِ؛ مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرْ وَلَوْ خَاتِمًا مِنْ حَدِيدٍ». فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! وَلَا خَاتِمًا مِنْ حَدِيدٍ، وَلَكِنْ

got up and went. The Messenger of Allāh ﷺ asked a Companion to call him back, and he came back. The Messenger ﷺ asked him: "How much of the Qur'ân do you know by heart?" The man said: "Such and such *Sûrah*." The Messenger ﷺ asked the man again: "Do you read them by heart?" He answered: "Yes." Then the Messenger ﷺ said: "She is your wife and her bridal money is your Qur'ân." (Bukhârî 5030)

هَذَا إِزَارِي (قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ؛ فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ؟! إِنْ لَيْسَتْهُ؛ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْهُ؛ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ».

فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ؛ قَامَ، فَرَأَى رَسُولَ اللَّهِ ﷺ مُوَلِّيًّا، فَأَمَرَ بِهِ، فَدُعِيَ، فَلَمَّا جَاءَ؛ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟». قَالَ: مَعِيَ سُورَةُ كَذَا وَسُورَةُ كَذَا؛ عَدَّدَهَا. فَقَالَ: «تَقْرَأُوهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟». قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ؛ فَقَدْ مَلَكَتْكُمْ بِمَا مَعَكَ مِنَ الْقُرْآنِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٣٠ وَمُسْلِمٌ: ١٤٢٥].

(19) CHAPTER. The Words of Allāh, the Exalted: "You (O Muhammad ﷺ) may defer any one of them (your wives) as you wish"

821. 'Āishah رضي الله عنها narrated: I felt jealous of the women who offered themselves to the Messenger of Allāh ﷺ for marriage and said: "Do a woman give herself in marriage?" When Allāh, the Exalted and Glorious, revealed this: "You (O Muhammad ﷺ) may defer any one of them (your wives) as you wish, and take to yourself any you wish; and if you desire any one you have set aside, it is nsin on you." (33:51) 'Āishah said to the Messenger ﷺ: "It seems to me that Allāh hastens to satisfy your wishes." (Bukhârî 4788)

(١٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿تُرِي مَن نَّشَاءُ مِنْهُمْ﴾ ... الْآيَةُ

٨٢١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ، وَأَقُولُ: أَوْتَهَبُ الْمَرْأَةَ نَفْسَهَا؟! فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تُرِي مَن نَّشَاءُ مِنْهُمْ وَتُوَيِّدُ إِلَيْكَ مَن نَّشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ﴾ [الْأَحْزَابُ: ٥١]؛ قَالَتْ: قُلْتُ: وَاللَّهِ؛ مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٧٨٨ وَمُسْلِمٌ: ١٤٦٤].

(20) CHAPTER. Marriage during Shawwâl

822. 'Āishah رضي الله عنها said: "The

(٢٠) بَابُ التَّزْوِيجِ فِي شَوَّالٍ ٨٢٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

Messenger of Allâh ﷺ married me in Shawwâl and cohabited with me during Shawwâl. And none among all the wives of the Messenger ﷺ was dearer to him than I.” ‘Aishah liked that the women of her family have their wedding night during the month of Shawwâl.

عنها؛ قالت: تزوّجني رسول الله ﷺ في شَوَّالٍ، وَبَنَى بِي فِي شَوَّالٍ؛ فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ ﷺ كَانَ أَحْظَى عِنْدَهُ مِنِّي؟!

قال: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تَدْخَلَ نِسَاءَهَا فِي شَوَّالٍ. [أخرجه مسلم: ١٤٢٣].

#### (21) CHAPTER. Wedding feast

823. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ gave a wedding feast better than the one he gave on the occasion of his marriage with Zainab. Thâbit Al-Bunâni (one of the narrators) said: “What did he serve in the wedding feast?” Anas said: “He gave them to eat bread and meat until they could eat no more.” (Bukhâri 5168)

#### (٢١) بَابُ الْوَلِيمَةِ فِي النِّكَاحِ

٨٢٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا أَوْلَمَ رَسُولُ اللَّهِ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ وَأَفْضَلَ مِمَّا أَوْلَمَ عَلَى زَيْنَبَ. فَقَالَ ثَابِتُ الْبُنَانِيُّ: بِمَا أَوْلَمَ؟ قَالَ: أَطْعَمَهُمْ خُبْزاً وَلَحْماً حَتَّى تَرَكَوهُ. [أخرجه البخاري: ٥١٦٨ ومسلم: ١٤٢٨].

824. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ got married and he went to his wife. My mother Umm Sulaim prepared *Hais* (a sweet dish) and placed it in a clay pot and said: “O Anas, take it to the Messenger of Allâh ﷺ and say: ‘My mother has sent this to you and she greets you,’ and say: ‘it is a little gift for you on our behalf, O Messenger of Allâh.’” So I went along with it to Allâh’s Messenger ﷺ and said: “My mother greets you, and says that this is a little gift for you on our behalf.” He said: “Put it here,” and then said: “Go and invite so-and-so and anyone whom you meet, and he named some men. Anas said: I invited whom he named and whom I met. [One of the narrators said: I said to Anas, “How many people were there?” He (Anas) said: “They were about three hundred.”] Then the Messenger of Allâh ﷺ said to me: “O Anas,

٨٢٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ، فَدَخَلَ بِأَهْلِهِ. قَالَ: فَصَنَعْتُ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا، فَجَعَلْتُهُ فِي تَوْرٍ، فَقَالَتْ: يَا أَنَسُ! اذْهَبْ بِهَذَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْ: بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي، وَهِيَ تُقَرِّئُكَ السَّلَامَ، وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ! قَالَ: فَذَهَبْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: إِنَّ أُمِّي تُقَرِّئُكَ السَّلَامَ، وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ. فَقَالَ: «ضَعُوهُ». ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا وَمَنْ لَقِيتَ».



bring that clay pot.” The guests then began to enter until the courtyard and the apartment were fully packed. The Messenger of Allāh ﷺ said: “Make circles of ten guests each, and every man should eat from that nearest to him.” They ate to their fill. A group went out after eating the food, and another group came in until all of them had eaten. The Messenger of Allāh said to me: “O Anas, lift it (the pot),” so I lifted it, but I do not know whether there was more food when I put it before the Messenger of Allāh ﷺ or when I lifted it after the people ate. A group among the guests began to talk in the house of the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ was sitting and his wife had been sitting with her face turned towards the wall. It was troublesome for the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out and greeted his wives. He then returned. When the guests saw that the Messenger of Allāh ﷺ had returned they thought their overstay bothered him. The narrator said: They hastened towards the door and all of them went out. And there came the Messenger of Allāh ﷺ and he hung a curtain and went in, and I was sitting in his apartment when he did not stay but for a short while. He then came to me and some Verses were revealed. The Messenger of Allāh ﷺ came out and recited them to the people: “O you who believe, enter not the house of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished — but when you are invited, enter, and when you have taken food, disperse — not seeking to listen to talk. Surely, this harms the Prophet” to the end of Verse (33:53). Al-Ja’d said that Anas bin Mālik stated: I was the first amongst the people to hear these Verses, and henceforth the wives of the Prophet ﷺ began to observe privacy (*Al-Hijāb*). (Bukhārī 5163)

وَسَمَّى رِجَالًا. قَالَ: فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ.

قَالَ: قُلْتُ لِأَنْسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءُ ثَلَاثِ مِئَةٍ.

وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنْسُ! هَاتِ التَّوْرَ». قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَلَّقَ عَشْرَةُ عَشْرَةً، وَلِيَأْكُلَ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ». قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. قَالَ: فَخَرَجْتُ طَائِفَةً وَدَخَلْتُ طَائِفَةً، حَتَّى أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنْسُ! ازْفَعْ». قَالَ: فَرَفَعْتُ؛ فَمَا أَذْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرُ أَمْ حِينَ رَفَعْتُ؟

قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، وَزَوْجَتُهُ مُوَلِّيةٌ وَجْهَهَا إِلَى الْحَائِطِ. فَتَقَلَّوْا عَلَى رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ عَلَى نِسَائِهِ، ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ؛ طَنُّوا أَنَّهُمْ قَدْ تَقَلَّوْا عَلَيْهِ. قَالَ: فَابْتَدَرُوا الْبَابَ، فَخَرَجُوا كُلُّهُمْ.

وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى أَرَاخِيَ السِّتْرَ، وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ، وَأُنْزِلَتْ هَذِهِ الْآيَةُ،

فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِدْنَهَ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِنِينَ لِلْحَدِيثِ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيِّ ﷺ... إِلَى آخِرِ الْآيَةِ [الأحزاب: ٥٣].

قَالَ الْجَعْدُ: قَالَ أَنَسٌ: أَنَا أَخَذْتُ النَّاسَ عَهْدًا بِهَذِهِ الْآيَاتِ، وَحُجِبْنَ نِسَاءُ النَّبِيِّ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٦٣ وَمُسْلِمٌ: ١٤٢٨].

## (22) CHAPTER. Responding to wedding invitation

825. Nâfi' reported that Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "When one of you invites his brother for a wedding feast otherwise, let him accept the invitation." (Bukhâri 5179)

826. Abu Hurairah رضي الله عنه said: The Messenger of Allâh ﷺ said: "If one of you is invited, he should accept the invitation, but in case he is fasting, he should pray for the host; and if he is not fasting, he should eat."

827. Abu Hurairah رضي الله عنه narrated the Prophet ﷺ as saying: "The worst kind of food is that of the wedding feast from which are barred those who come to it and to which are invited those who refuse it. He who does

## (٢٢) بَابُ فِي إِجَابَةِ الدَّعْوَةِ فِي النِّكَاحِ

٨٢٥ - عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ: «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ؛ فَلْيُجِبْ، عُرْسًا كَانَ أَوْ نَحْوَهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٧٩ وَمُسْلِمٌ: ١٤٢٩].

٨٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ؛ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا؛ فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطَرًا؛ فَلْيَطْعَمْ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٣١].

٨٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَى إِلَيْهَا مَنْ يَبَاهَا، وَمَنْ لَمْ

not accept the invitation will disobey Allâh and His Messenger.” (Bukhârî 5177)

يُجِبِ الدَّعْوَةَ؛ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ. [أخرجه البخاري: ٥١٧٧ ومسلم: ١٤٣٢].

**(23) CHAPTER. What should be supplicated upon having sexual intercourse**

**(٢٣) بَابُ مَا يَقُولُ عِنْدَ الْجَمَاعِ**

828. Ibn ‘Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “If anyone of you intends to have an intercourse with his wife, he should say: ‘I begin with the Name of Allâh, O Allâh, keep *Shaitân* away from us, and keep *Shaitân* away from what you provide us.’ Then if Allâh ordains a child for them, Satan will never be able to harm him.” (Bukhârî 5165)

٨٢٨ - عن ابن عباس رضي الله عنهما قال: قال رسول الله ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ؛ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَبِّنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا؛ فَإِنَّهُ إِنْ يَقْدَرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ؛ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [أخرجه البخاري: ٥١٦٥ ومسلم: ١٤٣٤].

**(24) CHAPTER. In the Words of Allâh, the Exalted: “Your wives are your tilth”**

**(٢٤) بَابُ فِي قَوْلِهِ تَعَالَى: ﴿سَيَاوَكُمْ حَرْثُ لَكُمْ﴾**

829. Ibn Munkadir reported that he heard Jâbir رضي الله عنه say: Jews used to say that when one comes to his wife through the vagina, but from behind her, and she becomes pregnant, the child will be squint-eyed. So the Verse came down: “Your wives are your tilth; go then unto your tilth, as you may desire.” (2:223) (Bukhârî 4528)

٨٢٩ - عن ابن المنكدر: سمع جابرًا رضي الله عنه يقول: كانت اليهود تقول: إذا أتى الرجل امرأته من دبرها في قبلها؛ كان الولد أحوال! فنزلت: ﴿سَيَاوَكُمْ حَرْثُ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنْتُمْ﴾ [البقرة: ٢٢٣]. [أخرجه البخاري: ٤٥٢٨ ومسلم: ١٤٣٥].

**(25) CHAPTER. It is not permissible for a woman to abandon the bed of her husband**

**(٢٥) بَابُ فِي الْمَرْأَةِ تَمْتَنِعُ مِنْ فِرَاشِ زَوْجِهَا**

830. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “When a man invites his wife to his bed and she does not respond, and the husband spends the night being angry with her, the angels curse

٨٣٠ - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضَبًا عَلَيْهَا؛ لَعَنَتَهَا

her until the morning.” (Bukhâri 3237)

الْمَلَائِكَةُ حَتَّى تُصْبِحَ». [أخرجه

البخاري: ٣٢٣٧ ومسلم: ١٤٣٦].

**(26) CHAPTER. It is forbidden to disclose the secrets of women**

**(٢٦) بَابُ فِي نَشْرِ سِرِّ الْمَرْأَةِ**

831. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The most wicked among people before Allâh on the Day of Resurrection is the man who goes to his wife and she comes to him for sex, and then he divulges her secrets of the night."

٨٣١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

[أخرجه مسلم: ١٤٣٧].

**(27) CHAPTER. Allâh conceals the slave's sins and the slave discloses them**

**(٢٧) بَابُ سَتَرِ اللَّهِ الْعَمَلَ عَلَى الْعَبْدِ**

وَكَشَفَهُ عَنْ نَفْسِهِ

832. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "All of my Ummah will be pardoned except for those who publicise sins. To publicise sin is : when a slave commits a sin by night, and in the morning Allâh covers it up for him, but he would say : 'O so-and-so, I did such and such last night.' In the eveing Allâh covers up his sin, and in the morning he unveils the cover of Allâh or his sin."

٨٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنْ الْإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا فُلَانُ! قَدْ عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا! وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، فَيَبْسُتُ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ».

[أخرجه مسلم: ٢٢٩٠].

**(28) CHAPTER. Coitus interruptus**

**(٢٨) بَابُ فِي الْعَزْلِ عَنِ الْمَرْأَةِ**

وَالْأَمَةِ

833. Abu Sa'îd Al-Khudri رضي الله عنه narrated that coitus interruptus was mentioned the Prophet ﷺ. He asked: "What is this?" They said: "This happens when a man's wife is still suckling and he hates that she gets pregnant (so he ejaculates outside her). Or a man has a female slave and

٨٣٣ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذَكَرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «وَمَا ذَاكُمْ؟». قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرَضِعُ، فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ،

hates that she gets pregnant.” He said: “There is no harm on you to do so. After all it is the Divine foreordination (which will take effect).”

Ibn ‘Aun said: I mentioned this to Al-Hasan and he said: “By Allāh, it sounds like censuring.” (Bukhārī 4138)

وَالرَّجُلُ تَكُونُ لَهُ الْأُمَّةُ، فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَاكُمْ؛ فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عُيُونٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ، فَقَالَ: وَاللَّهِ؛ لَكَأَنَّ هَذَا زَجْرٌ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٣٨ وَمُسْلِمٌ: ١٤٣٨].

834. Jābir bin ‘Abdullāh رضي الله عنهم narrated that a man asked the Messenger of Allāh ﷺ saying: “I have a slave-girl and I practise ‘Azl (coitus interruptus) with her.” The Messenger ﷺ said: “This cannot prevent what Allāh has decreed.” The narrator said: The man then came after some time and said: “O Messenger of Allāh, the slave-girl about whom I talked to you, has conceived,” whereupon the Messenger of Allāh ﷺ said: “I am the slave of Allāh and His Messenger.”

٨٣٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ، فَقَالَ: إِنَّ عِنْدِي جَارِيَةً لِي، وَأَنَا أَعْزِلُ عَنْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ذَلِكَ لَنْ يَمْنَعَ شَيْئًا أَرَادَهُ اللَّهُ». قَالَ: فَجَاءَ الرَّجُلُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ حَمَلَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٣٩].

## (29) CHAPTER. Permissibility of having intercourse with a suckling woman and disapproval of ‘Azl

835. Judāmah bint Wahb Al-Asadiyah, sister of ‘Ukkāshah رضي الله عنهم narrated: I went to the Messenger of Allāh ﷺ along with some people when he was saying: “I was about to prohibit cohabitation with the suckling women, but I considered the Greeks and Persians, and saw that they suckle their children and cohabitation does not harm the children.” Then they asked him about ‘Azl (coitus interruptus), he said: “That is the hidden burial of live children.”

## (٢٩) بَابُ فِي الْغِيلَةِ

٨٣٥ - عَنْ جُدَامَةَ بِنْتِ وَهَبِ الْأَسَدِيَّةِ أُخْتِ عُكَّاشَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أَنَاسٍ وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهِيَ عَنِ الْغِيلَةِ، فَتَطَرْتُ فِي الرُّومِ وَفَارِسَ؛ فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ؛ فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا». ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ الْوَأْدُ الْخَفِيُّ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٤٢].

**(30) CHAPTER. It is forbidden to have intercourse with a pregnant captive**

836. Abu Dardâ رضي الله عنه related from the Prophet ﷺ that he saw a woman who was in the advanced stage of pregnancy at the door of a tent. The Prophet ﷺ said: "Perhaps the man accompanying her intends to cohabit with her." They said: "Yes." So the Messenger of Allâh ﷺ said: "I was about to curse him a curse which would enter his grave. How can he own the child to be born and that is not lawful for him, and how can he take him a slave as that is not lawful for him?"

837. Abu Sa'îd Al-Khudri رضي الله عنه narrated that at the Battle of Hunain, the Messenger of Allâh ﷺ sent an army to Autâs and encountered the enemy and fought with them. Having overcome them and taken them as captives, the Companions of the Messenger of Allâh ﷺ seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allâh, the Most High, revealed: "And women already married, except those whom your right hands possess." (i.e., they were lawful for them when their 'Iddah period came to an end.) (4:24)

**(31) CHAPTER. Equal shares for all your wives**

838. Anas رضي الله عنه narrated that the Prophet ﷺ had nine wives. So when he divided his stay with them, the turn of the first wife did not come but on the ninth day. All the wives used to gather every night in the house of one where he had to come and stay that night. It was the night when he had to

**(٣٠) بَابُ وَطْءِ الْحَبَالِي مِنَ السَّبْيِ**

٨٣٦ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ النَّبِيِّ ﷺ؛ أَنَّهُ أَتَى بِامْرَأَةٍ مُجْبَحٍ عَلَى بَابِ فُسْطَاطٍ، فَقَالَ: لَعَلَّهُ يُرِيدُ أَنْ يُلِمَّ بِهَا؟. فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ قَبْرُهُ، كَيْفَ يُورَثُهُ وَهُوَ لَا يَحِلُّ لَهُ؟ كَيْفَ يَسْتَخْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ؟». [أَخْرَجَهُ مُسْلِمٌ: ١٤٤١].

٨٣٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ حُتَيْنَ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ، فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ، فَأَصَابُوا لَهُمْ سَبَايَا، فَكَانَ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غَشْيَانِهِنَّ، مِنْ أَجْلِ أَرْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النِّسَاءُ: ٢٤]؛ أَيُّ: فَهِنَّ لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ. [أَخْرَجَهُ مُسْلِمٌ: ١٤٥٦].

**(٣١) بَابُ فِي الْقَسَمِ بَيْنَ النِّسَاءِ**

٨٣٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ لِلنَّبِيِّ ﷺ تِسْعَ نِسْوَةٍ، فَكَانَ إِذَا قَسَمَ بَيْنَهُنَّ؛ لَا يَنْتَهِي إِلَى الْمَرْأَةِ الْأُولَى إِلَّا فِي تِسْعٍ، فَكَانَ يَجْتَمِعْنَ فِي كُلِّ لَيْلَةٍ فِي بَيْتِ النَّبِيِّ

stay in the house of 'Aishah, when Zainab came in and the Prophet ﷺ stretched his hand towards Zainab, so 'Aishah said: "It is Zainab," and the Prophet ﷺ withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when *Iqamah* was pronounced for prayer. There came Abu Bakr رضي الله عنه and he heard their voices and said: "O Messenger of Allâh, come for prayer, and throw soil in their mouths." So the Prophet ﷺ went out. 'Aishah said: "When the Prophet ﷺ would finish his prayer, there would also come Abu Bakr, and he would do such and such." When the Prophet ﷺ finished his prayer, Abu Bakr came in and spoke to her ('Aishah) strong words and said: "Do you behave like this?"

يَأْتِيهَا، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ، فَمَدَّ يَدَهُ إِلَيْهَا، فَقَالَتْ: هَذِهِ زَيْنَبُ. فَكَفَّ النَّبِيُّ يَدَهُ، فَتَقَارَلَا حَتَّى اسْتَحْبَبْنَا، وَأُقِيمَتِ الصَّلَاةُ، فَمَرَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى ذَلِكَ، فَسَمِعَ أَصْوَاتَهُمَا، فَقَالَ: اخْرُجْ يَا رَسُولَ اللَّهِ إِلَى الصَّلَاةِ وَاحْثٌ فِي أَفْوَاهِهِنَّ التُّرَابَ. فَخَرَجَ النَّبِيُّ ﷺ، فَقَالَتْ عَائِشَةُ: الْآنَ يَقْضِي النَّبِيُّ ﷺ صَلَاتَهُ، فَيَجِيءُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَيَفْعَلُ بِي وَيَفْعَلُ. فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ؛ أَتَاهَا أَبُو بَكْرٍ، فَقَالَ لَهَا قَوْلًا شَدِيدًا، وَقَالَ: أَتُصْنَعِينَ هَذَا؟ [أَخْرَجَهُ مُسْلِمٌ: ١٤٦٢].

### (32) CHAPTER. How long one should stay if with a virgin or a woman married before

### (٣٢) بَابُ الْمَقَامِ عِنْدَ الْبِكْرِ وَالْتَّيِّبِ

839. Umm Salamah رضي الله عنها narrated that when the Messenger of Allâh ﷺ married Umm Salamah, he stayed with her for three nights, and said: "There is no lack of estimation on the part of your husband for you; if you wish I can stay with you for a week, but then I shall have to stay for a week with all my wives."

٨٣٩ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ؛ أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ: «إِنَّهُ لَيَسَّ بِكَ عَلَى أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبْعَتُ لَكَ، وَإِنْ سَبْعَتُ لَكَ؛ سَبْعَتُ لِنِسَائِي». [أَخْرَجَهُ مُسْلِمٌ: ١٤٦٠].

840. Anas bin Mâlik رضي الله عنه narrated that when anyone who already has a wife and he marries a virgin, he should stay with her for seven nights (and then turn to his other wife); but if he marries a woman who had been previously married, he should stay with her for three nights only." Khalid (one of the narrators) said: It could be directly traced to

٨٤٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى التَّيِّبِ؛ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ التَّيِّبَ عَلَى الْبِكْرِ؛ أَقَامَ عِنْدَهَا ثَلَاثًا. قَالَ خَالِدٌ: وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ؛ لَصَدَّقْتُ، وَلَكِنَّهُ قَالَ: السُّنَّةُ كَذَلِكَ.

the Prophet ﷺ and I have told the truth, but (Anas رضي الله عنه) said such is the *Sunnah*. (Bukhâri 5214)

(33) CHAPTER. A wife grants her day to her co wife

841. 'Āishah رضي الله عنها narrated: Never I saw any woman more loving to me than Saudah bint Zam'ah. I wish I could be exactly like her as passionate. When she became old, she gave up her day to spend with the Messenger of Allāh ﷺ to me. She said: "O Messenger of Allāh, I have given up my day with you to 'Āishah." So the Messenger of Allāh ﷺ allotted two days to 'Āishah رضي الله عنها, her own day and that of Saudah رضي الله عنها.

(34) CHAPTER. Sharing no visit for some wives

842. 'Atâ said: We attended with Ibn 'Abbâs رضي الله عنهما the funeral of Maimunah, the wife of the Prophet ﷺ, in Sarif. Ibn 'Abbâs said: "This is the wife of the Prophet ﷺ; so when you lift her bier, do not shake her or disturb her, but be gentle, for the Messenger of Allāh ﷺ had nine wives, with eight of whom he shared his time, but to one of them, he did not allot a share." 'Atâ said: The one to whom he did not allot a share of time was Safiyyah bint Huyai bin Akhtab. (Bukhâri 5067)

(35) CHAPTER. He who desires a woman should have intercourse with his wife

[أخرجه البخاري: ٥٢١٤ ومسلم: ١٤٦١].

(٣٣) بَابُ هِبَةِ الْمَرْأَةِ يَوْمَهَا لِلْأُخْرَى

٨٤١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي مَسَاحِجِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ، مِنْ امْرَأَةٍ فِيهَا حِدَّةٌ. قَالَتْ: فَلَمَّا كَثُرَتْ جَعَلْتُ يَوْمَهَا مِنْ رَسُولِ اللَّهِ ﷺ لِعَائِشَةَ. قَالَتْ: يَا رَسُولَ اللَّهِ! قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ. فَكَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ؛ يَوْمَهَا وَيَوْمَ سَوْدَةَ. [أخرجه مسلم: ١٤٦٣].

(٣٤) بَابُ فِي تَرْكِ الْقَسَمِ لِبَعْضِ النِّسَاءِ

٨٤٢ - عَنْ عَطَاءٍ؛ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفٍ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا؛ فَلَا تُزْغِرُوهَا وَلَا تُزْلِزِلُوهَا وَارْفُقُوا؛ فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ تِسْعٌ، فَكَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ.

قَالَ عَطَاءٌ: الَّتِي لَا يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَيٍّ بْنِ أَخْطَبَ. [أخرجه البخاري: ٥٠٦٧ ومسلم: ١٤٦٥].

(٣٥) بَابُ مَنْ رَأَى امْرَأَةً فَلْيَأْتِ أَهْلَهُ يَرُدُّ مَا فِي نَفْسِهِ



843. Jābir bin 'Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ saw a woman, so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: "The woman advances and returns in the shape of a *Shaitān*, so when one of you sees a woman, he should have an intercourse with his wife for that will repel what he feels in his heart (toward alien women)."

### (36) CHAPTER. Treating women nicely

844. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "He who believes in Allāh and the Hereafter, if he witnesses any matter, he should say good words or keep silent. Take care of women, for a woman is created from a rib and the most crooked part of the rib is its upper most. If you attempt to straighten it, you will break it; and if you leave it, its crookedness will remain there. So treat them kindly." (Bukhārī 5185)

### (37) CHAPTER. A believing man does not hate a believing woman

845. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another."

### (38) CHAPTER. Had it not been for Eve, no woman would ever have acted unfaithfully

٨٤٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً، فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيَّةً لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ، فَقَالَ: إِنَّ الْمَرْأَةَ تَقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتَذْبُرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً؛ فَلْيَأْتِ أَهْلَهُ؛ فَإِنَّ ذَلِكَ يُرَدُّ مَا فِي نَفْسِهِ.

### (٣٦) بَابٌ فِي مُدَارَاةِ النِّسَاءِ وَالْوَصِيَّةِ بِهِنَّ

٨٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، إِذَا شَهِدَ امْرَأً؛ فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضَلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، إِنْ ذَهَبَتْ نَفْسُهُ؛ كَسَرَتْهُ، وَإِنْ تَرَكْتَهُ؛ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٨٥ وَمُسْلِمٌ: ١٤٦٨].

### (٣٧) بَابٌ لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً

٨٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا؛ رَضِيَ مِنْهَا آخَرَ». أَوْ قَالَ: «غَيْرُهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٦٩].

### (٣٨) بَابٌ لَوْلَا حَوَاءُ؛ لَمْ تَخُنْ أَنْتَى زَوْجَهَا

846. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Had it not been for Banû Israel, food would not have become bad, nor meat would go bad; and had it not been for Eve, a woman would never have acted unfaithfully to her husband." (Bukhârî 3330)

(39) CHAPTER. He who returns from journey should not rush to meet his wife until she groom herself

847. Jâbir bin 'Abdullâh رضي الله عنهما narrated: We were with the Messenger of Allâh ﷺ in an expedition. When we returned, I urged my camel to move quickly as it was very slow. There was a rider behind me who goaded it with a stick he had with him, and my camel moved fast like the best that you have seen. As I turned my face I found him to be the Messenger of Allâh ﷺ. He said: "Jâbir, what hastens you?" I said: "O Messenger of Allâh, I am newly wedded," then he said: "Is it a virgin that you have married or one previously married?" I said: "With one previously married." He said: "Why not a young girl so that you could play with her and she could play with you?" Then when we arrived and were about to enter Al-Madinah, he said: "Slow down, so that we enter in the evening in order that the woman with dishevelled hair may comb it, and the woman whose husband had been away may shave her pubic hair." And he said: "When you go, seek to beget children, children!" (Bukhârî 5245)

٨٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ؛ لَمْ يَخْبَثِ الطَّعَامُ، وَلَمْ يَخْتَرْ اللَّحْمُ، وَلَوْلَا حَوَاءُ؛ لَمْ تَخُنْ أُنْثَى زَوْجَهَا الذَّهْرُ». [أَخْرَجَهُ الْبَخَارِيُّ: ٣٣٣٠ ومسلم: ١٤٧٠].

(٢٩) بَابٌ مَنْ قَدِمَ مِنْ سَفَرٍ؛ فَلَا يَعْجَلُ بِالْذُّخُولِ إِلَى أَهْلِهِ كَيْ تَمْتَشِطَ الشَّعِثَةُ

٨٤٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا أَقْبَلْنَا؛ تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ، فَلَحِقَنِي رَاكِبٌ خَلْفِي، فَتَحَسَّنَ بَعِيرِي بِعِزَّةٍ كَانَتْ مَعَهُ، فَاِنْطَلَقَ بَعِيرِي كَأَجُودٍ مَا أَنْتَ رَاءٍ مِنَ الْإِبِلِ، فَالْتَمَعْتُ؛ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا يُعْجِلُكَ يَا جَابِرُ؟». قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثُ عَهْدٍ بِعُرسٍ، فَقَالَ: «أَبْكَرًا تَزَوَّجْتَهَا أَمْ نَبِيًّا؟». قَالَ: قُلْتُ: بَلْ نَبِيًّا. قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ». قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ؛ ذَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ لَيْلًا (أَي: عِشَاءً)؛ كَيْ تَمْتَشِطَ الشَّعِثَةُ، وَتَسْتَحِدَّ الْمُعِيبَةُ». قَالَ: وَقَالَ: «إِذَا قَدِمْتَ؛ فَالْكَيْسَ الْكَيْسَ». [أَخْرَجَهُ الْبَخَارِيُّ: ٥٢٤٥ ومسلم: ١٤٦٦، ب (٧١٥)].

*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 15- THE BOOK OF DIVORCE

### (1) CHAPTER. It is forbidden to divorce a woman during her menses

848. Nâfi' reported that Ibn 'Umar رضي الله عنهما divorced his wife during the period of menses. 'Umar رضي الله عنه asked the Prophet ﷺ about it, and he commanded 'Abdullâh bin 'Umar to have her back and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, then divorce her before having sexual intercourse with her, for that is the prescribed period which Allâh commanded for divorcing a women.

When Ibn 'Umar was asked about the person who divorces his wife in the state of menses, he said: "If you pronounced one divorce or two, the Messenger of Allâh ﷺ had commanded to take her back, and then allow her respite until she enters the period of the second menses, and then allow her respite until she is purified, and then divorce her before touching her; and if you have pronounced three divorces at one time, you have in fact disobeyed Allâh with regard to what He commanded you about divorcing your wife. But she is however finally separated from you." (Bukhârî 4908)

849. Ibn Sirin reported: One who was blameless (as a narrator) narrated to me for twenty years that Ibn 'Umar رضي الله عنهما gave his wife triple divorce during her menses and he was ordered to take her back. I neither

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١٥ - كِتَابُ الطَّلَاق

### (١) بَابُ فِي الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ

٨٤٨ - عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهُرَ، ثُمَّ يُطَلِّقَهَا؛ قَبْلَ أَنْ يَمَسَّهَا؛ فَبَلَغَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلِّقَ لَهَا النَّسَاءَ.

قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَّا أَنْتَ طَلَّقْتَهَا وَاحِدَةً أَوْ اثْنَتَيْنِ؛ إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهُرَ، ثُمَّ يُطَلِّقَهَا؛ قَبْلَ أَنْ يَمَسَّهَا. وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا؛ فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ، وَبَانَ مِنْكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٩٠٨ وَمُسْلِمٌ: ١٤٧١].

٨٤٩ - عَنِ ابْنِ سِيرِينَ؛ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَاهُمْ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِضٌ، فَأَمَرَ

accused the narrators nor recognised the *Hadith* to be perfectly genuine until I met Abu Ghallâb Yûnus bin Jubair Al-Bâhili and he was very trustworthy, and he reported to me that he had asked Ibn ‘Umar رضي الله عنه and he told him that he made one pronouncement of divorce to his wife when she was in menses, but he was commanded to take her back. I asked: “Was it counted (as one divorce)?” He said: “Why not, was he helpless or foolish?” (Bukhârî 5258)

**(2) CHAPTER. Pronouncing three divorces at a time in the time of the Messenger of Allâh ﷺ**

850. ‘Abdullâh bin ‘Abbâs رضي الله عنهما narrated: The pronouncement of three divorces during the lifetime of the Messenger of Allâh ﷺ and that of Abu Bakr رضي الله عنه and two years of the caliphate of ‘Umar رضي الله عنه was treated as one. But ‘Umar bin Khattâb said: “Verily, people have begun to hasten in the matter in which they are required to observe respite. So let us impose this (i.e., three pronouncements) to be three divorces upon them.” And he imposed it upon them.

**(3) CHAPTER. A man divorces his wife, and she marries someone else but he does not have intercourse with her, she cannot return to the first**

851. ‘Aishah رضي الله عنها reported that Rifâ‘ah Al-Qurazi divorced his wife, making her divorce irrevocable. Afterwards she married ‘Abdur-Rahmân bin Az-Zubair. She came to the Prophet ﷺ and told him that she was the wife of Rifâ‘ah and he divorced her by three pronouncements and afterwards she married ‘Abdur-Rahmân bin

أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لَا أَتَهُمُ وَلَا أَعْرِفُ الْحَدِيثَ، حَتَّى لَقِيتُ أَبَا غَلَّابٍ يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ، وَكَانَ ذَا نَبْتٍ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ؟ فَحَدَّثَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأَمَرَ أَنْ يُرَاجِعَهَا. قَالَ: قُلْتُ: أَفُحْسِبْتُ عَلَيْهِ؟ قَالَ: قَمَّةٌ، إِنْ أَوْ عَجَزَ وَاسْتَحَقَمَ؟! [أَخْرَجَهُ الْبُخَارِيُّ:]

٥٢٥٨ ومسلم: ١٤٧١.]

**(٢) بَابُ الطَّلَاقِ الثَّلَاثِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ**

٨٥٠ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَسَتَيْنِ مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ قَدْ كَانَتْ لَهُمْ فِيهِ أُنَاةٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ؟ فَأَمْضَاهُ عَلَيْهِمْ.

[أَخْرَجَهُ مُسْلِمٌ: ١٤٧٢.]

**(٣) بَابُ فِي الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ، فَتَزَوَّجَ غَيْرَهُ وَلَا يَدْخُلُ بِهَا؛ فَلَيْسَ لَهَا أَنْ تَرْجِعَ إِلَى الْأَوَّلِ**

٨٥١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ، فَبَتَّ طَلَاقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، فَجَاءَتْ النَّبِيَّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ، فَطَلَّقَهَا آخِرَ

Az-Zubair. She swore by Allâh that all he was like the fringe of a garment, and she took hold of the fringe of her garment (meaning he was impotent). The Messenger of Allâh ﷺ laughed and said: "Perhaps you wish to return to Rifâ'ah, but you cannot do it until he has tasted your honey (sex) and you have tasted his honey." Abu Bakr Siddiq رضي الله عنه was sitting at that time with the Messenger of Allâh ﷺ and Khâlid bin Sa'îd bin Al-'Âs was sitting at the door of the apartment and he was not permitted to enter the room, Khâlid called loudly saying: "Abu Bakr! why don't you scold her for what she is saying loudly in the presence of the Messenger of Allâh ﷺ?" (Bukhârî 2639)

(4) CHAPTER. The Words of Allâh, the Exalted: "O Prophet! why do you ban (for yourself) that which Allâh has made lawful for you"

852. Ibn 'Abbâs رضي الله عنهما said: "If a man declares his wife to be unlawful for him, then this declaration would be treated like an oath which can be expiated. You have the best example in the Messenger of Allâh ﷺ." (Bukhârî 4911)

853. 'Âishah رضي الله عنها narrated that the Prophet ﷺ used to spend time with Zainab bint Jahsh and drink honey at her house. 'Âishah said: I and Hafsa plotted that one whom the Prophet ﷺ would visit first, should say: "I notice that you have an odor of the *Maghâfir*." The Prophet ﷺ visited one of them and she said to him like this, and he

ثَلَاثَ تَطْلِقَاتٍ، فَتَرَوُجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ إِلَّا مِثْلُ الْهُدْبَةِ (وَأَخَذَتْ بِهَذِيهِ مِنْ جِلْبَابِهَا). قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا، فَقَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا؛ حَتَّى يَذُوقَ عُسَيْلَتِكَ، وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ، لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي: أَبَا بَكْرٍ! أَلَا تَرْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟! [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٣٩ ومسلم: ١٤٣٣].

(٤) بَابُ فِي الْحَرَامِ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ [التَّحْرِيمُ: ١]، وَالْإِخْتِلَافُ فِيهِ

٨٥٢ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: إِذَا حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ؛ فَهُوَ يَمِينٌ يُكْفَرُهَا، وَلَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ ﷺ أُسُوءَةٌ حَسَنَةٌ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٩١١ ومسلم: ١٤٧٣].

٨٥٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَمُكُّهُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، فَيَشْرَبُ عِنْدَهَا عَسَلًا. قَالَتْ: فَتَوَاطَيْتُ أَنَا وَحَفْصَةُ: أَنَّ أَتَيْنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ؛ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ،

said: "I have taken honey in the house of Zainab bint Jahsh, and I will never do it again." It was at this moment that the following Verse was revealed: "O Prophet! why do you ban (for yourself) that which Allâh has made lawful for you (up to) If you both ('Āishah and Hafsah) turn to Allâh." (66:1-3) "And when the Prophet confided the information to one of his wives" refers to his saying: "But I have taken honey." (Bukhârî 5267)

854. 'Āishah رضي الله عنها narrated that the Messenger of Allâh ﷺ liked sweet and honey. After performing the afternoon prayer, he used to visit his wives. So he went to Hafsah and stayed with her more than what was his usual stay. I asked about that. It was said to me: "A woman of her family had sent her a small vessel of honey as a gift, and she gave to the Messenger of Allâh ﷺ from it a drink." I said: "By Allâh, we would also contrive a device for him." I mentioned that to Saudah, and said: "When the Messenger of Allâh ﷺ visits you and comes close to you, say to him: 'O Messenger of Allâh, have you taken *Maghâfir* (a bad smelling gum)?' And he would say to you: 'No.' Then say to him: 'What is this odor?' And the Messenger of Allâh ﷺ feel it too much that unpleasant odor should emit from him. So he would say to you: 'Hafsah has given me a drink of honey.' Then you should say to him: 'The honeybees might have sucked *'Urfut* (tree),' and I would also say the same to him, and Safiyyah, you should also say this." So when the Prophet ﷺ came to Saudah, she said: "By Him besides Whom there is no God, it was under compulsion that I had decided to state what you told me when he would be at a

أَكَلْتُ مَغَافِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا، فَقَالَتْ ذَلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَتَرَلَّ: ﴿لَا تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ إِلَى قَوْلِهِ تَعَالَى: ﴿إِنْ نَوَيْتُمْ لِعَائِشَةَ وَحَفْصَةَ، وَإِذْ أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحریم: ١-٣]: لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٦٧، وَمُسْلِمٌ: ١٤٧٤].

٨٥٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ، فَكَانَ إِذَا صَلَّى الْعَصْرَ دَارَ عَلَى نِسَائِهِ، فَيَذْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ، فَسَأَلْتُ عَنْ ذَلِكَ؟ فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرِبَةً، فَقُلْتُ: أَمَا وَاللَّهِ لَتَحْتَالَنَّ لَهُ.

فَذَكَرْتُ ذَلِكَ لِسُودَةَ، وَقُلْتُ: إِذَا دَخَلَ عَلَيْكَ؛ فَإِنَّهُ سَيَذْنُو مِنْكَ؛ فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرَّيْحُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ تُوَجَدَ مِنْهُ الرَّيْحُ؛ فَإِنَّهُ سَيَقُولُ لَكَ: سَقَتْنِي حَفْصَةُ شَرِبَةً عَسَلٍ. فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسَأَقُولُ ذَلِكَ لَهُ، وَقُولِي: أَنْتِ يَا صَفِيَّةُ!

little distance at the door.” So, when the Messenger of Allāh ﷺ came near, she said: “O Messenger of Allāh, did you eat *Maghâfir*?” He said: “No.” She again said: “Then what is this odor?” He said: “Hafsah gave me some honey to drink.” She said: “The honeybees might have sucked ‘*Urfut*.” When he came to me I said the same. He then visited Safiyyah and she also said to him like this. When he again visited Hafsah, she said: “O Messenger of Allāh, should I not give you that drink?” He said: “I do not need that.” Saudah said: “Allāh is far removed from every unperfection. By Him, we have deprived him.” I said to her: “Keep quiet.” (Bukhârî 5268)

فَلَمَّا دَخَلَ عَلَى سَوْدَةَ - قَالَتْ: تَقُولُ سَوْدَةُ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ؛ لَقَدْ كَذَبْتُ أَنْ أَبَادِيَهُ بِالَّذِي قُلْتُ لِي وَإِنَّ لَعَلَى الْبَابِ؛ فَرَقًا مِنْكَ -، فَلَمَّا دَنَا رَسُولَ اللَّهِ ﷺ؛ قَالَتْ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ قَالَ: «لَا».

قَالَتْ: فَمَا هَذِهِ الرِّيحُ؟ قَالَ: «سَقَمْتَنِي حَفْصَةُ شَرِبَتْ عَسَلًا». قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ. فَلَمَّا دَخَلَ عَلَيَّ؛ قُلْتُ لَهُ مِثْلَ ذَلِكَ، ثُمَّ دَخَلَ عَلَى صَفِيَّةَ، فَقَالَتْ يُمِثِلُ ذَلِكَ، فَلَمَّا دَخَلَ عَلَى حَفْصَةَ؛ قَالَتْ: يَا رَسُولَ اللَّهِ! أَلَا أَشْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي بِهِ».

قَالَتْ: تَقُولُ سَوْدَةُ: سُبْحَانَ اللَّهِ! وَاللَّهِ؛ لَقَدْ حَرَمْنَاهُ. قَالَتْ: قُلْتُ لَهَا: اشْكُتِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٦٨ وَمُسْلِمٌ: ١٤٧٤].

#### (5) CHAPTER. About expenses of wives

855. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: Abu Bakr رضي الله عنه came and sought permission to see the Messenger of Allāh ﷺ. He found people sitting at his door and none was granted permission, but it was granted to Abu Bakr رضي الله عنه and he went in. Then ‘Umar رضي الله عنه came and he sought permission and it was granted to him, and he found the Prophet ﷺ sitting sad and silent with his wives around him. ‘Umar said: “I wanted to say something which would make the Prophet ﷺ laugh,” so he said: “O Messenger of Allāh, I wish you had seen the treatment I gave to the daughter of Khârijah

#### (٥) بَابُ تَخْيِيرِ الرَّجُلِ امْرَأَتَهُ

٨٥٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: دَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوسًا بِبَابِهِ، لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ. قَالَ: فَأَذِنَ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَدَخَلَ، ثُمَّ أَقْبَلَ عَمْرُ رَضِيَ اللَّهُ عَنْهُ، فَاسْتَأْذَنَ، فَأَذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِسًا، حَوْلَهُ نِسَاؤُهُ، وَاجِمًا سَاكِتًا. قَالَ: فَقَالَ: لَا قَوْلَ لَنَا شَيْئًا أَضْحِكُ النَّبِيَّ ﷺ.

when she asked me for some money, and I got up and poked her neck." The Messenger of Allāh ﷺ laughed and said: "They are around me as you see, asking for extra money, too." Abu Bakr then got up, went to 'Aishah and poked her neck, and 'Umar stood up before Hafsa and poked her saying: "You ask the Messenger of Allāh ﷺ what he does not possess." They said: "By Allāh, we do not ask the Messenger of Allāh ﷺ anything which he does not possess." Then he withdrew from them for a month or for twenty-nine days. Then this Verse was revealed to him: "O Prophet! Say to your wives for a mighty reward." (33:28, 29). He then went to 'Aishah and said: "I want to propose something to you, O 'Aishah, but I want no hasty reply before you consult your parents." She said: "O Messenger of Allāh, what is that?" He recited to her that Verses (33:28, 29), so she said: "Is it about you that I should consult my parents, O Messenger of Allāh? No, I choose Allāh, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said." He replied: "If anyone asks me what is your answer, I will tell her. Allāh did not send me to be harsh, or cause harm, but He sent me to teach and make things easy."

فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتُ بِنْتَ حَارِجَةَ سَأَلَتْنِي النَّفَقَةَ، فَقُمْتُ إِلَيْهَا، فَوَجَّأْتُ عَنْقَهَا. فَصَحَّكَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «هَنْ حَوْلِي كَمَا تَرَى، يَسْأَلُنِي النَّفَقَةَ».

فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عَنْقَهَا، وَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عَنْقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلُنَ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ؟ قُلْنَا: وَاللَّهِ لَا نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ.

ثُمَّ اغْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ... حَتَّىٰ بَلَغَ﴾ [الْمُحْصَنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا] [الأحزاب: ٢٨-٢٩].

قَالَ: فَبَدَأَ بِعَائِشَةَ، فَقَالَ: «يَا عَائِشَةُ! إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ أَمْرًا، أَحِبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَشِيرِي أَبِيكَ». قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ فَتَلَا عَلَيْهَا الْآيَةَ. قَالَتْ: أَفِيكَ يَا رَسُولَ اللَّهِ أَتَسْتَشِيرُ أَبَوَيْ؟! بَلْ أَخْتَارُ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ، وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ. قَالَ: «لَا تَسْأَلُنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا، إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْنِي مُعْتَنًا وَلَا مُتَعَتْنًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مُبْسِّرًا». [أخرجه مسلم: ١٤٧٨].



option to my wife (to get divorce) once, or a hundred times or thousand times after knowing that she has chosen me (and would never seek divorce) and I surely asked 'Āishah رضي الله عنها (about it), she said: "The Messenger of Allāh ﷺ gave us the option, but did that imply divorce?" (Bukhārī 5262-3)

(6) CHAPTER. The Words of Allāh, the Exalted and the Glorious: "But if you ('Āishah and Hafsa) collaborate against him" (66:4)

857. رضي الله عنهما 'Abdullāh bin 'Abbās reported: I intended to ask 'Umar bin Al-Khattāb رضي الله عنه about a Verse, but I waited for one year before asking him out of fear, until he went out for pilgrimage. I accompanied him. As he came back and we were on the way he stepped aside towards an Arāk tree to ease himself. I waited for him until he was free. I then walked with him and said: "O Chief of the believers, who were the two among his who collaborated against the Messenger of Allāh ﷺ?" He said: "They were Hafsa and 'Āishah." I said to him: "It is for one year that I intended to ask you about this matter, but I could not dare so on account of awe for you." He said: "Don't do that again. If you think that I have any knowledge, do ask me about that. And if I know that, I would inform you." The narrator stated that 'Umar had said: "By Allāh, during the Days of Ignorance we had no regard for women until Allāh, the Exalted, revealed about them what He has revealed, and appointed for them what He appointed." He said: It so happened that I was thinking about some matter that my wife said: "I wish you had done that and that." I said to her: "It does not concern you, and you should not feel disturbed in a matter

أُبَالِي خَيْرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِئَةً أَوْ أَلْفًا بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؟ فَقَالَتْ: قَدْ خَيْرَنَا رَسُولُ اللَّهِ ﷺ، أَفَكَانَ طَلَاقًا؟! [أخرجه البخاري: ٥٢٦٢-٥٢٦٣ ومسلم: ١٤٧٧].

(٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَإِنْ تَظَاهَرَا عَلَيْهِ﴾

٨٥٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَكُنْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ؛ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا، فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بَعْضُ الطَّرِيقِ؛ عَدَلْتُ إِلَى الْأَرَاكِ لِحَاجَةٍ لَهُ، فَوَقَفْتُ لَهُ حَتَّى فَرَّغَ، ثُمَّ سِرْتُ مَعَهُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ أَزْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ. قَالَ: فَقُلْتُ لَهُ: وَاللَّهِ؛ إِنْ كُنْتُ لَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذِهِ مِنْذُ سَنَةٍ؛ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتُ أَنَّ عِنْدِي مِنْ عِلْمٍ؛ فَسَلْنِي عَنْهُ؛ فَإِنْ كُنْتُ أَعْلَمُهُ؛ أَخْبَرْتُكَ.

قَالَ: وَقَالَ عُمَرُ: وَاللَّهِ؛ إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِيهِنَّ مَا أَنْزَلَ،

which I intend to do.” She said to me: “How strange is it that you, son of Khattâb, do not like anyone to answer you back, whereas your daughter answers back the Messenger of Allâh ﷺ until he spends the day angry.” ‘Umar said: I took hold of my cloak, then came out of my house until I visited Hafsah and said to her: “O daughter, I heard that you answer back the Messenger of Allâh ﷺ until he spends the day angry.” Hafsah said: “By Allâh, we do answer back him.” I said: “You should bear in mind, my daughter, that I warn you against the punishment of Allâh and the wrath of His Messenger ﷺ. You may not be deceived by one whose beauty has fascinated her, and the love of the Messenger of Allâh ﷺ for her.” ‘Umar then visited Umm Salamah because of his relationship with her and talked to her. Umm Salamah said to him: “Umar bin Al-Khattâb, how strange is it that you meddle with every matter so much so that you are anxious to interfere between the Messenger of Allâh ﷺ and his wives,” and this perturbed him so much that he refrained from saying what he had to say, and came out of her apartment. ‘Umar رضي الله عنه said: I had a friend from the *Ansâr*. When I had been absent from the company of the Prophet ﷺ, he used to bring me the news; and when he had been absent, I used to bring him the news, and at that time we dreaded a king of Ghassân. It was mentioned to us that he intended to attack us, and our minds were haunted by him. My friend, the *Ansâri*, came to me and knocked at the door and said: “Open it, open it.” I said: “Has the Ghassâni come?” He said: “More serious than that. The Messenger of Allâh ﷺ has separated himself from his wives.” I said: “Let the nose of Hafsah and ‘Aishah be besmeared with dust.” I then took my garment and went out until I came and found the Messenger of Allâh ﷺ in his attic

وَقَسَمَ لَهُنَّ مَا قَسَمَ.  
قَالَ: فَبَيْنَمَا أَنَا فِي أَمْرِ أُتْمِرُهُ؛ إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا. فَقُلْتُ لَهَا: وَمَا لَكَ أَنْتِ وَلِمَا هَاهُنَا؟! وَمَا تَكْلُفُكَ فِي أَمْرِ أُرِيدُهُ؟! فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَابِ! مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ، وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ، حَتَّى يَظَلَّ يَوْمَهُ غَضَبَان!

قَالَ عُمَرُ: فَأَخَذُ رِدَائِي، ثُمَّ أَخْرَجْتُ مَكَانِي حَتَّى أَذْخُلَ عَلَى حَفْصَةَ، فَقُلْتُ لَهَا: يَا بَنِيَّةُ! إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَان؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ؛ إِنَّا لَنُرَاجِعُهُ. فَقُلْتُ: تَعْلَمِينَ أَنِّي أَحْذَرُكَ عُقُوبَةَ اللَّهِ عَزَّ وَجَلَّ وَغَضَبَ رَسُولِهِ ﷺ، يَا بَنِيَّةُ! لَا تَغْرُوكِ هَذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا، وَحُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا.

ثُمَّ خَرَجْتُ حَتَّى أَذْخُلَ عَلَى أُمِّ سَلَمَةَ لِقِرَاتِي مِنْهَا، فَكَلَّمْتُهَا، فَقَالَتْ لِي أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ، حَتَّى تَبْتَغِيَ أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ وَبَيْنَ أَزْوَاجِهِ؟ قَالَ: فَأَخَذْتَنِي أَخْذًا كَسَرْتَنِي عَنْ بَعْضٍ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.

وكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ: إِذَا غِبْتُ؛ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ؛

to which he climbed by means of a ladder made of date-palm, and the servant of the Messenger of Allāh ﷺ, who was black, was sitting at the end of the ladder. I said: "This is 'Umar." So permission was granted to me. I narrated this news to the Messenger of Allāh ﷺ and as I told him the news concerning Umm Salamah, the Messenger of Allāh ﷺ smiled. He was lying on a mat and there was nothing between him and that mat, and under his head there was a pillow made of leather and it was stuffed with palm fibers, and at his feet was lying a heap of *Saut* tree leaves, and near his head there was hanging a hide. And I saw the marks of the mat printed on the side of the Messenger of Allāh ﷺ, and so I wept. He said: "What makes you weep?" I said: "O Messenger of Allāh, the Khusrāu and the Caesar are in luxury, and you are the Messenger of Allāh." The Messenger of Allāh ﷺ said: "Don't you like that they should have riches of their world, and you have the riches of Hereafter?" (Bukhārī 4913)

كُنْتُ آتِيهِ بِالْخَبَرِ، وَنَحْنُ حِينَئِذٍ نَتَخَوُّفُ مَلَكًا مِنْ مُلُوكِ عَسَّانَ، ذَكَرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدْ امْتَلَأَتْ صُدُورُنَا مِنْهُ.

فَأَتَى صَاحِبِي الْأَنْصَارِيَّ يَدُقُّ الْبَابَ، وَقَالَ: افْتَحْ افْتَحْ. فَقُلْتُ: جَاءَ الْعَسَّانِيُّ؟ فَقَالَ: أَشَدُّ مِنْ ذَلِكَ؛ اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ.

ثُمَّ أَخَذَ ثَوْبِي فَأَخْرَجَ، حَتَّى جِئْتُ؛ فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ يُرْتَقَى إِلَيْهَا بِعَجَلَةٍ، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: هَذَا عُمَرُ، فَأَذِنَ لِي.

قَالَ عُمَرُ: فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ؛ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَى حَصِيرٍ، مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وِسَادَةٌ مِنْ أَدَمَ، حَشَوْهَا لِفَ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرْظًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ أَهْبَاءٌ مُعَلَّقَةٌ، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ ﷺ، فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ يَا عُمَرُ؟».

فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ كِشْرِي وَقِصْرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ لَهُمَا الدُّنْيَا وَلَكَ الْآخِرَةُ».

[أخرجه البخاري: ٤٩١٣ ومسلم: ١٤٧٩].

*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 16- THE BOOK OF 'IDDAH (WAITING PERIOD)

## ١٦ - كِتَابُ الْعِدَّةِ

### (1) CHAPTER. Delivery ends 'Iddah after husband's death

### (١) بَابُ فِي الْحَامِلِ تَضَعُ بَعْدَ وَفَاةِ زَوْجِهَا

858. 'Ubaidullāh bin 'Abdullāh bin 'Utbah reported that his father wrote to 'Umar bin 'Abdullāh bin Al-Arqam Az-Zuhri that he should go to Subai'ah bint Al-Hārith Al-Aslamiyah and ask her about a verdict which the Messenger of Allāh ﷺ gave her when she asked the Messenger of Allāh ﷺ in regard to the termination of 'Iddah at the birth of the child. 'Umar bin 'Abdullāh wrote to 'Abdullāh bin 'Utbah informing him that Subai'ah told him that she was married to Sa'd bin Khaulah who belonged to the tribe of 'Āmir bin Lu'ai, and was one of those who participated in the battle of Badr, and died in the Farewell pilgrimage. And soon afterwards she gave birth to a child after his death. After childbirth, she beautified herself for proposals of marriage. Abu As-Sanābil bin Ba'kak (from 'Abdud-Dār tribe) came to her and said: "Why do I see you beautifying yourself? Perhaps you are hoping to marry. By Allāh, you cannot marry before four months and ten days of 'Iddah." When he said this, I dressed myself in the evening and came to the Messenger of Allāh ﷺ and asked him about it. He gave me a verdict that I was allowed to marry when I had given birth to a child, and asked me to marry if I so liked.

Ibn Shihāb said: I do not see any harm for her in marrying when she has given birth to a child, even if she is still bleeding except that her new husband should not have sexual relation until her postnatal period is over. (Bukhārī 3991)

٨٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ.

فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ؛ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ فِي بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، فَتَوَفَّى عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْسُبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا؛ تَجَمَّلَتْ لِلْحُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعَكَكَ (رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ)، فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً؟ لَعَلَّكَ تَرْجِينَ النِّكَاحَ؟! إِنَّكَ وَاللَّهِ مَا أَنْتَ بِنَاكِحٍ حَتَّى يَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ.

قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ؛ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَسَأَلْتُهُ عَنْ

ذَلِكَ؟ فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ  
وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوُجِ إِنْ  
بَدَأَ لِي.

قَالَ ابْنُ شِهَابٍ: فَلَا أَرَى بَأْسًا أَنْ  
تَتَزَوَّجَ حِينَ وَضَعْتَ، وَإِنْ كَانَتْ فِي  
دَمِهَا؛ غَيْرَ أَنَّهُ لَا يَقْرُبُهَا زَوْجُهَا حَتَّى  
تَطْهَرَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٩٩١ وَمُسْلِمٌ:  
١٤٨٤.]

**(2) CHAPTER. Divorced woman can go out to pluck dates from palm trees during her 'Iddah**

859. Jâbir bin 'Abdullâh رضي الله عنهما said: My maternal aunt was divorced, and she intended to harvest her dates. A man scolded her for having come out during the 'Iddah. She came to the Prophet ﷺ and he said: "Certainly you can harvest dates from your palm trees, for perhaps you may give charity, or do a good deed."

**(٢) بَابُ فِي الْمُطَلَّقةِ تَخْرُجُ لِجِدَادِ نَخْلِهَا**

٨٥٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: طُلِّقَتْ خَالَتِي، فَأَرَادَتْ أَنْ تَجِدَّ نَخْلَهَا، فزَجَرَهَا رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتْ النَّبِيَّ ﷺ، فَقَالَ: «بَلَى؛ فَجُدِّي نَخْلَكَ؛ فَإِنَّكَ عَسَى أَنْ تَصَدَّقِي أَوْ تَعْمَلِي مَعْرُوفًا». [أَخْرَجَهُ مُسْلِمٌ: ١٤٨٣.]

**(3) CHAPTER. It is permissible for a divorced woman to move from her house (to another house) if she fears**

860. Fâtimah bint Qais رضي الله عنها narrated: I said: "O Messenger of Allâh, my husband has divorced me for the third time, and I am afraid that my house may be entered by force." So he commanded her to move to another house.

**(٣) بَابُ فِي خُرُوجِ الْمُطَلَّقةِ مِنْ بَيْتِهَا إِذَا خَافَتْ عَلَى نَفْسِهَا**

٨٦٠ - عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! زَوْجِي طَلَّقَنِي ثَلَاثًا، وَأَخَافُ أَنْ يُفْتَحَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ. [أَخْرَجَهُ مُسْلِمٌ:  
١٤٨٢.]

861. Abu Salamah bin Abdur-Rahmân bin 'Auf reported that Fâtimah bin Qais informed him that she was married to Abu 'Amr bin Hafs bin Al-Mughirah and he divorced her for the third time. She claimed

٨٦١ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا

that she asked the Messenger of Allâh ﷺ in order to consult him about going out from her home. He commanded her to move to the house of Ibn Umm Maktum, the blind. Marwân refused to believe that a divorcee can go out of her home during her 'Iddah. And 'Urwah said that 'Āishah objected to the words of Fâtimah bint Qais.

#### (4) CHAPTER. Marrying a divorced woman after the completion of 'Iddah

862. Fâtimah bint Qais رضي الله عنها reported that her husband divorced her for the third time, but the Messenger of Allâh ﷺ did not grant her the right of accommodation or maintenance. She further said: "The Messenger of Allâh ﷺ said to me: 'When your period of 'Iddah is over, let me know.' So I informed him." (By that time) Mu'âwiyah and Abu Jahm and Usâmah bin Zaid proposed her. Allâh's Messenger ﷺ said: "As for Mu'âwiyah, he is a poor man with no property. As for Abu Jahm, he beats women, but take Usâmah bin Zaid." She pointed with her hand objecting the idea of marrying Usâmah. But the Messenger of Allâh ﷺ said: "Obedience to Allâh and obedience to His Messenger is better for you." She said: "I married him, and I became very happy."

#### (5) CHAPTER. Mourning the dead and avoiding eyeliner.

863. Hamid bin Nâfi' said that Zainab bint Abu Salamah narrated to him these three

أَحْرَ ثَلَاثَ تَطْلِقَاتٍ، فَرَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَتَقَلَّ إِلَى ابْنِ أُمِّ مَكْتُومِ الْأَعْمَى. فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا، وَقَالَ عُرْوَةُ: إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ. [أَخْرَجَهُ مُسْلِمٌ: ١٤٨٠].

#### (٤) بَابُ فِي تَزْوِيجِ الْمُطَلَّاقَةِ بَعْدَ عِدَّتِهَا

٨٦٢ - عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ ﷺ سُكْنَى وَلَا نَفَقَةً. قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَلْتِ؛ فَأَذِينِي». فَأَذَنْتُهُ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمُ وَأُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مُعَاوِيَةُ؛ فَرَجُلٌ تَرَبَّ لَا مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ؛ فَرَجُلٌ ضَرَابٌ لِلنِّسَاءِ، وَلَكِنْ أُسَامَةُ بْنُ زَيْدٍ». فَقَالَتْ بِيَدِهَا هَكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكَ». قَالَتْ: فَتَزَوَّجْتُهُ فَأَعْتَبْتُ. [أَخْرَجَهُ مُسْلِمٌ: ١٤٨٠].

#### (٥) بَابُ فِي الْإِحْدَادِ فِي الْعِدَّةِ عَلَى الْمَيِّتِ وَتَرْكِ الْكُحْلِ

٨٦٣ - عَنْ حَمِيدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْهُ

traditions :

Zainab said : I went to Umm Habibah, the wife of the Prophet ﷺ, when her father Abu Sufyân died. Umm Habibah sent for a perfume having yellowness in it, saffron or something like it, and she applied it to a girl and then rubbed it on her cheeks and then said : “By Allâh, I have no need for perfume but I heard the Messenger of Allâh ﷺ say on the pulpit : ‘It is not lawful for a woman believing in Allâh and the Last Day to mourn a dead more than three days, except for a husband whose ‘Iddah is four months and ten days.’”

Zainab said : I then visited Zainab bint Jahsh when her brother died and she asked for perfume and applied it and then said : “By Allâh, I have no need for perfume, but I heard the Messenger of Allâh ﷺ say on the pulpit : ‘It is not lawful for a woman believing in Allâh and the Last Day to mourn a dead more than three days except for a husband whose ‘Iddah is four months and ten days.’”

Zainab said : I heard my mother Umm Salamah saying : A woman came to the Messenger of Allâh ﷺ and said : “O Messenger of Allâh, I have a daughter whose husband died and there has infection in her eye ; should we apply kuhl to it?” The Messenger of Allâh ﷺ said : “No,” repeating it twice or thrice. Then he said : “It is only four months and ten days, whereas in the pre-Islamic period, one of you threw away the dung until one year had passed.”

Humaid said : I said to Zainab : “What is this throwing of dung until a year is passed?” Zainab said : “If the husband of a woman died, she would go into a hut and put on her worst clothes, and would not apply perfume or something like it until a year was over. Then an animal like a donkey or a goat or a bird would be brought to her and she was to rub her hand over it, and if so happened

هذه الأحاديث الثلاثة :

قَالَ : قَالَتْ زَيْنَبُ : دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوقِي أَبُوهَا أَبُو سُفْيَانَ، فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ؛ خَلَّقَتْ أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضِيهَا، ثُمَّ قَالَتْ : وَاللَّهِ؛ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ؛ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ : « لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ؛ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ». [أَخْرَجَهُ مُسْلِمُ : ١٤٨٦.]

قَالَتْ زَيْنَبُ : ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ حِينَ تُوقِي أَخُوهَا، فَدَعَتْ بِطِيبٍ، فَكَسَّتْ مِنْهُ، ثُمَّ قَالَتْ : وَاللَّهِ؛ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ؛ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ : « لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُجِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ؛ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ». [أَخْرَجَهُ مُسْلِمُ : ١٤٨٧.]

قَالَتْ زَيْنَبُ : سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ : جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ : يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي تُوقِي عَنْهَا زَوْجَهَا وَقَدْ اشْتَكَّتْ عَيْنَاهَا، أَفَتَكْهُلُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : « لَا »؛ مَرَّتَيْنِ أَوْ ثَلَاثًا؛ كُلُّ ذَلِكَ

that one on which she rubbed her hand died, then she could come out of her house, and she was given dung to throw it, and then she would be entitled to wear perfume or something else as she liked.” (Bukhâri 5334)

يَقُولُ: «لَا». ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ». [أَخْرَجَهُ مُسْلِمٌ:

١٤٨٨].

قَالَ حُمَيْدٌ: فَقُلْتُ لَزَيْنَبَ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُؤْفَى عَنْهَا زَوْجُهَا؛ دَخَلَتْ جَفْشًا، وَلَبَسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طَبِيبًا وَلَا شَيْئًا، حَتَّى تَمَرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَائِيَةٍ - جِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ -، فَتَقْتَضُ بِهِ، فَقَلَّمَا تَقْتَضُ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ، فَتُعْطَى بَعْرَةً، فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طَبِيبٍ أَوْ غَيْرِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٣٤ وَمُسْلِمٌ:

١٤٨٩].

#### (6) CHAPTER. Avoiding perfume and wearing colored garment

#### (٦) بَابُ تَرْكِ الطِّيبِ وَالصَّبَاغِ لِلْمَرْأَةِ الْحَادِّ

864. Umm 'Atiyah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: “A woman must not observe mourning on a dead for more than three days, except for a husband, for four months and ten days in the 'Iddah, and she must not wear a dyed garment except one of the type made by a dyed yarn, nor apply collyrium, nor touch perfume except a little perfume when she is purified after the monthly period.” (Bukhâri 313)

٨٦٤ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُحِدْ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ؛ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسْ ثَوْبًا مَصْبُوغًا؛ إِلَّا ثَوْبَ عَصَبٍ، وَلَا تَكْتَحِلْ، وَلَا تَمَسَّ طَبِيبًا؛ إِلَّا إِذَا طَهَّرْتَ بُدَّةً مِنْ قُسْطٍ وَأُظْفَارٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٣

وَمُسْلِمٌ: ١٤٩١، ب (٩٣٨)].



*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 17- BOOK OF LI'ÂN (INVOKING CURSE)

### (1) CHAPTER. If a husband finds a man with his wife

865. Sahl bin Sa'd As-Sâ'idi reported that 'Uwaimir Al-'Ajlâni came to 'Âsim bin 'Adi Al-Ansâri رضي الله عنهما and said to him: "What do you say about a man who finds a man with his wife? Shall he kill him, then you will kill him. Or what should he do? O 'Âsim, ask for me a verdict about it from the Messenger of Allâh ﷺ." So 'Âsim asked the Messenger of Allâh ﷺ and he did not like this question so much that 'Âsim felt offended by what he heard from the Messenger of Allâh ﷺ. When 'Âsim came back to his family, 'Uwaimir came to him and said: "O 'Âsim, what did the Messenger of Allâh ﷺ say to you?" 'Âsim said to 'Uwaimir: "You did not bring something good. The Messenger of Allâh ﷺ did not like the question I asked him." 'Uwaimir said: "By Allâh, I will not rest until I have asked him about it." 'Uwaimir went to the Messenger of Allâh ﷺ when he was sitting amidst people, and said: "O Messenger of Allâh, tell me about a man who finds a man with his wife. Should he kill him, and then you will kill him, or what should he do?" The Messenger of Allâh ﷺ said: "Verses have been revealed concerning you and your wife, so go and bring her." Sahl said that the couple invoked curses upon each other. He further said: I was with people in the company of the Messenger of Allâh ﷺ. And when they had finished, 'Uwaimir said: "O Allâh's Messenger, I shall have told a lie against her if I keep her now as a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١٧ - كِتَابُ اللَّعَانِ

### (١) بَابُ فِي الَّذِي يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا

٨٦٥ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ عُوَيْمِرَ الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ لَهُ: أَرَأَيْتَ يَا عَاصِمُ لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؛ أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟! فَسَلَ لِي عَنْ ذَلِكَ يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ.

فَسَأَلَ عَاصِمٌ رَسُولَ اللَّهِ ﷺ، فَكَرَّهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ.

فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ؛ جَاءَهُ عُوَيْمِرٌ، فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرَّهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ: عُوَيْمِرٌ: وَاللَّهِ؛ لَا أَنتَهِي حَتَّى أَسْأَلَهُ عَنْهَا.

فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؛ أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ

wife.” So he divorced her with three divorces before the Messenger of Allâh ﷺ commanded him.

Ibn Shihâb said: Subsequently that was the *Sunnah Al-Mutala'inain* (couples who curse each other). (Bukhârî 5259)

يَفْعَلُ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَيْكَ؛ فَادْهَبْ فَأْتِ بِهَا».

قَالَ سَهْلٌ: فَتَلَاعَنَّا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَا؛ قَالَ عُؤَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أُمْسَكْتُهَا. فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَكَانَتْ سُنَّةَ الْمُتَلَاعِنَيْنِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٥٩ وَمُسْلِمٌ: ١٤٩٢]

866. Abu Hurairah رضي الله عنه narrated that Sa'd bin 'Ubâdah رضي الله عنه said: “O Messenger of Allâh, if I were to find with my wife a man, should I not touch him before bringing four witnesses?” The Messenger of Allâh ﷺ said: “Yes.” He said: “By no means. By Him Who has sent you with the Truth, I would hasten with my sword to him before that.” The Messenger of Allâh ﷺ said to the Companions: “Listen to what your chief says. He is jealous, I am more jealous than him, and Allâh is more jealous than me.”

٨٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلًا لَمْ أَمْسُهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ؟! قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: كَلَّا وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ إِنْ كُنْتُ لِأَعَاجِلُهُ بِالسِّنْفِ قَبْلَ ذَلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَيَّ مَا يَقُولُ سَيُذَكِّمُكُمْ؛ إِنَّهُ لَغَيُورٌ، وَأَنَا أَغْيَرُ مِنْهُ، وَاللَّهُ أَغْيَرُ مِنِّي». [أَخْرَجَهُ مُسْلِمٌ: ١٤٩٨].

867. Sa'id bin Jubair reported: I was asked about the invokers of curses during the reign of Mus'ab (bin Zubair) whether they could separate themselves by this process. I did not know what to say. So I went to the house of Ibn 'Umar رضي الله عنهما in Makkah. I said to his servant: “Seek permission for me.” He said: “Ibn 'Umar is having a siesta.” Ibn 'Umar heard my voice, and said: “Are you Ibn Jubair?” I said: “Yes.”

٨٦٧ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: سُئِلْتُ عَنِ الْمُتَلَاعِنَيْنِ فِي إِمْرَةٍ مُضْعَبٍ: أَتَفَرَّقُ بَيْنَهُمَا؟ قَالَ: فَمَا دَرَيْتُ مَا أَقُولُ، فَمَضَيْتُ إِلَى مَنْزِلِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِمَكَّةَ، فَقُلْتُ لِلْغُلَامِ: اسْتَأْذِنْ لِي. قَالَ: إِنَّهُ قَائِلٌ. فَسَمِعَ صَوْتِي، فَقَالَ: ابْنُ

He said: "Come in. By Allah, it must be some great need which has brought you here at this hour." So I got in and found him lying on a blanket reclining against a pillow stuffed with fibers of date-palm. I said: "O Abu 'Abdur-Rahmân, should there be separation between the invokers of curses?" He said: "Allâh is far removed from every imperfection! yes. The first one who asked about it was so-and-so. He asked: 'O Messenger of Allâh, tell me if one of us finds his wife committing adultery, what should he do? If he talks, that is something gross, and if he keeps quiet that is also yet (something gross which he cannot afford to do).' The Prophet ﷺ kept silent and he did not answer him. Later on, that man came to the Messenger of Allâh ﷺ and said: 'What I asked about happened to me.' Allâh, the Exalted and Glorious, then revealed these Verses of *Sûrat An-Nûr*: 'Those who accuse their wives' (24:6-10), and he recited them to him and admonished him, and exhorted him and informed him that the torment of this world is less painful than the torment of the Hereafter. He said: 'No, by Him Who sent you with Truth, I did not tell a lie against her.' The Prophet ﷺ then called the wife of that man and admonished her, and exhorted her, and informed her that the torment of this world is less painful than the torment of the Hereafter. She said: 'No, by Him Who sent you with Truth, he is a liar.' It was the man who started the swearing of oath and he swore in the Name of Allâh four times that he was truthful, and at the fifth turn he said: 'Let there be curse of Allah upon him if he was a liar.' Then the woman was called and she swore four times in the Name of Allâh that her husband was a liar, and at the fifth time she said: 'Let there be wrath of Allâh upon me if he is truthful.' The Prophet ﷺ then effected separation between the

جَبِيرٍ؟ قُلْتُ: نَعَمْ. قَالَ: ادْخُلْ؛ فَوَاللَّهِ؛ مَا جَاءَ بِكَ هَذِهِ السَّاعَةَ إِلَّا حَاجَةً.

فَدَخَلْتُ؛ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةً، مُتَوَسِّدٌ وَسَادَةً حَشُوهَا لَيْفٌ. قُلْتُ: أبا عبد الرحمن! الْمُتَلَاعِنَانِ أَيْفَرَّقُ بَيْنَهُمَا؟ قَالَ: سُبْحَانَ اللَّهِ! نَعَمْ؛ إِنْ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فَلَانُ بْنُ فُلَانٍ؛ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ عَلَى فَاحِشَةٍ؛ كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ؛ تَكَلَّمَ بِأَمْرٍ عَظِيمٍ، وَإِنْ سَكَتَ؛ سَكَتَ عَلَى مِثْلِ ذَلِكَ. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ؛ أَتَاهُ، فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتَلَيْتُ بِهِ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ، فَتَلَاهُنَّ عَلَيْهِ، وَوَعظُهُمْ وَذَكْرُهُ، وَأَخْبَرُهُ أَنْ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ. قَالَ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا كَذَبْتُ عَلَيْهَا. ثُمَّ دَعَاها، فَوَعظَهَا وَذَكَّرَهَا.

فَبَدَأَ بِالرَّجُلِ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ نَتَتْ بِالْمَرْأَةِ، فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ

two.” (Bukhâri 5311-4)

**868.** Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said to the invokers of curse: “Your account is with Allâh. One of you must be a liar. You have now no right over this woman.” He said: “O Messenger of Allâh, what about that I paid her at the time of marriage?” He said: “You have no claim to that. If you tell the truth, the bridal money is the recompense for your having the right to intercourse with her, and if you tell a lie against her, it is still more remote from you.” (Bukhâri 5312)

**869.** Ibn ‘Umar رضي الله عنهما said that a man invoked curse on his wife during the lifetime of the Messenger of Allâh ﷺ, so he effected separation between them and traced the lineage of the son of his mother. (Bukhâri 5315)

**870.** Muhammad (Ibn Sirin) reported: I asked Anas bin Mâlik رضي الله عنه and knowing that he had a knowledge of the case of Li'ân, he said: “Hilâl bin Umayyah accused his wife of adultery with Sharik bin Sahmâ’, the brother of Al-Barâ’ bin Mâlik from the side of his mother. And he was the first man who invoked curse (Li'ân) in Islam. He in fact invoked curse upon his wife. The Messenger ﷺ said: ‘See if she gives birth to a white-complexioned child having dark hair and bright eyes, he must be the son of Hilâl bin Umayyah; and if she gives birth to a child with dark eyelids, curly hair and lean shanks,

كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣١١، ٥٣١٢، ٥٣١٣، ٥٣١٤، ٥٣١٥، ٥٣١٦، ٥٣١٧، ٥٣١٨، ٥٣١٩، ٥٣٢٠، ٥٣٢١، ٥٣٢٢، ٥٣٢٣، ٥٣٢٤، ٥٣٢٥، ٥٣٢٦، ٥٣٢٧، ٥٣٢٨، ٥٣٢٩، ٥٣٣٠، ٥٣٣١، ٥٣٣٢، ٥٣٣٣، ٥٣٣٤، ٥٣٣٥، ٥٣٣٦، ٥٣٣٧، ٥٣٣٨، ٥٣٣٩، ٥٣٤٠، ٥٣٤١، ٥٣٤٢، ٥٣٤٣، ٥٣٤٤، ٥٣٤٥، ٥٣٤٦، ٥٣٤٧، ٥٣٤٨، ٥٣٤٩، ٥٣٥٠، ٥٣٥١، ٥٣٥٢، ٥٣٥٣، ٥٣٥٤، ٥٣٥٥، ٥٣٥٦، ٥٣٥٧، ٥٣٥٨، ٥٣٥٩، ٥٣٦٠، ٥٣٦١، ٥٣٦٢، ٥٣٦٣، ٥٣٦٤، ٥٣٦٥، ٥٣٦٦، ٥٣٦٧، ٥٣٦٨، ٥٣٦٩، ٥٣٧٠، ٥٣٧١، ٥٣٧٢، ٥٣٧٣، ٥٣٧٤، ٥٣٧٥، ٥٣٧٦، ٥٣٧٧، ٥٣٧٨، ٥٣٧٩، ٥٣٨٠، ٥٣٨١، ٥٣٨٢، ٥٣٨٣، ٥٣٨٤، ٥٣٨٥، ٥٣٨٦، ٥٣٨٧، ٥٣٨٨، ٥٣٨٩، ٥٣٩٠، ٥٣٩١، ٥٣٩٢، ٥٣٩٣، ٥٣٩٤، ٥٣٩٥، ٥٣٩٦، ٥٣٩٧، ٥٣٩٨، ٥٣٩٩، ٥٤٠٠، ٥٤٠١، ٥٤٠٢، ٥٤٠٣، ٥٤٠٤، ٥٤٠٥، ٥٤٠٦، ٥٤٠٧، ٥٤٠٨، ٥٤٠٩، ٥٤١٠، ٥٤١١، ٥٤١٢، ٥٤١٣، ٥٤١٤، ٥٤١٥، ٥٤١٦، ٥٤١٧، ٥٤١٨، ٥٤١٩، ٥٤٢٠، ٥٤٢١، ٥٤٢٢، ٥٤٢٣، ٥٤٢٤، ٥٤٢٥، ٥٤٢٦، ٥٤٢٧، ٥٤٢٨، ٥٤٢٩، ٥٤٣٠، ٥٤٣١، ٥٤٣٢، ٥٤٣٣، ٥٤٣٤، ٥٤٣٥، ٥٤٣٦، ٥٤٣٧، ٥٤٣٨، ٥٤٣٩، ٥٤٤٠، ٥٤٤١، ٥٤٤٢، ٥٤٤٣، ٥٤٤٤، ٥٤٤٥، ٥٤٤٦، ٥٤٤٧، ٥٤٤٨، ٥٤٤٩، ٥٤٥٠، ٥٤٥١، ٥٤٥٢، ٥٤٥٣، ٥٤٥٤، ٥٤٥٥، ٥٤٥٦، ٥٤٥٧، ٥٤٥٨، ٥٤٥٩، ٥٤٦٠، ٥٤٦١، ٥٤٦٢، ٥٤٦٣، ٥٤٦٤، ٥٤٦٥، ٥٤٦٦، ٥٤٦٧، ٥٤٦٨، ٥٤٦٩، ٥٤٧٠، ٥٤٧١، ٥٤٧٢، ٥٤٧٣، ٥٤٧٤، ٥٤٧٥، ٥٤٧٦، ٥٤٧٧، ٥٤٧٨، ٥٤٧٩، ٥٤٨٠، ٥٤٨١، ٥٤٨٢، ٥٤٨٣، ٥٤٨٤، ٥٤٨٥، ٥٤٨٦، ٥٤٨٧، ٥٤٨٨، ٥٤٨٩، ٥٤٩٠، ٥٤٩١، ٥٤٩٢، ٥٤٩٣، ٥٤٩٤، ٥٤٩٥، ٥٤٩٦، ٥٤٩٧، ٥٤٩٨، ٥٤٩٩، ٥٥٠٠، ٥٥٠١، ٥٥٠٢، ٥٥٠٣، ٥٥٠٤، ٥٥٠٥، ٥٥٠٦، ٥٥٠٧، ٥٥٠٨، ٥٥٠٩، ٥٥١٠، ٥٥١١، ٥٥١٢، ٥٥١٣، ٥٥١٤، ٥٥١٥، ٥٥١٦، ٥٥١٧، ٥٥١٨، ٥٥١٩، ٥٥٢٠، ٥٥٢١، ٥٥٢٢، ٥٥٢٣، ٥٥٢٤، ٥٥٢٥، ٥٥٢٦، ٥٥٢٧، ٥٥٢٨، ٥٥٢٩، ٥٥٣٠، ٥٥٣١، ٥٥٣٢، ٥٥٣٣، ٥٥٣٤، ٥٥٣٥، ٥٥٣٦، ٥٥٣٧، ٥٥٣٨، ٥٥٣٩، ٥٥٤٠، ٥٥٤١، ٥٥٤٢، ٥٥٤٣، ٥٥٤٤، ٥٥٤٥، ٥٥٤٦، ٥٥٤٧، ٥٥٤٨، ٥٥٤٩، ٥٥٥٠، ٥٥٥١، ٥٥٥٢، ٥٥٥٣، ٥٥٥٤، ٥٥٥٥، ٥٥٥٦، ٥٥٥٧، ٥٥٥٨، ٥٥٥٩، ٥٥٦٠، ٥٥٦١، ٥٥٦٢، ٥٥٦٣، ٥٥٦٤، ٥٥٦٥، ٥٥٦٦، ٥٥٦٧، ٥٥٦٨، ٥٥٦٩، ٥٥٧٠، ٥٥٧١، ٥٥٧٢، ٥٥٧٣، ٥٥٧٤، ٥٥٧٥، ٥٥٧٦، ٥٥٧٧، ٥٥٧٨، ٥٥٧٩، ٥٥٨٠، ٥٥٨١، ٥٥٨٢، ٥٥٨٣، ٥٥٨٤، ٥٥٨٥، ٥٥٨٦، ٥٥٨٧، ٥٥٨٨، ٥٥٨٩، ٥٥٩٠، ٥٥٩١، ٥٥٩٢، ٥٥٩٣، ٥٥٩٤، ٥٥٩٥، ٥٥٩٦، ٥٥٩٧، ٥٥٩٨، ٥٥٩٩، ٥٦٠٠، ٥٦٠١، ٥٦٠٢، ٥٦٠٣، ٥٦٠٤، ٥٦٠٥، ٥٦٠٦، ٥٦٠٧، ٥٦٠٨، ٥٦٠٩، ٥٦١٠، ٥٦١١، ٥٦١٢، ٥٦١٣، ٥٦١٤، ٥٦١٥، ٥٦١٦، ٥٦١٧، ٥٦١٨، ٥٦١٩، ٥٦٢٠، ٥٦٢١، ٥٦٢٢، ٥٦٢٣، ٥٦٢٤، ٥٦٢٥، ٥٦٢٦، ٥٦٢٧، ٥٦٢٨، ٥٦٢٩، ٥٦٣٠، ٥٦٣١، ٥٦٣٢، ٥٦٣٣، ٥٦٣٤، ٥٦٣٥، ٥٦٣٦، ٥٦٣٧، ٥٦٣٨، ٥٦٣٩، ٥٦٤٠، ٥٦٤١، ٥٦٤٢، ٥٦٤٣، ٥٦٤٤، ٥٦٤٥، ٥٦٤٦، ٥٦٤٧، ٥٦٤٨، ٥٦٤٩، ٥٦٥٠، ٥٦٥١، ٥٦٥٢، ٥٦٥٣، ٥٦٥٤، ٥٦٥٥، ٥٦٥٦، ٥٦٥٧، ٥٦٥٨، ٥٦٥٩، ٥٦٦٠، ٥٦٦١، ٥٦٦٢، ٥٦٦٣، ٥٦٦٤، ٥٦٦٥، ٥٦٦٦، ٥٦٦٧، ٥٦٦٨، ٥٦٦٩، ٥٦٧٠، ٥٦٧١، ٥٦٧٢، ٥٦٧٣، ٥٦٧٤، ٥٦٧٥، ٥٦٧٦، ٥٦٧٧، ٥٦٧٨، ٥٦٧٩، ٥٦٨٠، ٥٦٨١، ٥٦٨٢، ٥٦٨٣، ٥٦٨٤، ٥٦٨٥، ٥٦٨٦، ٥٦٨٧، ٥٦٨٨، ٥٦٨٩، ٥٦٩٠، ٥٦٩١، ٥٦٩٢، ٥٦٩٣، ٥٦٩٤، ٥٦٩٥، ٥٦٩٦، ٥٦٩٧، ٥٦٩٨، ٥٦٩٩، ٥٧٠٠، ٥٧٠١، ٥٧٠٢، ٥٧٠٣، ٥٧٠٤، ٥٧٠٥، ٥٧٠٦، ٥٧٠٧، ٥٧٠٨، ٥٧٠٩، ٥٧١٠، ٥٧١١، ٥٧١٢، ٥٧١٣، ٥٧١٤، ٥٧١٥، ٥٧١٦، ٥٧١٧، ٥٧١٨، ٥٧١٩، ٥٧٢٠، ٥٧٢١، ٥٧٢٢، ٥٧٢٣، ٥٧٢٤، ٥٧٢٥، ٥٧٢٦، ٥٧٢٧، ٥٧٢٨، ٥٧٢٩، ٥٧٣٠، ٥٧٣١، ٥٧٣٢، ٥٧٣٣، ٥٧٣٤، ٥٧٣٥، ٥٧٣٦، ٥٧٣٧، ٥٧٣٨، ٥٧٣٩، ٥٧٤٠، ٥٧٤١، ٥٧٤٢، ٥٧٤٣، ٥٧٤٤، ٥٧٤٥، ٥٧٤٦، ٥٧٤٧، ٥٧٤٨، ٥٧٤٩، ٥٧٥٠، ٥٧٥١، ٥٧٥٢، ٥٧٥٣، ٥٧٥٤، ٥٧٥٥، ٥٧٥٦، ٥٧٥٧، ٥٧٥٨، ٥٧٥٩، ٥٧٦٠، ٥٧٦١، ٥٧٦٢، ٥٧٦٣، ٥٧٦٤، ٥٧٦٥، ٥٧٦٦، ٥٧٦٧، ٥٧٦٨، ٥٧٦٩، ٥٧٧٠، ٥٧٧١، ٥٧٧٢، ٥٧٧٣، ٥٧٧٤، ٥٧٧٥، ٥٧٧٦، ٥٧٧٧، ٥٧٧٨، ٥٧٧٩، ٥٧٨٠، ٥٧٨١، ٥٧٨٢، ٥٧٨٣، ٥٧٨٤، ٥٧٨٥، ٥٧٨٦، ٥٧٨٧، ٥٧٨٨، ٥٧٨٩، ٥٧٩٠، ٥٧٩١، ٥٧٩٢، ٥٧٩٣، ٥٧٩٤، ٥٧٩٥، ٥٧٩٦، ٥٧٩٧، ٥٧٩٨، ٥٧٩٩، ٥٨٠٠، ٥٨٠١، ٥٨٠٢، ٥٨٠٣، ٥٨٠٤، ٥٨٠٥، ٥٨٠٦، ٥٨٠٧، ٥٨٠٨، ٥٨٠٩، ٥٨١٠، ٥٨١١، ٥٨١٢، ٥٨١٣، ٥٨١٤، ٥٨١٥، ٥٨١٦، ٥٨١٧، ٥٨١٨، ٥٨١٩، ٥٨٢٠، ٥٨٢١، ٥٨٢٢، ٥٨٢٣، ٥٨٢٤، ٥٨٢٥، ٥٨٢٦، ٥٨٢٧، ٥٨٢٨، ٥٨٢٩، ٥٨٣٠، ٥٨٣١، ٥٨٣٢، ٥٨٣٣، ٥٨٣٤، ٥٨٣٥، ٥٨٣٦، ٥٨٣٧، ٥٨٣٨، ٥٨٣٩، ٥٨٤٠، ٥٨٤١، ٥٨٤٢، ٥٨٤٣، ٥٨٤٤، ٥٨٤٥، ٥٨٤٦، ٥٨٤٧، ٥٨٤٨، ٥٨٤٩، ٥٨٥٠، ٥٨٥١، ٥٨٥٢، ٥٨٥٣، ٥٨٥٤، ٥٨٥٥، ٥٨٥٦، ٥٨٥٧، ٥٨٥٨، ٥٨٥٩، ٥٨٦٠، ٥٨٦١، ٥٨٦٢، ٥٨٦٣، ٥٨٦٤، ٥٨٦٥، ٥٨٦٦، ٥٨٦٧، ٥٨٦٨، ٥٨٦٩، ٥٨٧٠، ٥٨٧١، ٥٨٧٢، ٥٨٧٣، ٥٨٧٤، ٥٨٧٥، ٥٨٧٦، ٥٨٧٧، ٥٨٧٨، ٥٨٧٩، ٥٨٨٠، ٥٨٨١، ٥٨٨٢، ٥٨٨٣، ٥٨٨٤، ٥٨٨٥، ٥٨٨٦، ٥٨٨٧، ٥٨٨٨، ٥٨٨٩، ٥٨٩٠، ٥٨٩١، ٥٨٩٢، ٥٨٩٣، ٥٨٩٤، ٥٨٩٥، ٥٨٩٦، ٥٨٩٧، ٥٨٩٨، ٥٨٩٩، ٥٩٠٠، ٥٩٠١، ٥٩٠٢، ٥٩٠٣، ٥٩٠٤، ٥٩٠٥، ٥٩٠٦، ٥٩٠٧، ٥٩٠٨، ٥٩٠٩، ٥٩١٠، ٥٩١١، ٥٩١٢، ٥٩١٣، ٥٩١٤، ٥٩١٥، ٥٩١٦، ٥٩١٧، ٥٩١٨، ٥٩١٩، ٥٩٢٠، ٥٩٢١، ٥٩٢٢، ٥٩٢٣، ٥٩٢٤، ٥٩٢٥، ٥٩٢٦، ٥٩٢٧، ٥٩٢٨، ٥٩٢٩، ٥٩٣٠، ٥٩٣١، ٥٩٣٢، ٥٩٣٣، ٥٩٣٤، ٥٩٣٥، ٥٩٣٦، ٥٩٣٧، ٥٩٣٨، ٥٩٣٩، ٥٩٤٠، ٥٩٤١، ٥٩٤٢، ٥٩٤٣، ٥٩٤٤، ٥٩٤٥، ٥٩٤٦، ٥٩٤٧، ٥٩٤٨، ٥٩٤٩، ٥٩٥٠، ٥٩٥١، ٥٩٥٢، ٥٩٥٣، ٥٩٥٤، ٥٩٥٥، ٥٩٥٦، ٥٩٥٧، ٥٩٥٨، ٥٩٥٩، ٥٩٦٠، ٥٩٦١، ٥٩٦٢، ٥٩٦٣، ٥٩٦٤، ٥٩٦٥، ٥٩٦٦، ٥٩٦٧، ٥٩٦٨، ٥٩٦٩، ٥٩٧٠، 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٦١٣٧، ٦١٣٨، ٦١٣٩، ٦١٤٠، ٦١٤١، ٦١٤٢، ٦١٤٣، ٦١٤٤، ٦١٤٥، ٦١٤٦، ٦١٤٧، ٦١٤٨، ٦١٤٩، ٦١٥٠، ٦١٥١، ٦١٥٢، ٦١٥٣، ٦١٥٤، ٦١٥٥، ٦١٥٦، ٦١٥٧، ٦١٥٨، ٦١٥٩، ٦١٦٠، ٦١٦١، ٦١٦٢، ٦١٦٣، ٦١٦٤، ٦١٦٥، ٦١٦٦، ٦١٦٧، ٦١٦٨، ٦١٦٩، ٦١٧٠، ٦١٧١، ٦١٧٢، ٦١٧٣، ٦١٧٤، ٦١٧٥، ٦١٧٦، ٦١٧٧، ٦١٧٨، ٦١٧٩، ٦١٨٠، ٦١٨١، ٦١٨٢، ٦١٨٣، ٦١٨٤، ٦١٨٥، ٦١٨٦، ٦١٨٧، ٦١٨٨، ٦١٨٩، ٦١٩٠، ٦١٩١، ٦١٩٢، ٦١٩٣، ٦١٩٤، ٦١٩٥، ٦١٩٦، ٦١٩٧، ٦١٩٨، ٦١٩٩، ٦٢٠٠، ٦٢٠١، ٦٢٠٢، ٦٢٠٣، ٦٢٠٤، ٦٢٠٥، ٦٢٠٦، ٦٢٠٧، ٦٢٠٨، ٦٢٠٩، ٦٢١٠، ٦٢١١، ٦٢١٢، ٦٢١٣، ٦٢١٤، ٦٢١٥، ٦٢١٦، ٦٢١٧، ٦٢١٨، ٦٢١٩، ٦٢٢٠، ٦٢٢١، ٦٢٢٢، ٦٢٢٣، ٦٢٢٤، ٦٢٢٥، ٦٢٢٦، ٦٢٢٧، ٦٢٢٨، ٦٢٢٩، ٦٢٣٠، ٦٢٣١، ٦٢٣٢، ٦٢٣٣، ٦٢٣٤، ٦٢٣٥، ٦٢٣٦، ٦٢٣٧، ٦٢٣٨، ٦٢٣٩، ٦٢٤٠، ٦٢٤١، ٦٢٤٢، ٦٢٤٣، ٦٢٤٤، ٦٢٤٥، ٦٢٤٦، ٦٢٤٧، ٦٢٤٨، ٦٢٤٩، ٦٢٥٠، ٦٢٥١، ٦٢٥٢، ٦٢٥٣، ٦٢٥٤، ٦٢٥٥، ٦٢٥٦، ٦٢٥٧، ٦٢٥٨، ٦٢٥٩، ٦٢٦٠، ٦٢٦١، ٦٢٦٢، ٦٢٦٣، ٦٢٦٤، ٦٢٦٥، ٦٢٦٦، ٦٢٦٧، ٦٢٦٨، ٦٢٦٩، ٦٢٧٠، ٦٢٧١، ٦٢٧٢، ٦٢٧٣، ٦٢٧٤، ٦٢٧٥، ٦٢٧٦، ٦٢٧٧، ٦٢٧٨، ٦٢٧٩، ٦٢٨٠، ٦٢٨١، ٦٢٨٢، ٦٢٨٣، ٦٢٨٤، ٦٢٨٥، ٦٢٨٦، ٦٢٨٧، ٦٢٨٨، ٦٢٨٩، ٦٢٩٠، ٦٢٩١، ٦٢٩٢، ٦٢٩٣، ٦٢٩٤، ٦٢٩٥، ٦٢٩٦، ٦٢٩٧، ٦٢٩٨، ٦٢٩٩، ٦٣٠٠، ٦٣٠١، ٦٣٠٢، 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٦٤٦٩، ٦٤٧٠، ٦٤٧١، ٦٤٧٢، ٦٤٧٣، ٦٤٧٤، ٦٤٧٥، ٦٤٧

he must be the offspring of Sharik bin Sahmâ'. I was informed that she gave birth to a child having dark eyelids, curly hair and lean shanks."

أُمِّيَّةٌ، وَإِنْ جَاءَتْ بِهِ أَكْحَلُ جَعْدًا  
حَمَشَ السَّاقَيْنِ؛ فَهُوَ لِشَرِيكَ بْنِ  
سَحْمَاءَ. قَالَ: فَأُنِيتُ أَنَّهَا جَاءَتْ  
بِهِ أَكْحَلًا، جَعْدًا، حَمَشَ السَّاقَيْنِ.  
[أخرجه مسلم: ١٤٩٦].

## (2) CHAPTER. The denial of the child and the genetic effects

871. Abu Hurairah رضي الله عنه narrated: A bedouin came to the Messenger of Allâh ﷺ and said: "My wife has given birth to a black child, and I have disowned him." The Prophet ﷺ said: "Do you have camels?" He said: "Yes." He said: "What is their color?" He said: "They are white." He said: "Is there anyone dusky among them?" He said: "Yes." The Messenger of Allâh ﷺ said: "Where did it come from?" He said: "O Messenger of Allâh, it is perhaps due to genes to which it has reverted." The Prophet ﷺ said: "The birth of the black child can also be related to genetic effects." (Bukhârî 5305)

## (٢) بَابُ فِي إِنْكَارِ الْوَلَدِ وَنَزْعِ الْعِرْقِ

٨٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَغْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟». قَالَ: نَعَمْ. قَالَ: «مَا أَلْوَانُهَا؟». قَالَ: حُمْرٌ. قَالَ: «فَهَلْ فِيهَا مِنْ أَوْزُقٍ؟». قَالَ: نَعَمْ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَّى هُوَ؟». قَالَ: لَعَلَّهُ يَا رَسُولَ اللَّهِ أَنْ يَكُونَ نَزَعُهُ عِرْقُ لُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «وَهَذَا لَعَلَّهُ أَنْ يَكُونَ نَزَعُهُ عِرْقُ لُ». [أخرجه البخاري: ٥٣٠٥ ومسلم: ١٥٠٠].

## (3) CHAPTER. The child belongs to one on whose bed it is born

872. 'Aishah رضي الله عنها narrated: Sa'd bin Abu Waqqâs and 'Abd bin Zam'ah disputed with each other over a young boy. Sa'd said: "O Messenger of Allâh, he is the son of my brother 'Utbah bin Abu Waqqâs who gave me his custody. Look at his resemblance." 'Abd bin Zam'ah said: "O Messenger of Allâh, he is my brother as he was born on the bed of my father from his slave-girl." The Messenger of Allâh looked at the boy and

## (٣) بَابُ الْوَلَدُ لِلْفِرَاشِ

٨٧٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدٌ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُبَيْةَ بْنِ أَبِي وَقَّاصٍ، عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَيَّ شَبْهِي. وَقَالَ عَبْدُ ابْنِ زَمْعَةَ: هَذَا أَخِي يَا رَسُولَ اللَّهِ

found a clear resemblance with 'Utbah, but he said: "He is yours, O 'Abd bin Zam'ah, for the child is to be attributed to one in whose bed it is born, and stoning is due on the adulteress. So, Saudah bint Zam'ah, you should observe veil from him." So he did not see Saudah at all after that. (Bukhâri 2218)

وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبِيهِهِ، فَرَأَى شَبَهَا بَيْنًا بَعْتَبَةً. فَقَالَ: «هُوَ لَكَ يَا عَبْدُ! الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ».

قَالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ. [أَخْرَجَهُ

البخاري: ٢٢١٨ ومسلم: ١٤٥٧].

#### (4) CHAPTER. Approving the testimony of geneticist

#### (٤) بَابُ قَبُولِ قَوْلِ الْقَافَةِ فِي الْوَلَدِ

873. 'Āishah رضي الله عنها narrated: One day the Messenger of Allāh ﷺ came to me joyfully and said: "O 'Āishah, don't you see Mujazziz Al-Mudliji came to my house and saw Usāmah and Zaid, a sheet covering their heads but their feet open, and he said: 'These feet are from each other.'" (Usāmah who was black, was the son of Zaid who was fair). (Bukhâri 6771)

٨٧٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُورًا، فَقَالَ: «يَا عَائِشَةُ! أَلَمْ تَرَيَّ أَنَّ مُجَزَّزًا الْمُدَلِّجِي دَخَلَ عَلَيَّ، فَرَأَى أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ، قَدْ غَطَّيَا رُؤُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا، فَقَالَ: «إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

[أَخْرَجَهُ البخاري: ٦٧٧١ ومسلم: ١٤٥٩].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

## 18- THE BOOK OF FOSTERAGE

### (1) CHAPTER. Fosterage makes unlawful what consanguinity makes unlawful

874. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ was with her and she heard the voice of a man seeking permission to enter the house of Hafsah. 'Āishah said: "O Messenger of Allāh, there is a man who seeks permission to enter your house." The Messenger of Allāh ﷺ said: "I think he is so-and-so (a foster uncle of Hafsah by reason of fosterage)." 'Āishah said: "O Messenger of Allāh, if so-and-so (her foster uncle) were alive, could he enter my house?" The Messenger of Allāh ﷺ said: "Yes, fosterage makes unlawful what consanguinity makes unlawful." (Bukhārī 2646)

### (2) CHAPTER. The prohibition due to suckling

875. 'Āishah رضي الله عنها narrated: My foster uncle came to me and sought permission to enter the house, but I refused until I ask the permission of the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ came, I said to him: "My foster uncle sought my permission to enter the house, but I did not permit him." The Messenger of Allāh said: "Admit your uncle into the house." 'Āishah said: "It was the woman who suckled me and not the man." But he said: "He is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١٨ - كِتَابُ الرِّضَاعِ

### (١) بَابٌ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ

٨٧٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْهِ فُلَانًا؟» لِعَمِّ حَفْصَةَ مِنَ الرِّضَاعَةِ. قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ كَانَ فُلَانٌ حَيًّا (لِعَمِّهَا مِنَ الرِّضَاعَةِ)؛ دَخَلَ عَلَيَّ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ؛ إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٤٦ وَمُسْلِمٌ: ١٤٤٤.]

### (٢) بَابٌ تَحْرِيمُ الرِّضَاعَةِ مِنْ مَاءِ الْفَحْلِ

٨٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: جَاءَ عَمِّي مِنَ الرِّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ أَذِنَ لَهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ؛ قُلْتُ: إِنَّ عَمِّي مِنَ الرِّضَاعَةِ اسْتَأْذَنَ عَلَيَّ، فَأَبَيْتُ أَنْ أَذِنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيُلِجْ عَلَيْكَ عَمُّكَ». قُلْتُ: إِنَّمَا أَرْضَعْتَنِي

your uncle, admit him.” (Bukhâri 5239)

**(3) CHAPTER. The foster daughter of brother is unlawful for marriage**

876. ‘Ali bin Abu Tâlib رضي الله عنه narrated that he said: “O Messenger of Allâh, why is it that you select your wife from Quraish, and leave us?” The Prophet ﷺ said: “Do you have any suitable match for me?” I said: “Yes, the daughter of Hamzah.” The Messenger of Allâh ﷺ said: “She is not lawful for me, for she is my foster niece.”

**(4) CHAPTER. It is forbidden to marry the stepdaughter and the wife's sister**

877. Umm Habibah bint Abu Sufyân رضي الله عنها narrated: The Messenger of Allâh ﷺ came to me and I said to him: “Have you any inclination towards my sister, the daughter of Abu Sufyân?” The Prophet ﷺ said: “Then what should I do?” I said: “Marry her.” He said: “Do you like that?” I said: “I am not giving you up but I want my sister to share the goodness of being your wife.” He said: “She is not lawful for me.” I said: “I have been informed that you proposed Durrah, daughter of Abu Salamah.” He said: “You mean the daughter of Umm Salamah?” I said: “Yes.” He said: “Even if she had not been my stepdaughter and brought her up under my guardianship, she would not be lawful for me, for she is the daughter of my foster brother (Hamzah). Thuwaibah had suckled me and her father. So do not offer me your daughters and sisters.” (Bukhâri 5106)

الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ؟ قَالَ: «إِنَّهُ عَمَلُكَ؛ فَلْيَلِجْ عَلَيْكَ». [أخرجه البخاري: ٥٢٣٩ ومسلم: ١٤٤٥].

**(٣) بَابُ تَحْرِيمِ ابْنَةِ الْأَخِ مِنَ الرِّضَاعَةِ**

٨٧٦ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَوَّقَ فِي قُرَيْشٍ وَتَدَعَانَا؟ فَقَالَ: «وَعِنْدَكُمْ شَيْءٌ؟». قُلْتُ: نَعَمْ؛ بِنْتُ حَمَزَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَجُلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». [أخرجه مسلم: ١٤٤٦].

**(٤) بَابُ تَحْرِيمِ الرَّبِيبَةِ وَأُخْتِ الْمَرْأَةِ**

٨٧٧ - عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سَفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ، فَقُلْتُ لَهُ: هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ؟ فَقَالَ: «أَفْعَلُ مَاذَا؟!». قُلْتُ: تَنْكِحُهَا. قَالَ: «أَوْتَحِصِينَ ذَلِكَ؟!». قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَّةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي الْخَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لَا تَجُلُّ لِي». قُلْتُ: فَإِنِّي أُخْبِرُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتِ أَبِي سَلَمَةَ. قَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟!». قُلْتُ: نَعَمْ. قَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رِبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَاهَا ثَوَيْبَةً؛ فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا



أَخَوَاتِكُنَّ». [أخرجه البخاري: ٥١٠٦  
ومسلم: ١٤٤٩].

#### (5) CHAPTER. One or two sucklings

878. Umm Al-Fadl رضي الله عنها narrated: A bedouin came to the Messenger of Allāh ﷺ when he was in my house and said: "O Prophet of Allāh, I had a wife and I married another besides her, and my first wife claimed that she suckled her once or twice." The Messenger of Allāh ﷺ said: "One suckling or two do not make marriage unlawful."

(٥) بَابُ فِي الْمَصَّةِ وَالْمَصَّتَيْنِ  
٨٧٨ - عَنْ أُمِّ الْفَضْلِ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: دَخَلَ أَغْرَابِي عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي بَيْتِي، فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي امْرَأَةٌ، فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى، فَزَعَمَتِ امْرَأَتِي الْأُولَى أَنَّهَا أَرْضَعَتِ امْرَأَتِي الْحُدْنَى رَضْعَةً أَوْ رَضْعَتَيْنِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «لَا تُحَرِّمُ الْإِمْلَاجَةَ وَلَا الْإِمْلَاجَتَانِ». [أخرجه مسلم: ١٤٥١].

#### (6) CHAPTER. Five feedings make marriage unlawful

879. 'Aishah رضي الله عنها narrated that it had been revealed in the Qur'ān that ten certain feedings make marriage unlawful, then it was abrogated and substituted by five feedings and the Messenger of Allāh ﷺ died while it was still being recited from the Qur'ān.

٨٧٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ فِيما أُنْزِلَ مِنَ الْقُرْآنِ: (عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ)، ثُمَّ نُسِخْنَ بِخَمْسِ مَعْلُومَاتٍ، فَتَوَفَّي رَسُولُ اللَّهِ ﷺ وَهِيَ فِيما يُقْرَأُ مِنَ الْقُرْآنِ. [أخرجه مسلم: ١٤٥٢].

#### (7) CHAPTER. Suckling of an adult

880. 'Aishah رضي الله عنها narrated that Sālim, the freed slave of Abu Hudhaifah, lived with him and his family in their house. The daughter of Suhail came to the Prophet ﷺ and said: "Sālim has attained puberty as men attain, and he understands what they understand, and he enters our house freely. I perceive that Abu Hudhaifah does not like it." The Prophet ﷺ said to her: "Suckle him and you would become unlawful for him, and

(٧) بَابُ فِي رِضَاعَةِ الْكَبِيرِ  
٨٨٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ سَالِمًا مَوْلَى أَبِي حُدَيْفَةَ كَانَ مَعَ أَبِي حُدَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ، فَأَتَتْ (تَعْنِي: سَهْلَةَ بِنْتُ سُهَيْلٍ) النَّبِيَّ ﷺ، فَقَالَتْ: إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَعَقَلَ مَا عَقَلُوا، وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَطْرُقُ أَنْ فِي نَفْسِ

the discomfort which Abu Hudhifah has, will disappear.” She returned and said: “I suckled him, and what was in the heart of Abu Hudhaifah disappeared.” (Bukhâri 5088)

881. Zainab bint Umm Salamah reported that her mother Umm Salamah, the wife of the Prophet ﷺ, used to say: “None of the Prophet’s wives was to admit into their homes any one by means of this suckling.” They said to ‘Āishah: “By Allāh, we do not find this as a sort of concession given by the Messenger of Allāh ﷺ only for Sâlim, and none will be admitted into our homes with this type of fosterage nor will he see us.”

#### (8) CHAPTER. Fosterage is through hunger

882. ‘Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ came in when a man was sitting with me and he seemed to disapprove of that. As I saw signs of anger on his face, I said: “O Messenger of Allāh, he is my brother by fosterage.” He ﷺ said: “Be certain of your foster brothers, for the suckling which renders fosterage is the suckling on account of hunger (and not just any suckling).” (Bukhâri 5102)

أَبِي حُدَيْفَةَ مِنْ ذَلِكَ شَيْئًا. فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَرْضِعِيهِ؛ تَحْرُمِي عَلَيْهِ، وَيَذْهَبَ الَّذِي فِي نَفْسِ أَبِي حُدَيْفَةَ. فَرَجَعْتُ إِلَيْهِ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُهُ، فَذْهَبَ الَّذِي فِي نَفْسِ أَبِي حُدَيْفَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٨٨

ومسلم: ١٤٥٣].

٨٨١ - عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ؛ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَى سَائِرِ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ أَحَدًا بَيْنَكَ الرِّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ مَا نَرَى هَذَا إِلَّا رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ لِسَالِمٍ خَاصَّةً؛ فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهِذِهِ الرِّضَاعَةِ وَلَا رَأَيْنَا. [أَخْرَجَهُ مُسْلِمٌ: ١٤٥٤].

#### (٨) بَابُ إِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ

٨٨٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ، فَاسْتَدَّ ذَلِكَ عَلَيْهِ، وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ. قَالَتْ: فَقَالَ: «نَظَرُنْ إِخْوَتَكُنَّ مِنَ الرِّضَاعَةِ؛ فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٠٢ ومسلم: ١٤٥٥].

*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

## 19- THE BOOK OF MAINTENANCE

### (1) CHAPTER. Maintaining one's own self, then family and then relatives

883. Jābir رضي الله عنه narrated: A man from Banu 'Udhrah decided to set a slave free after his death. This news reached the Messenger of Allāh ﷺ. Upon this he said: "Have you any property besides it?" He said: "No." He said: "Who would buy this slave from me?" Nu'aim bin 'Abdullāh Al-Adawi purchased the slave for eight hundred dirhams, and this amount was brought to the Messenger of Allāh ﷺ who returned it to the owner, and then said: "Spend on yourself first, then on your family, and if anything is left, spend on your relatives, and if anything is left from the family and relatives, spend like this and this." And he was saying: "In front of you, on your right and on your left (to the deserving)." (Bukhārī 2141)

### (2) CHAPTER. Maintaining slaves and the sin of withholding food from them

884. Khaithamah reported: While we were sitting with 'Abdullāh bin 'Amr رضي الله عنه, a steward of his came in. Ibn 'Amr said: "Have you supplied the slaves with food?" He said: "No." He said: "Go and give them food, for the Messenger of Allāh ﷺ said: 'There is enough sin for a man who withholds the subsistence from those whom he owns.'"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ١٩ - كِتَابُ النِّفَاقَاتِ

### (١) بَابُ فِي الْإِبْتِدَاءِ بِالنَّفْسِ وَالْأَهْلِ وَذَوِي الْقَرَابَةِ

٨٨٣ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَلَاكَ مَالٌ غَيْرُهُ؟». فَقَالَ: لَا. فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟». فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِشَمَانٍ مِثَّةٍ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولُ اللَّهِ ﷺ، فَذَفَعَهَا إِلَيْهِ، ثُمَّ قَالَ: «إِبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ؛ فَلِأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ؛ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ؛ فَهَكَذَا وَهَكَذَا». يَقُولُ: فَبَيْنَ يَدَيْكَ، وَعَنْ يَمِينِكَ، وَعَنْ شِمَالِكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٤١ ومسلم: ٩٩٧].

### (٢) بَابُ فِي نَفَقَةِ الْمَمَالِكِ وَإِثْمٍ مَنْ حَبَسَ عَنْهُمْ قُوَّتَهُمْ

٨٨٤ - عَنْ خَيْثَمَةَ؛ قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ، فَدَخَلَ، فَقَالَ: «أَعْطَيْتَ الرَّقِيقَ قُوَّتَهُمْ؟ قَالَ: لَا. قَالَ: فَانْطَلِقْ؛ فَأَعْطِهِمْ». وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«كفى بالمرء إمناً أن يحس عن من يملك قوته». [أخرجه مسلم: ٩٩٦].

### (3) CHAPTER. Excellence of maintaining one's family and dependants

885. Thaubân رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The best of the dinar is that which man spends on his dependants, and that which he spends on his beast in the Cause of Allâh, and that which he spends on his companions in the Cause of Allâh."

Abu Qilâbah (one of the narrators) said: The narrator started with family, and then Abu Qilâba said: No man has greater reward than a man who spends on young members of his family and suffices them from want, or Allâh helps benefit from him and suffices them.

886. Abu Mas'ud Al-Badri رضي الله عنه narrated that the Prophet ﷺ said: "Verily, when a Muslim spends something on his family intending to receive Allâh's reward, it is regarded as *Sadaqah* (act of charity) for him." (Bukhârî 5351)

### (4) CHAPTER. Permissibility for a woman to spend on her family from the wealth of her husband in a reasonable way

887. 'Aishah رضي الله عنها narrated that Hind came to the Prophet ﷺ and said: "O Messenger of Allâh, by Allâh, there was no household upon earth than yours which I loved that Allâh should disgrace. And now, there is no household upon earth than yours which I love that Allâh should honor." He said: "And more than that, by the One in

### (٣) بَابُ فَضْلِ النِّفَاقَةِ عَلَى الْعِيَالِ وَالْأَهْلِ

٨٨٥ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ».

قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ. ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَيُّ رَجُلٍ أَعْظَمَ أَجْراً مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صِغَارٍ يُعْفِقُهُمْ، أَوْ يُنْفِقُهُمْ اللَّهُ بِهِ وَيُعْثِمُهُمْ؟! [أخرجه مسلم: ٩٩٤].

٨٨٦ - عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً (وَهُوَ يَحْتَسِبُهَا)؛ كَانَتْ لَهُ صَدَقَةً». [أخرجه البخاري: ٥٣٥١ ومسلم: ١٠٠٢].

### (٤) بَابُ لِلْمَرْأَةِ أَنْ تُنْفِقَ مِنْ مَالِ زَوْجِهَا بِالْمَعْرُوفِ عَلَى عِيَالِهِ

٨٨٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! وَاللَّهِ؛ مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُذِلَّهُمُ اللَّهُ عَزَّ وَجَلَّ مِنْ أَهْلِ خِبَائِكَ، وَمَا عَلَى ظَهْرِ

Whose Hand is my life.” She said: “O Messenger of Allâh, Abu Sufyân is a niggardly man. Is there any harm if I spend upon his children out of his wealth without his permission?” The Prophet ﷺ said: “There is no harm for you if you spend on them in a reasonable way.” (Bukhâri 3825)

الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُعِزَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ. فَقَالَ النَّبِيُّ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسِي بِيَدِهِ». ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمَسِّكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أَتُفِقَ عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا حَرَجَ عَلَيْكَ أَنْ تُتَفِقِيَ عَلَيْهِمْ بِالْمَعْرُوفِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٨٢٥ وَمُسْلِمُ:]

[١٧١٤].

#### (5) CHAPTER. No maintenance for the triple divorced woman

#### (٥) بَابُ فِي الْمُطَلَّقَةِ ثَلَاثًا لَا نَفَقَةَ لَهَا

888. Fâtimah bint Qais رضي الله عنها narrated that the Prophet ﷺ said about the triple divorced woman: “She is entitled to neither lodging nor maintenance.”

٨٨٨ - عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ فِي الْمُطَلَّقَةِ ثَلَاثًا. قَالَ: «لَيْسَ لَهَا سُكْنَى، وَلَا نَفَقَةٌ». [أَخْرَجَهُ مُسْلِمُ:]

[١٤٨٠].

889. ‘Aishah رضي الله عنها said: Fâtimah did not do good to say that: “There is no lodging and maintenance for the triple divorced woman.” (Bukhâri 5321-6)

٨٨٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا؛ تَعْنِي: قَوْلَهَا: لَا سُكْنَى وَلَا نَفَقَةٌ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٢١ -

٥٣٢٦ وَمُسْلِمُ:] [١٤٨١].

890. Abu Ishâq reported: I was with Al-Aswad bin Yazid sitting in the grand mosque, and with us too was Ash-Sha’bi, and he reported the narration of Fâtimah bint Qais that Allâh’s Messenger ﷺ did not make any lodging and maintenance for her. Al-Aswad took some pebbles in his fist and threw them at him saying: “Woe to you. Do you narrate this, whereas ‘Umar رضي الله عنه said: ‘We do not abandon the Book of Allâh and the

٨٩٠ - عَنْ أَبِي إِسْحَاقَ؛ قَالَ: كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الْأَعْظَمِ وَمَعَنَا الشَّعْبِيُّ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةً. ثُمَّ أَخَذَ الْأَسْوَدُ كَفًّا مِنْ حَصَى، فَحَصَبَهُ بِهِ، فَقَالَ:

*Sunnah* of our Prophet ﷺ for the words of a woman. We do not know whether she remembers that or she forgets. She is entitled to lodging and maintenance.' Allâh, the Exalted and Glorious, said: 'Do not drive them out of their homes, nor shall they leave unless commit a clear gross act of indecency.' (65:1)."

وَيْلَكَ؛ تُحَدِّثُ بِمِثْلِ هَذَا؟ قَالَ عَمْرُ  
رَضِيَ اللَّهُ عَنْهُ: لَا تَتْرُكُ كِتَابَ اللَّهِ  
وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ، لَا نَذْرِي  
لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ، لَهَا السُّكْنَى  
وَالنَّفَقَةُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا  
تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ  
يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾ [الطلاق: ١].  
[أخرجه مسلم: ١٤٨٠].

\* \* \*

*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 20- THE BOOK OF FREEING SLAVES

### (1) CHAPTER. Excellence of freeing a believer slave

891. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "He who emancipates a believing slave, Allâh will free from Fire a limb of his for every limb of his (slave) even his private parts for his." (Bukhâri 6715)

### (2) CHAPTER. Excellence of securing the emancipation of father

892. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No son will ever repay his father unless he finds him enslaved and he frees him."

### (3) CHAPTER. He who emancipates his share in a slave

893. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "If anyone emancipates his share in a slave and has enough money to pay the full price for him, a fair price for the slave should be fixed. If he gives his partners their shares, the slave will be emancipated, otherwise he is emancipated only to the extent of the emancipator's share." (Bukhâri 2491)

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## ٢٠ - كِتَابُ الْعِتْقِ

### (١) بَابُ فَضْلِ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً

٨٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً؛ أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ، حَتَّى يُغْتَقَ فَرْجُهُ بِفَرْجِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧١٥ وَمُسْلِمٌ: ١٥٠٩].

### (٢) بَابُ فِي عِتْقِ الْوَلَدِ الْوَالِدَ

٨٩٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدًا، إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ، فَيُعْتِقَهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٥١٠].

### (٣) بَابُ مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ

٨٩٣ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يُلْغَى ثَمَنُ الْعَبْدِ، قُوَّامٌ عَلَيْهِ قِيَمَةُ الْعَدْلِ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ؛ وَإِلَّا؛ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٩١ وَمُسْلِمٌ: ١٥٠١].

## (4) CHAPTER. A slave to work for his freedom

## (٤) بَابُ مِنْهُ، وَذِكْرُ السَّعَايَةِ

894. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "If anyone emancipates a share in a slave, he is to be completely emancipated if he has money; but if he has none, the slave will be required to work for his freedom, but he must not be overburdened." (Bukhâri 2492)

٨٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ أَعْتَقَ شَيْئًا لَهُ فِي عَبْدٍ، فَخَلَّصَهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ؛ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْفُوقٍ عَلَيْهِ». [أخرجه البخاري: ٢٤٩٢ ومسلم: ١٥٠٣].

## (5) CHAPTER. Emancipation of the slaves by casting lots

## (٥) بَابُ الْقُرْعَةِ فِي الْعِتْقِ

895. 'Imrân bin Husain رضي الله عنهما narrated that a man who had no wealth other than six slaves whom he freed at his death. The Messenger of Allâh ﷺ summoned them and grouped them into three groups and cast lots. Two of them he freed and four he kept as slaves.

٨٩٥ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللَّهِ ﷺ، فَجَزَأَهُمْ أَثْلَاثًا، ثُمَّ أَفْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ، وَأَرَقَّ أَرْبَعَةً، وَقَالَ لَهُ قَوْلًا شَدِيدًا. [أخرجه مسلم: ١٦٦٨].

## (6) CHAPTER. 'Wala' is for the emancipator

## (٦) بَابُ الْوَلَاءِ لِمَنْ أَعْتَقَ

896. 'Aishah رضي الله عنها narrated that she heard Barirah say that her masters agreed to emancipate her for nine *Uqiyah* [of gold (1 *Uqiyah* = 122.3 or 128 gms.)] in nine years and that they wrote her a paper to this effect. Barirah sought 'Aishah's help. She said: "If your masters like, I would pay them lump sum, and will free you provided I have the *Wala'*. Barirah told her masters about the condition, but they refused. (*Wala'* is the right to inherit from a freed slave.) Barirah reported back to Aishah the response of her masters and she scolded her. Aishah said: The Messenger of Allâh heard and asked me

٨٩٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: دَخَلَتْ عَلَيَّ بَرِيرَةُ، فَقَالَتْ: إِنَّ أَهْلِي كَاتَبُونِي عَلَى تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ، فِي كُلِّ سَنَةٍ أَوْقِيَّةٌ؛ فَأَعِينِي. فَقُلْتُ لَهَا: إِنْ شَاءَ أَهْلُكَ أَنْ أَعْدَهَا لَهُمْ عِدَّةً وَاحِدَةً، وَأُعْتَقَكَ، وَيَكُونَ الْوَلَاءُ لِي؛ فَعَلْتُ. فَذَكَرْتُ ذَلِكَ لِأَهْلِهَا، فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ، فَأَتْنَتِي، فَذَكَرْتُ ذَلِكَ. قَالَتْ: فَاتَّهَرْتُهَا، فَقَالَتْ: لَا



about this issue, and I told him. He said: "Buy her and then free her and put the condition that the *Wala'* is yours. *Wala'* belongs the emancipator," and I did so. Then the Messenger of Allāh ﷺ delivered a speech in the evening in which he praised Allāh and glorified Him then said: "What is wrong with people placing conditions that are not endorsed by the Book of Allāh, the Exalted. Any condition which is not in the Book of Allāh is void, even if it is a hundred conditions. The Book of Allāh is the right one, and Allāh's conditions are more firm; why do some of you say: 'I emancipate so-and-so and mastery (*Wala'*) is mine.' *Wala'* is for him who emancipates." (Bukhâri 2168).

ها الله إِذَا. قَالَتْ: فَسَمِعَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَنِي، فَأَخْبَرْتُهُ، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقْهَا، وَاشْتَرِطِي لَهُمُ الْوَلَاءَ؛ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». فَفَعَلْتُ.

قَالَتْ: ثُمَّ خَطَبَ رَسُولُ اللَّهِ ﷺ عَشِيَّةً، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؛ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِثْلَ شَرْطٍ، كِتَابُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْتَقْتُ فُلَانًا وَالْوَلَاءُ لِي؟! إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ» [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٦٨ وَمُسْلِمٌ: ١٥٠٤].

#### (7) CHAPTER. Emancipated woman can have option as regards her husband

897. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ narrated: Three traditions concerning Barirah were established: (First) when she was manumitted, she was given the option to keep her husband or leave him. (Second) when she was given the meat, Allāh's Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before him. He said: "Did not I see a pot containing meat on the fire?" They said: "Yes, but that meat was given to Barirah in charity (by someone), and you do not eat what is given in charity." The

#### (٧) بَابُ مِنْهُ، وَتَخْيِيرُ الْمُعْتَقَةِ فِي زَوْجِهَا

٨٩٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ: خَيْرْتُ عَلَى زَوْجِهَا حِينَ عَتَقْتُ. وَأَهْدَيْ لَهَا لَحْمًا، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ عَلَى النَّارِ، فَدَعَا بِطَعَامٍ، فَأَتَيْتُ بِخُبْزٍ وَأُذْمٍ مِنْ أَدَمِ الْبَيْتِ، فَقَالَ: «أَلَمْ أَرِ بُرْمَةً عَلَى النَّارِ فِيهَا لَحْمٌ؟». فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ! ذَلِكَ لَحْمٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ،

Prophet ﷺ said, "That meat is a charity for her, but for us it is a gift from her." (Third) when the Prophet ﷺ said: "*Wala'* is for the one who manumits." (Bukhâri 5279)

**(8) CHAPTER. *Wala'* cannot be sold or donated**

898. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ forbade the selling of *Wala'* or conferring it on others. (Bukhâri 2535)

**(9) CHAPTER. *Wala'* is for the masters**

899. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Whoever (freed slave) takes patronage without the permission of his masters, incurs the curse of Allâh, and the angels, and all of mankind, and Allâh will not accept from him a compensation on the Day of Resurrection." (Bukhâri 1870)

**(10) CHAPTER. He who beats up his slave has to emancipate him**

900. Abu Mas'ud Al-Ansâri رضي الله عنه narrated: Once I was beating a slave of mine when I heard a voice from behind saying: "You should know Abu Mas'ud, Allâh is more capable upon you than you on him." I looked and saw he was the Messenger of Allâh ﷺ. I said: "O Messenger of Allâh, he is free for the sake of Allâh." Then the Prophet ﷺ said: "If you have not done that, Fire would have scorched you (or: touched you)."

فَكَرَّهْنَا أَنْ نُطْعِمَكَ مِنْهُ. فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ». وَقَالَ النَّبِيُّ ﷺ فِيهَا: «إِنَّمَا الْوَلَاءُ لِمَنْ أُعْتِقَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٧٩ ومسلم: ١٥٠٤].

**(٨) بَابُ النَّهْيِ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبِّهِ**

٨٩٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبِّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٣٥ ومسلم: ١٥٠٦].

**(٩) بَابُ مَنْ تَوَلَّى قَوْمًا غَيْرَ مَوَالِيهِ**

٨٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ؛ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ». [أَخْرَجَهُ الْبُخَارِيُّ عَنْ عَلِيٍّ: ١٨٧٠ ومسلم: ١٥٠٨].

**(١٠) بَابُ إِذَا ضَرَبَ مَمْلُوكُهُ؛ أَعْتَقَهُ**

٩٠٠ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي، فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «اعْلَمْ أبا مَسْعُودٍ! اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ». فَالْتَفَتْتُ؛ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هُوَ حُرٌّ لَوْجُوهُ اللَّهِ. فَقَالَ: «أَمَا لَوْ لَمْ تَفْعَلْ؛ لَلْفَحَنَكَ النَّارُ (أَوْ):

لَمَسْتَنكَ النَّارَ). [أخرجه مسلم: ١٦٥٩].

**901.** Zâdhân reported that Ibn ‘Umar رضي الله عنهما called a slave of his and he saw some marks on his back. He asked the slave whether the beating he gave him was painful. The slave said: “No.” Then Ibn ‘Umar said: “You are free.” Then he took something from the ground and said: “My reward of freeing him will not weigh this. I heard the Messenger of Allâh ﷺ saying: ‘He who beats his slave for no reason, or slaps him, his expiation is to free him.’”

**٩٠١ -** عَنْ زَادَانَ؛ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا دَعَا بَعْلَامَ لَهُ، فَرَأَى بِظَهْرِهِ أَثَرًا، فَقَالَ: أَوْجَعْتُكَ؟ فَقَالَ: لَا. قَالَ: فَأَنْتَ عَتِيقٌ. قَالَ: ثُمَّ أَخَذَ شَيْئًا مِنَ الْأَرْضِ، فَقَالَ: مَا لِي فِيهِ مِنَ الْأَجْرِ مَا يَزِنُ هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ؛ فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ». [أخرجه مسلم: ١٦٥٧].

**902.** Suwaid bin Muqarrin رضي الله عنه reported that a man slapped a she-slave of Suwaid's, and he said to him: “Don't you know that hitting the face is forbidden.” He further said: “We were seven brothers, with the Messenger of Allâh ﷺ and we had only one slave. One of us hit him on the face, and the Messenger of Allâh ﷺ ordered us to free him.”

**٩٠٢ -** عَنْ سُؤَيْدِ بْنِ مُقَرَّرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ جَارِيَةً لَهُ لَطَمَهَا إِنْسَانٌ، فَقَالَ لَهُ سُؤَيْدٌ: أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟! فَقَالَ: لَقَدْ رَأَيْتُنِي وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ فَعَمَدَ أَحَدُنَا فَلَطَمَهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهُ. [أخرجه مسلم: ١٦٥٨].

#### (11) CHAPTER. Severe warnings against accusing a slave of fornication

**903.** Abu Hurairah رضي الله عنه narrated: Abul-Qâsim, the Messenger of Allâh ﷺ said: “He who accuses a slave of fornication, will be punished on the Day of Resurrection unless his accusation is true.” (Bukhârî 6858)

(١١) **بَابُ التَّغْلِيظِ عَلَى مَنْ قَذَفَ مَمْلُوكًا بِالزَّنى**

**٩٠٣ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزَّنى؛ يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ». [أخرجه البخاري: ٦٨٥٨ ومسلم: ١٦٦٠].

#### (12) CHAPTER. Being kind to slaves and giving them good clothes and food

(١٢) **بَابُ الْإِحْسَانِ إِلَى الْمَمْلُوكِينَ فِي الطَّعَامِ وَاللِّبَاسِ وَلَا يُكَلَّفُوا مَا لَا يُطْبِقُونَ**

904. Ma'rûr bin Suwaid reported: We passed by Abu Dhar in Ar-Rabadhah, and he was wearing a *Burdah* (garment) and his slave was wearing the same, so we said (to Abu Dhar), "If you take this (*Burdah* of your slave) and wear it (along with yours) you will have a nice (costume)." Abu Dhar said. There was a quarrel between me and another man whose mother was a non-Arab, and I called her bad names. The man complained about me to the Prophet ﷺ. The Prophet ﷺ said: "You still have the traces of the Ignorance." I said: "O Messenger of Allâh, he who abuses men, they abuse his parents." He said: "You still have traces of the Ignorance. They are your brothers whom Allâh places under your authority. Therefore, feed them from what you eat and give them to wear of what you wear, and do not overburden them, and if you charge them with such chores, help them." (Bukhârî 6050)

905. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If a servant cooks for you and brings it having suffered its heat and smoke, one should ask him to join in eating it and if the food is little, one can give him a bite or two." Dâwud (Ibn Qais) said: "a morsel or two." (Bukhârî 5460)

(13) CHAPTER. A slave's reward if he is sincere to his master

906. Ibn 'Umar رضي الله عنه narrated that

٩٠٤ - عن المَعْرُورِ بْنِ سُوَيْدٍ؛ قَالَ: مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ بُرْدٌ، وَعَلَى غُلَامِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ! لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً. فَقَالَ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلَامٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَغَيَّرْتُهُ بِأُمِّهِ، فَسَكَانِي إِلَى النَّبِيِّ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ». قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ سَبَّ الرِّجَالَ سَبَّوْا أَبَاهُ وَأُمَّهُ. قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ، هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ؛ فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَاللِّسْوَهُمْ مِمَّا تَلْبَسُونَ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ؛ فَأَعِينُوهُمْ». [أخرجه البخاري: ٦٠٥٠ ومسلم: ١٦٦١].

٩٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ، ثُمَّ جَاءَ بِهِ، وَقَدْ وَلَّى حَرَّهُ وَدُخَانَهُ؛ فَلْيَقْعِدْهُ مَعَهُ فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوهاً قَلِيلاً؛ فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ». قَالَ دَاوُدُ (هُوَ ابْنُ قَيْسٍ): يَغْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ. [أخرجه البخاري: ٥٤٦٠ ومسلم: ١٦٦٣].

(١٣) بَابُ ثَوَابِ الْعَبْدِ وَأَجْرِهِ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ

٩٠٦ - عن ابن عمر رضي الله

the Messenger of Allāh ﷺ said, "If a slave is sincere to his master and worships his *Rubb* well, he will get a double reward." (Bukhârî 2456)

907. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "A devout slave gets double reward." Abu Hurairah added: "By Him in Whose Hand my life is, had it not been for *Jihād* and *Hajj*, and my duty to serve my mother, I would have loved to die as a slave."

We heard that Abu Hurairah رضي الله عنه did not perform *Hajj* until his mother died, just to keep her company. (Bukhârî 2548)

عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ؛ فَلَهُ أَجْرُهُ مَرَّتَيْنِ». [أخرجه البخاري: ٢٥٤٦ ومسلم: ١٦٦٤].

٩٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُضْلِحِ أَجْرَانِ».

وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ وَبِرُّ أُمِّي؛ لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

قَالَ: وَبَلَّغْنَا أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّى مَاتَتْ أُمُّهُ؛ لِصُحْبَتِهَا. [أخرجه البخاري: ٢٥٤٨ ومسلم: ١٦٦٥].

#### (14) CHAPTER. Selling a slave who is promised freedom after his master's death

See the *Hadīth* of Jâbir bin 'Abdullâh رضي الله عنه in the Book of Maintenance under 883.

#### (١٤) بَابٌ فِي بَيْعِ الْمُدَبَّرِ إِذَا لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ

فِيهِ حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، وَقَدْ تَقَدَّمَ فِي أَوَّلِ كِتَابِ التَّقَاتِ. [الحديث: ٨٨٣].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

## 21- THE BOOK OF BARTERING

### (1) CHAPTER. Selling foodstuff for a similar foodstuff

908. Ma'mar bin 'Abdullāh reported that he sent his slave with a *Sâ'* of wheat and told him: "Sell it, and then buy with it barley." The slave went away and he got a *Sâ'* (of barley) and a part of *Sâ'* more. When he came to Ma'mar, he told him about that, whereupon Ma'mar said to him: "Why did you do that? Go back and return that, and do not accept but equal weight, for I used to hear from the Messenger of Allāh ﷺ: 'Wheat for wheat and like for the like.'" He added: "Our food in those days consisted of barley." It was said to him (Ma'mar) that (wheat) is not like that (barley). He replied: "I fear that they may be similar."

### (2) CHAPTER. Selling of foodstuff not received is prohibited

909. Ibn 'Abbās رضي الله عنهما narrated that the Messenger of Allāh said: "He who purchases food should not sell until he takes possession of it." (Bukhārī 2136)

Ibn 'Abbās said: Every sale is subjected to this condition.

910. Abu Hurairah رضي الله عنه asked Marwān: "Have you legalised usury?" Marwān said: "No," then Abu Hurairah said: "You have legalised selling promissory

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٢١ - كِتَابُ الْبَيْعِ

### (١) بَابُ بَيْعِ الطَّعَامِ بِالطَّعَامِ مِثْلًا

بِمِثْلٍ

٩٠٨ - عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ أَرْسَلَ غُلَامَهُ بِصَاعِ قَمْحٍ، فَقَالَ: بَعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيرًا. فَذَهَبَ الْغُلَامُ، فَأَخَذَ صَاعًا وَزِيَادَةً بَعْضُ صَاعٍ، فَلَمَّا جَاءَ مَعْمَرٌ؛ أَخْبَرَهُ بِذَلِكَ، فَقَالَ لَهُ مَعْمَرٌ: لَمْ فَعَلْتَ ذَلِكَ؟ انْطَلِقْ فَرُدَّهُ، وَلَا تَأْخُذْ إِلَّا مِثْلًا بِمِثْلٍ؛ فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الطَّعَامُ بِالطَّعَامِ مِثْلًا بِمِثْلٍ». قَالَ: وَكَانَ طَعَامُنَا يَوْمَئِذٍ الشَّعِيرَ. قِيلَ لَهُ: فَإِنَّهُ لَيْسَ بِمِثْلِهِ. قَالَ: إِنِّي أَخَافُ أَنْ يُضَارَعَ. [أخرجه مسلم: ١٥٩٢].

### (٢) بَابُ النَّهْيِ عَنْ بَيْعِ الطَّعَامِ قَبْلَ أَنْ يَسْتَوْفِي

٩٠٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتِاعَ طَعَامًا؛ فَلَا يَبْعُهُ حَتَّى يَسْتَوْفِيَهُ». [أخرجه البخاري: ٢١٣٦].

قَالَ ابْنُ عَبَّاسٍ: وَأَخْسِبُ كُلَّ شَيْءٍ مِثْلَهُ. [أخرجه مسلم: ١٥٢٥].

٩١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ لِمَرْوَانَ: أَخْلَلْتَ بَيْعَ الرِّبَا؟! فَقَالَ مَرْوَانُ: مَا فَعَلْتُ. فَقَالَ

notes whereas the Messenger of Allāh ﷺ forbade selling foodstuff unless received by the seller." Marwān then addressed the people and forbade selling such notes.

Sulaimān said: I saw the guards taking them away from the hands of people.

أَبُو هُرَيْرَةَ. أَخْلَلْتُ بَيْعَ الصَّكَاكِ، وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّى يُسْتَوْفَى. قَالَ: فَخَطَبَ مَرْوَانَ النَّاسَ، فَنَهَى عَنْ بَيْعِهَا.

قَالَ سُلَيْمَانُ: فَنَظَرْتُ إِلَى حَرَسٍ يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ. [أَخْرَجَهُ مُسْلِمٌ: ١٥٢٨].

### (3) CHAPTER. Transferring the foodstuff before selling it again

911. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "He who buys foodstuff, should not sell it until he has received it."

He added: We used to buy foodstuff from travellers without weighing or estimating it, but the Messenger of Allāh forbade us from selling it before transferring it from its place. (Bukhārī 2123, 2126)

### (٣) بَابُ تَقْلُ الطَّعَامِ إِذَا بَيْعَ جِزَافًا

٩١١ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اشْتَرَى طَعَامًا؛ فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٢٦].

قَالَ: وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافًا، فَنَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَبِيعَهُ حَتَّى نَنْقُلَهُ مِنْ مَكَانِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٢٣ وَ٢١٢٦ وَمُسْلِمٌ: ١٥٢٧].

### (4) CHAPTER. Selling measured foodstuff without weighing

912. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ forbade *Muzābanah* (i.e., selling dates on palm trees before harvesting it) against measured dates. He also forbade exchanging grapes for raisins, and he also forbade selling unharvested crops by weighing it as foodstuff. He forbade all of this. (Bukhārī 2171)

### (٤) بَابُ بَيْعِ الطَّعَامِ الْمَكِيلِ بِالْجِزَافِ

٩١٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الْمُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرٌ حَائِطُهُ إِنْ كَانَتْ نَخْلًا بِثَمَرٍ كَيْلًا، وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَيْبٍ كَيْلًا، وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلٍ طَعَامٍ؛ نَهَى عَنْ ذَلِكَ كُلِّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٧١ وَمُسْلِمٌ: ١٥٤٢].

### (5) CHAPTER. Selling dates for equal weight

### (٥) بَابُ بَيْعِ التَّمْرِ مِثْلًا بِمِثْلٍ

**913.** Abu Sa'îd Al-Khudri and Abu Hurairah رضي الله عنهما narrated that the Messenger of Allâh ﷺ appointed a brother of Banu 'Adi Al-Ansâri as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Messenger of Allâh ﷺ asked: "Are all the dates of Khaibar like this?" He replied: "By Allâh, no, O Messenger of Allâh! but we buy one *Sâ'* of good quality dates for two of an inferior quality." He said: "Do not do so [as that is a kind of *Riba* (usury)] but sell this quality for money, and then buy good dates with money." (Bukhârî 2201-2)

٩١٣ - عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الْأَنْصَارِيِّ، فَاسْتَعْمَلَهُ عَلَى خَيْبَرَ، فَقَدِمَ بِتَمَرٍ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلْ تَمَرِ خَيْبَرَ هَكَذَا؟». قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلُوا، وَلَكِنْ مِثْلًا بِمِثْلٍ، أَوْ يَبْعُوا هَذَا وَاشْتَرُوا بِتَمَنِيهِ مِنْ هَذَا، وَكَذَلِكَ الْمِيزَانُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٠١ و ٢٢٠٢ وَمُسْلِمٌ: ١٥٩٣].

**(6) CHAPTER. Selling unmeasured dates is prohibited**

**(٦) بَابُ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ**

**914.** Jâbir bin Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ prohibited selling unweighed dates or dates of unknown measure.

٩١٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلَتُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ. [أَخْرَجَهُ مُسْلِمٌ: ١٥٣٠].

**(7) CHAPTER. Only ripe fruits should be sold**

**(٧) بَابُ لَا يُبَاعُ التَّمْرُ حَتَّى يَطِيبَ**

**915.** Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade the selling of fruits until they ripen. (Bukhârî 1487)

٩١٥ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى (أَوْ: نَهَانَا) رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ التَّمْرِ حَتَّى يَطِيبَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٨٧ وَمُسْلِمٌ: ١٥٣٦].

**916.** Abu Bakhtari reported: I asked Ibn 'Abbâs (رضي الله عنهما) about selling of dates. He replied: "The Prophet ﷺ forbade the sale of dates until they became fit for eating

٩١٦ - عَنْ أَبِي الْبَخْتَرِيِّ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ



and could be weighed.” A man asked: “What to be weighed?” Another man sitting beside Ibn ‘Abbās replied, “Until they are estimated.” (Bukhârî 2246)

#### (8) CHAPTER. Prohibition of selling fruits before they look healthy

917. Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ forbade the sale of dates until they turn yellow or reddish and become fit for eating and also the sale of crops until its grain hardens. (Bukhârî 2247-8)

#### (9) CHAPTER. *Muzâbanah* sale

918. Bushair bin Yasâr of Banu Hârithah reported that Râfi‘ bin Khadij and Sahl bin Abu Hathmah told him that the Messenger of Allāh ﷺ forbade the sale of *Muzâbanah*, i.e., selling of fruits for fruits; except in the case of ‘*Arâya*, he allowed them to do so. (Bukhârî 2191)

#### (10) CHAPTER. Selling ‘*Arâya* by estimation

919. Zaid bin Thâbit رضي الله عنه narrated that the Messenger of Allāh ﷺ allowed the sale of ‘*Arâya* dates by estimation and now the owners can eat them as fresh. (‘*Arâya* are palm trees assigned by the owner to a person in need for him to exchange dry dates with its unripe dates of the same measurement when both are dry.)

النَّخْلِ حَتَّى يَأْكُلَ مِنْهُ، أَوْ يُؤْكَلَ، وَحَتَّى يَوْزَنَ. قَالَ: فَقُلْتُ: مَا يَوْزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْزَرَ. [أخرجه البخاري: ٢٢٤٦ ومسلم: ١٥٣٧].

#### (٨) بَابُ النَّهْيِ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَاحِحُهُ

٩١٧ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهَوْ، وَعَنِ السُّبُلِ حَتَّى يَبْيَضَ وَيَأْمَنَ الْعَاهَةُ، نَهَى الْبَايِعَ وَالْمُسْتَرِي. [أخرجه البخاري: ٢٢٤٧ ومسلم: ١٥٣٥].

#### (٩) بَابُ بَيْعِ الْمُزَابَنَةِ

٩١٨ - عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ؛ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَكْمَةَ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ: الثَّمَرِ بِالثَّمَرِ؛ إِلَّا أَصْحَابَ الْعَرَايَا؛ فَإِنَّهُ قَدْ أُذِنَ لَهُمْ. [أخرجه البخاري: ٢١٩١ ومسلم: ١٥٤٠].

#### (١٠) بَابُ بَيْعِ الْعَرَايَا بِخَرْصِهَا

٩١٩ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرِيَّةِ؛ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمَرًا، يَأْكُلُونَهَا رُطْبًا. [أخرجه البخاري: ٢١٨٣ ومسلم: ١٥٣٩].

## (11) CHAPTER. The amount allowed for sale of the 'Arâya

920. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ allowed the sale of the dates of the 'Arâya for ready dates by estimating the former which should be less than five *Awsuq* for five *Awsuq*. (Dâwud, the subnarrator is not sure as to the right amount.) (*Awsuq* is plural of *Wasq* which is equal to 60 *Sâ'* or 180 kgms. approx.) (Bukhârî 2190)

## (12) CHAPTER. Calamity and fruit sale

921. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "If you sell fruits to your brother and then they are stricken with a calamity, it is not permissible for you to get anything from him. Why do you take the money of your brother without any right?"

## (13) CHAPTER. Creditor should take whatever amount is available

922. Abu Sa'îd Al-Khudri رضي الله عنه narrated that during the lifetime of the Messenger of Allâh ﷺ, a man suffered loss in fruits he had bought and his debt increased; so the Messenger of Allâh ﷺ told the people to give him in charity, and they gave him charity, but that was not enough to pay off the debt in full. The Messenger of Allâh ﷺ said to his creditors: "Take what you find, you will have nothing but that."

## (14) CHAPTER. Selling palm trees with fruits on them

## (١١) بَابٌ فِي قَدْرِ مَا يَجُوزُ بَيْعُهُ مِنَ الْعَرَايَا

٩٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ (بَشْكَ دَاوُدُ) قَالَ: خَمْسَةَ، أَوْ: دُونَ خَمْسَةِ؟. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٩٠ وَمُسْلِمٌ: ١٥٤١].

## (١٢) بَابُ الْجَائِحَةِ فِي بَيْعِ الثَّمَرِ

٩٢١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ بَعْتَ مِنْ أَخِيكَ ثَمَرًا، فَأَصَابَتْهُ جَائِحَةٌ؛ فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ شَيْئًا؛ بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٥٤].

## (١٣) بَابٌ مِنْهُ، وَأَخْذُ الْغُرْمَاءِ مَا وَجَدُوا

٩٢٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا، فَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ». فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءً دَيْنِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِغُرْمَائِهِ: «خُذُوا مَا وَجَدْتُمْ، وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٥٦].

## (١٤) بَابٌ مِّنْ بَاعٍ نَخْلًا فِيهَا ثَمَرٌ

923. 'Abdullāh bin 'Umar رضي الله عنهما narrated: I heard the Messenger of Allāh ﷺ say: "If somebody sells pollinated dated palms, the fruits will be for the seller unless the buyer stipulates that they will be his." (Bukhārī 2204)

٩٢٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تَوَثَّرَ؛ فَتَمَرَّتْهَا لِلَّذِي بَاعَهَا؛ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ. وَمَنْ ابْتَاعَ عَبْدًا؛ فَمَالُهُ لِلَّذِي بَاعَهُ؛ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٠٤ وَمُسْلِمٌ: ١٥٤٣].

(15) CHAPTER. The sale of *Mukhâbarah* and *Muhâqalah*

(١٥) بَابُ بَيْعِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ

924. Zaid bin Abu Unaisah reported that Abul-Walid Al-Makki narrated from Jâbir bin 'Abdullāh رضي الله عنهما that the Prophet ﷺ forbade the sales of *Al-Mukhâbarah*, *Al-Muhâqalah* and *Al-Muzâbanah* and the selling of fruits until they are free from blights.

٩٢٤ - عَنْ زَيْدِ بْنِ أَبِي أَنْيسَةَ؛ قَالَ حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ، وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ، وَأَنْ تُشْتَرَى النَّخْلُ حَتَّى تُشْفَى.

*Ishqah*: when the fruits become yellow or reddish and edible.

*Muhâqalah* is selling garden of date palm for a definite foodstuff measure.

وَالْإِشْقَاءُ: أَنْ يَحْمَرَ أَوْ يَصْفَرَّ أَوْ يُؤْكَلَ مِنْهُ شَيْءٌ.

*Muzâbanah* is selling palm trees for a number of *Awsuq* dates. (*Awsuq* is a measure equal to 180 kgms. approx.)

وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الْحَقْلُ بِكَئِلٍ مِنَ الطَّعَامِ مَعْلُومٍ.

*Mukhâbarah* is one-third or one-fourth etc.

وَالْمُزَابَنَةُ: أَنْ يُبَاعَ النَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ.

Zaid said: I asked 'Ata' bin Abu Rabâh: "Did you hear Jâbir narrate this on the authority of the Messenger of Allāh ﷺ?" He said: "Yes." (Bukhārī 2381)

وَالْمُخَابَرَةُ: الثُّلُثُ وَالرُّبُعُ وَأَشْبَاهُ ذَلِكَ.

قَالَ زَيْدٌ: قُلْتُ لِإِعْطَاءِ بْنِ أَبِي رَبَاحٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ هَذَا عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٨١ وَمُسْلِمٌ: ١٥٣٦].

## (16) CHAPTER. Selling the fruit of many years is not allowed

925. Abu Zubair and Sa'îd bin Mîna' رضي الله عنهما narrated that Jâbir bin Abdullâh ﷺ forbade the *Muhâqalah*, *Muzâbanah*, *Mukhâbarah*, *Thunya* and *Mu'âwamah*; and allowed *'Arâya*. (One narrator said: *Mu'âwamah* is the selling of the fruits for many years to come.)

926. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade selling for many years (to come).

In Ibn Abu Shaibah's narration: selling fruits for many years (to come).

## (17) CHAPTER. Selling one slave for two

927. Jâbir رضي الله عنه narrated: A slave came to the Prophet ﷺ and pledged to emigrate, then his master came claiming him. The Prophet ﷺ asked the master to sell him the slave for two black slaves. Afterwards, the Prophet ﷺ used to ask whoever came to give his pledge whether he was a slave or not.

(18) CHAPTER. Sale of *Musarrât* is prohibited

928. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who buys a *Musarrât*, is given the option for three days to keep it or to return it with a *Sâ'*

## (١٦) بَابُ بَيْعِ الْمُعَاوَمَةِ

٩٢٥ - عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ، وَالْمُزَابَنَةِ، وَالْمُخَابَرَةِ، وَالْمُعَاوَمَةِ، (قَالَ أَحَدُهُمَا: بَيْعُ السَّنِينَ هِيَ الْمُعَاوَمَةُ)، وَعَنِ الثُّنْيَا، وَرَخَّصَ فِي الْعَرَايَا. [أَخْرَجَهُ مُسْلِمٌ: ١٥٣٦].

٩٢٦ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ السَّنِينَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: عَنْ بَيْعِ الثَّمَرِ سِنِينَ. [أَخْرَجَهُ مُسْلِمٌ: ١٥٤٣، ب (١٥٣٦)].

## (١٧) بَابُ بَيْعِ الْعَبْدِ بِالْعَبْدَيْنِ

٩٢٧ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ عَبْدٌ، فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهَجْرَةِ، وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَغْنِيهِ». فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدَ حَتَّى يَسْأَلَهُ أَعْبَدٌ هُوَ؟ [أَخْرَجَهُ مُسْلِمٌ: ١٦٠٢].

## (١٨) بَابُ النَّهْيِ عَنْ بَيْعِ الْمُصَرَّاءِ

٩٢٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتَعَ شَاةَ مُصَرَّاءَ؛ فَهُوَ فِيهَا بِالْخِيَارِ

of palm dates.”

*Musarrât* means not milking a goat or cow for many days to make people pay a good price (thinking it yields large amount of milk).

**(19) CHAPTER. What is unlawful to eat is unlawful to sell**

929. Ibn ‘Abbâs رضي الله عنهما reported that رضي الله عنه heard that Samurah رضي الله عنه sold some wine and that ‘Umar said: “May Allâh fight Samurah; does he not know that the Messenger of Allâh ﷺ said: ‘May Allâh curse the Jews, who when Allâh made fats unlawful for them, melted and sold them.’?” (Bukhârî 2223)

**(20) CHAPTER. Selling wine is *Harâm***

930. Abdur-Rahmân bin Wa‘lah As-Saba‘î (who was an Egyptian) asked ‘Abdullâh bin ‘Abbâs رضي الله عنهما about what is extracted from the grapes, so he said: “A man gave the Messenger of Allâh ﷺ a small skin of wine as a gift. He asked him: ‘Do you know that Allâh has forbidden it?’ He said: ‘No.’ Then he whispered to another man. The Messenger of Allâh ﷺ asked him what he has whispered. He said: ‘I advised him to sell that,’ whereupon he ﷺ said: ‘Verily, He Who has forbidden drinking it, has forbidden selling it too.’ He opened the skin until its content was poured down.”

**(21) CHAPTER. The prohibition of selling idols, dead and pork**

ثَلَاثَةُ أَيَّامٍ، إِنْ شَاءَ أَمْسَكَهَا، وَإِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ. [أخرجه مسلم: ١٥٢٤].

**(١٩) بَابُ تَحْرِيمِ بَيْعِ مَا حُرِّمَ أَكْلُهُ**

٩٢٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَلَغَ عُمَرُ أَنَّ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ بَاعَ خَمْرًا، فَقَالَ: قَاتِلَ اللَّهُ سَمُرَةَ! أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا. [أخرجه البخاري: ٢٢٢٣ ومسلم: ١٥٨٢].

**(٢٠) بَابُ تَحْرِيمِ بَيْعِ الْخَمْرِ**

٩٣٠ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغَلَةَ السَّبْيِيِّ (مِنْ أَهْلِ مِصْرَ)؛ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَجُلًا أَهْدَى لِرَسُولِ اللَّهِ ﷺ رَاوِيَةَ خَمْرٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ تَعَالَى قَدْ حَرَّمَهَا؟» قَالَ: لَا. قَالَ: فَسَارَّ إِنْسَانًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَمَا سَارَرْتَهُ؟» فَقَالَ: أَمَرْتُهُ بِبَيْعِهَا. فَقَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا». قَالَ: فَفَتَحَ الْمَزَادَةَ حَتَّى ذَهَبَ مَا فِيهَا. [أخرجه مسلم: ١٥٧٩].

**(٢١) بَابُ تَحْرِيمِ بَيْعِ الْمَيْتَةِ وَالْأَضْنَامِ وَالْخَنَازِيرِ**

931. Jâbir bin 'Abdullâh رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ saying in the year of the Conquest, and he was at Makkah: "Allâh and his Messenger made illegal the trade of liquors, the flesh of dead animals, pigs and idols." The people asked: "O Messenger of Allâh! What about the fat of dead animals, we use it in greasing the boats and the hides; and people use it for lights?" He said: "No. It is unlawful." The Messenger of Allâh ﷺ further said: "May Allâh curse the Jews. When Allâh made the fat (of animals) unlawful for them, they melted the fat and sold it and ate its price." (Bukhârî 2236)

٩٣١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنْزِيرِ وَالْأَصْنَامِ». فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ؛ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُذْهَبُ بِهَا الْجُلُودُ وَيَسْتَصْبَحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا؛ هُوَ حَرَامٌ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «عَنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ عَزَّ وَجَلَّ، لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا؛ أَجْمَلُوهَا، ثُمَّ بَاعُوهَا، فَأَكَلُوا ثَمَنَهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٣٦ وَمُسْلِمٌ: ١٥٨١].

(22) CHAPTER. Dog's price and prostitute's earning and that of soothsaying are all prohibited

932. Abu Mas'ud Al-Ansâri رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade taking the price of a dog, the earning earned of a prostitute and the earnings of a soothsayer. (Bukhârî 2237)

(٢٢) بَابُ النَّهْيِ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغْيِ وَحُلُوانِ الْكَاهِنِ  
٩٣٢ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغْيِ، وَحُلُوانِ الْكَاهِنِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٣٧ وَمُسْلِمٌ: ١٥٦٧].

(23) CHAPTER. Cat's price is not allowed

933. Abu Az-Zubair said: I asked Jâbir رضي الله عنه about the price of a dog and a cat, he said: "The Prophet ﷺ forbade that."

(٢٣) بَابُ النَّهْيِ عَنْ ثَمَنِ السُّتُورِ  
٩٣٣ - عَنْ أَبِي الزُّبَيْرِ؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنْ ثَمَنِ الْكَلْبِ وَالسُّتُورِ؛ قَالَ: زَجَرَ النَّبِيُّ ﷺ عَنْ ذَلِكَ. [أَخْرَجَهُ مُسْلِمٌ: ١٥٦٩].

(24) CHAPTER. Earning from cupping is filthy

934. Râfi' bin Khadij رضي الله عنه narrated

(٢٤) بَابُ كَسْبِ الْحَبَامِ خَبِيثٌ  
٩٣٤ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ

that the Messenger of Allâh ﷺ said: "The price of a dog is filth, the earning of a prostitute is filth, and the earning by cupping is filth."

اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «تَمَنُّ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيِّ خَبِيثٌ، وَكُسْبُ الْحَجَّامِ خَبِيثٌ». [أخرجه مسلم: ١٥٦٨].

## (25) CHAPTER. Allowing cupping charges

935. Ibn 'Abbâs رضي الله عنهما narrated: Once the Prophet ﷺ was cupped by a slave of Banu Bayâdah and paid him for that and asked his master to reduce the daily charges on him. If such earning had been illegal, the Prophet ﷺ would not have paid him. (Bukhâri 2103)

(٢٥) بَابُ إِبَاحَةِ أَجْرَةِ الْحَجَّامِ  
٩٣٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حَجَّمَ النَّبِيُّ ﷺ عَبْدًا لِبَنِي بَيَّاضَةَ، فَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ، وَكَلَّمَ سَيِّدَهُ، فَخَفَّفَ عَنْهُ مِنْ ضَرِيَّتِهِ، وَلَوْ كَانَ سُحْتًا؛ لَمْ يُعْطِهِ النَّبِيُّ ﷺ. [أخرجه البخاري: ٢١٠٣ ومسلم: ١٢٠٢].

936. Humaid reported: Anas bin Mâlik رضي الله عنه was asked about the earning from cupping. He said that the Messenger of Allâh ﷺ was cupped by Abu Taibah, and he gave him two Sâ' of food, and asked his masters to reduce his charges (as he was a slave and had to pay for his own freedom). The Prophet ﷺ added: "The best medication is cupping." (Or: "It is one of the best medicines.") (Bukhâri 2102)

٩٣٦ - عَنْ حُمَيْدٍ؛ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ كُسْبِ الْحَجَّامِ، فَقَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجَّمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاغِهِ، وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ. أَوْ: هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ». [أخرجه البخاري: ٢١٠٢ ومسلم: ١٥٧٧].

## (26) CHAPTER. *Habal-il-Habalah*

937. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ forbade the sale called *Habal-il-Habalah* which was a kind of sale practised in the Pre-Islâmic Period of Ignorance. One would pay the price of a she-camel until the new born camel grows and gives birth to its own baby camel. (Bukhâri 2143)

(٢٦) بَابُ بَيْعِ حَبْلِ الْحَبَلَةِ  
٩٣٧ - عَنِ ابْنِ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لَحْمَ الْجَزْوَرِ إِلَى حَبْلِ الْحَبَلَةِ.

وَحَبْلُ الْحَبَلَةِ: أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تَحْمِلَ الَّتِي تُنْتَجَتْ، فَتَهَافُهمُ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. [أخرجه البخاري: ٢١٤٣ ومسلم: ١٥١٤].

**(27) CHAPTER. Prohibition of touching sale and casting sale**

938. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade two kinds of sale, and two kinds of garments: The sale of touching, and the casting sale.

In the *Mulâmasah* transaction, at night or by daytime, the buyer just touches the garment he wants to buy and that touch would oblige him to buy it. In the *Munâbadhah*, a person throws his garment at another and the latter throws his at the former, and so the barter is complete and valid without examining the two objects or being satisfied with them. (Bukhâri 5820)

**(28) CHAPTER. Deception and stone deals are forbidden**

939. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ forbade a transaction determined by throwing stones, and the type involving deception.

**(29) CHAPTER. *Najsh* is not allowed**

940. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ forbade *Najsh*. *Najsh* means artificial price inflation by overbidding.

**(30) CHAPTER. It is not lawful for a man to outbid his brother**

See 'Uqbah's *Hadith* in the Book of Marriage (*Hadith* . 800)

**(٢٧) بَابُ النَّهْيِ عَنْ بَيْعِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ**

٩٣٨ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ وَلِبَسَتَيْنِ: نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ.

وَالْمُلَامَسَةُ: لَمَسُ الرَّجُلِ ثَوْبَ الْآخَرِ يَدُهُ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلَا يَقْلِبُهُ إِلَّا بِذَلِكَ.

وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ ثَوْبَهُ، وَيَنْبِذَ الْآخَرُ إِلَيْهِ ثَوْبَهُ، وَيَكُونُ ذَلِكَ بَيْنَهُمَا، مِنْ غَيْرِ نَظَرٍ وَلَا تَرَاوٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨٢٠

وَمُسْلِمٌ: ١٥١٢].

**(٢٨) بَابُ بَيْعِ الْغَرَرِ وَالْحَصَاةِ**

٩٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغَرَرِ. [أَخْرَجَهُ مُسْلِمٌ: ١٥١٣].

**(٢٩) بَابُ النَّهْيِ عَنِ النَّجْشِ**

٩٤٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّجْشِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٤٢ وَمُسْلِمٌ: ١٥١٦].

**(٣٠) بَابُ بَيْعِ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ**

فِيهِ حَدِيثُ عَقْبَةَ، وَقَدْ تَقَدَّمَ فِي كِتَابِ النِّكَاحِ [الْحَدِيثُ: ٨٠٠].



**(31) CHAPTER. Prohibition of receiving goods outside the market before seller's arrival**

941. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "One should not go out to buy goods before the seller's arrival at the market place. If the master of goods arrives after goods were sold, he still has the option (to approve the sale or not)."

**(32) CHAPTER. No sale by a resident on behalf of a nomad**

942. Ibn 'Abbās رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "Do not intercept the caravans, a town dweller should not sell the goods of a desert dweller." I asked Ibn 'Abbās: "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said: "He should not act as his broker." (Bukhārī 2158)

**(33) CHAPTER. Prohibition of monopoly**

943. Ma'mar bin 'Abdullāh رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "He who hoards (monopolizes) is a sinner."

Sa'īd bin Al-Musaiyab was told: "You hoard." He said: "Ma'mar who reports this *Hadith* hoards too."

**(34) CHAPTER. Optional sale**

944. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "Both the buyer and the seller have the option of cancelling or confirming the bargain, as long as they are still together. And unless

**(٣١) بَابُ النَّهْيِ عَنْ تَلْقَى السَّلْعِ**

٩٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلْقُوا الْجَلْبَ، فَمَنْ تَلَقَّاهُ، فَاشْتَرَى مِنْهُ، فَإِذَا أَتَى سَيِّدَهُ الشُّوقَ؛ فَهُوَ بِالْخِيَارِ». [أَخْرَجَهُ مُسْلِمٌ: ١٥١٩].

**(٣٢) بَابُ لَا يَبِيعُ حَاضِرٌ لِيَاذٍ**

٩٤٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُتْلَقِيَ الرُّجُبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِيَاذٍ. قَالَ طَاوُسٌ: فَقُلْتُ لَابْنِ عَبَّاسٍ: مَا قَوْلُهُ: «حَاضِرٌ لِيَاذٍ»؟ قَالَ: لَا يَكُنْ لَهُ سِمْسَارًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٥٨ وَمُسْلِمٌ: ١٥٢١]

**(٣٣) بَابُ النَّهْيِ عَنِ الْحُكْرَةِ**

٩٤٣ - عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ احْتَكَرَ؛ فَهُوَ خَاطِيٌّ».

فَقِيلَ لِسَعِيدِ بْنِ الْمُسَيَّبِ: فَإِنَّكَ تَحْتَكِرُ؟ قَالَ سَعِيدٌ: إِنَّ مَعْمَرَ الَّذِي كَانَ يُحَدِّثُ هَذَا الْحَدِيثَ كَانَ يَحْتَكِرُ. [أَخْرَجَهُ مُسْلِمٌ: ١٦٠٥].

**(٣٤) بَابُ بَيْعِ الْخِيَارِ**

٩٤٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ؛ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَا لَمْ يَتَفَرَّقَا، وَكَانَا

they separate or one of them gives the other the option of keeping or returning the things, and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is done.” (Bukhârî 2112)

### (35) CHAPTER. Truthfulness in sale

945. Hakim bin Hizâm رضي الله عنه narrated that the Prophet ﷺ said: “The seller and the buyer have the right to keep or return goods as long as they have not parted or until they part. And if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction; and if they told lies or concealed something, then the blessings of their transaction would be lost.” (Bukhârî 2079)

### (36) CHAPTER. Cheating when selling

946. ‘Abdullâh bin ‘Umar رضي الله عنهما : A man said to the Prophet ﷺ that he was always cheated in bartering. The Prophet ﷺ told him to say at the time of buying: “No cheating.” (i.e., he has the right to return it if found undesirable.) (Bukhârî 2117)

### (37) CHAPTER. Whoever cheats does not belong to the Messenger ﷺ

947. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ passed by a heap of grain. He inserted his hand in it and found it to be damp. He said to the owner:

جَمِيعاً، أَوْ يُخَيَّرُ أَحَدُهُمَا الْآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ، فَتَبَايَعَا عَلَى ذَلِكَ؛ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا، وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ؛ فَقَدْ وَجَبَ الْبَيْعُ. [أخرجه البخاري: ٢١١٢ ومسلم: ١٥٣١].

### (٣٥) بَابُ مِنْهُ، وَالصَّدْقُ فِي الْبَيْعِ وَالْبَيَانُ

٩٤٥ - عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا، بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكْتَمَا؛ مُحِقَّ بَرَكَتُهُ بَيْعُهُمَا». [أخرجه البخاري: ٢٠٧٩ ومسلم: ١٥٣٢].

### (٣٦) بَابُ مَنْ يُخَدَعُ فِي الْبَيْعِ

٩٤٦ - عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخَدَعُ فِي الْبَيْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَايَعْتَ، فَقُلْ: لَا خِلَابَةَ». فَكَانَ إِذَا بَايَعَ يَقُولُ: لَا خِلَابَةَ. [أخرجه البخاري: ٢١١٧ ومسلم: ١٥٣٣].

### (٣٧) بَابُ مَنْ عَشَّ فَلَيْسَ مِنِّي

٩٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَנَالَتْ

"What is this?" He said: "It was exposed to rain, O Messenger of Allâh." Then the Messenger of Allâh ﷺ said: "Why don't you keep this on top so that people can see it?" He ﷺ added: "He who cheats is not from me."

أَصَابُهُ بَلَلًا، فَقَالَ: «مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟!». فَقَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ؟ مَنْ غَشَّ؛ فَلَيْسَ مِنِّي». [أَخْرَجَهُ مُسْلِمٌ: ١٠٢]

### (38) CHAPTER. The sale and exchange of gold

948. Mâlik bin 'Aus bin Al-Hadathân reported: "I was in need of change for one hundred dinars. Talhah bin 'Ubaidullâh called me and we discussed the matter, and he agreed to change (my dinars). He took the gold pieces and toppled them with his hands, and then said: "Wait until my servant comes." 'Umar bin Al-Khattâb رضي الله عنه who was present and was listening, said: "By Allâh! You either give him the silver, or give him back his gold. The Messenger of Allâh ﷺ said: 'Exchanging gold for silver is usury unless it is exchanged on the spot. Exchanging wheat for wheat is usury unless it is exchanged on the spot. Exchanging barley for barley is usury unless it is exchanged on the spot. Exchanging dates for dates is usury unless it is exchanged on the spot.'" (Bukhârî 2174)

### (٣٨) بَابُ الصَّرْفِ وَبَيْعِ الذَّهَبِ بِالْوَرَقِ نَقْدًا

٩٤٨ - عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ؛ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَرِنَا ذَهَبَكَ، ثُمَّ اثْنَا، إِذَا جَاءَ خَادِمُنَا؛ نُعْطِيكَ وَرَقَكَ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: كَلَّا وَاللَّهِ لَتُعْطِيَنَّهُ وَرَقَهُ أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَرَقُ بِالذَّهَبِ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَاً إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَاً إِلَّا هَاءَ وَهَاءَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٧٤]

ومسلم: [١٥٨٦].

### (39) CHAPTER. Selling gold for gold, silver for silver, wheat for wheat and every other thing which involves usury, must be of equal weights and exchanged on the spot

949. 'Ubâdah bin As-Sâmit رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Gold for gold, silver for silver, wheat for wheat, malt for malt, dates for dates, salt for salt, same for the same, weight for weight

### (٣٩) بَابُ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ بِالْفِضَّةِ وَالْبُرِّ بِالْبُرِّ وَسَائِرِ مَا فِيهِ الرِّبَا سَوَاءً بِسَوَاءٍ يَدًا بِيَدٍ

٩٤٩ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ

(equal), from hand to hand (at the same time). And if goods are of different types, you can sell as you want, provided from hand to hand.”

**(40) CHAPTER. Prohibition of selling gold for silver for a deferred payment**

950. Abul-Minhâl reported: My partner sold some silver of mine for a percentage to be paid during the *Hajj* season. He came to me and told me. I said: “This is not a good thing to do.” He said: “I sold it in the market place, and none objected.” Then I went to Al-Bara’ bin ‘Âzib and asked him. He said: “The Prophet ﷺ came to Al-Madinah when we were practicing this type of bartering. He said: ‘As long as long as it is exchanged on the spot, there is no harm in that. But when it involves deferred payment, in that case it is usury.’ Go and ask Zaid bin Arqam, he deals in business more than me.” I went and asked him, he said the same thing. (Bukhârî 3939-40)

**(41) CHAPTER. Prohibition of selling one dinar for two dinars and one dirham for two**

951. Uthmân bin ‘Affân رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Do not sell a dinar for two dinars nor one dirham for two dirhams.”

**(42) CHAPTER. Selling a necklace which contains gold**

بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءٌ بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ؛ فَبِيعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَدًا بِيَدٍ». [أخرجه مسلم: ١٥٨٧].

**(٤٠) بَابُ النَّهْيِ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ نَسِيئَةً**

٩٥٠ - عَنْ أَبِي الْمُنْهَالِ؛ قَالَ: بَاعَ شَرِيكٌ لِي وَرِقًا بِنَسِيئَةٍ إِلَى الْمَوْسِمِ (أَوْ: إِلَى الْحَجِّ)، فَجَاءَ إِلَيَّ، فَأَخْبَرَنِي، فَقُلْتُ: هَذَا أَمْرٌ لَا يَصْلُحُ! قَالَ: قَدْ بَعْتُهُ فِي السُّوقِ، فَلَمْ يَنْكَرْ ذَلِكَ عَلَيَّ أَحَدًا!

فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ، فَسَأَلْتُهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هَذَا الْبَيْعِ، فَقَالَ: «مَا كَانَ يَدًا بِيَدٍ؛ فَلَا بَأْسَ بِهِ، وَمَا كَانَ نَسِيئَةً؛ فَهُوَ رِبَا». وَأَتَى زَيْدُ بْنُ أَرْقَمَ؛ فَإِنَّهُ أَغْظَمَ تِجَارَةً مِنِّي. فَأَتَيْتُهُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ ذَلِكَ. [أخرجه البخاري:

٣٩٣٩ و ٣٩٤٠ ومسلم: ١٥٨٩].

**(٤١) بَابُ لَا تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ وَلَا الدِّرْهَمَ بِالدِّرْهَمَيْنِ**

٩٥١ - عَنْ عُمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ، وَلَا الدِّرْهَمَ بِالدِّرْهَمَيْنِ». [أخرجه مسلم: ١٥٨٥].

**(٤٢) بَابُ بَيْعِ الْقِلَادَةِ فِيهَا ذَهَبٌ وَخَرَزٌ بِذَهَبٍ**

952. Fadâlah bin 'Ubaid Al-Ansârî رضي الله عنه reported: A necklace having gold and gems in it, was brought to Allâh's Messenger ﷺ in Khaibar and it was one of the spoils of war and was put for sale. The Messenger of Allâh ﷺ ordered that the gold be separated, and said: "(Sell) gold for gold with equal weight."

٩٥٢ - عَنْ فَضَالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ وَهُوَ بِخَيْبَرَ بِقِلَادَةٍ فِيهَا خَزَرٌ وَذَهَبٌ، وَهِيَ مِنَ الْمَغَانِمِ، ثُبَاعٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالذَّهَبِ الَّذِي فِي الْقِلَادَةِ، فَتَرَغَ وَخَذَهُ، ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَزَنًا بِوَزْنٍ». [أخرجه مسلم: ١٥٩١].

#### (43) CHAPTER. Usury in cash deals

953. 'Ata' bin Abu Rabah reported: Abu Sa'id Al-Khudri met Ibn 'Abbâs رضي الله عنهما and asked him: "What do you say about exchange? Is it what you heard from the Messenger of Allâh ﷺ or is it in the Book of Allâh?" Ibn 'Abbâs said: "No, I do not say. As for the Messenger of Allâh ﷺ, you know better; and as for the Book of Allâh, I do not know that there is such a thing in it. But Usâmah bin Zaid رضي الله عنهما told me that the Messenger of Allâh said: 'Usury is in bartering with deferred payment.'"

(٤٣) بَابُ إِبْثَاتِ الرِّبَا فِي بَيْعِ النَّقْدِ  
٩٥٣ - عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ لَقِيَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ لَهُ: أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ، أَشَيْئًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَمْ شَيْئًا وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ ابْنُ عَبَّاسٍ: كَلَّا لَا أَقُولُ، أَمَّا رَسُولُ اللَّهِ ﷺ؛ فَأَنْتُمْ أَعْلَمُ بِهِ، وَأَمَّا كِتَابُ اللَّهِ؛ فَلَا أَعْلَمُهُ، وَلَكِنِّي حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا إِنَّمَا الرِّبَا فِي النَّسِيئَةِ». [أخرجه البخاري: ٢١٧٨ و٢١٧٩ ومسلم: ١٥٩٦].

954. Abu Nadrah reported: I asked Ibn 'Umar and Ibn 'Abbâs رضي الله عنهم about the exchange. They said that there is no harm in it. Then I asked Abu Sa'id Al-Khudri about exchange, while sitting with him, and he said: "If there is any excess, it is *Riba* (usury)." I did not agreed with him because of what I heard from Ibn 'Abbâs and Ibn

٩٥٤ - عَنْ أَبِي نَضْرَةَ؛ قَالَ سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ الصَّرْفِ؟ فَلَمْ يَرَيَا بِهِ بَأْسًا، فَإِنِّي لَقَاعِدُ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ، فَسَأَلْتُهُ عَنِ الصَّرْفِ؟ فَقَالَ: مَا زَادَ؛ فَهُوَ رِبَا. فَأَنْكَرْتُ

'Umar. So Abu Sa'îd said: "I will tell you what the Messenger of Allâh ﷺ said; somebody brought a Sâ' of dates of good quality which was of the same type the Prophet ﷺ had. The Prophet ﷺ asked him: "Where did you get this from?" The man said: "I got it for two Sâ' because each type has such and such price." The Messenger of Allâh ﷺ said: "Woe to you, you have practiced usury. If you want such thing, sell your dates for something else and then buy the dates you want in exchange for its value." Abu Sa'îd said: "Which is more usurious, dates for dates, or silver for silver?" Abu Nadrah said: "Later on I came to Ibn 'Umar and he then forbade me also; and I did not go to Ibn 'Abbâs but Abu Sahba' said that Ibn 'Abbâs was asked about it in Makkah and he disliked it."

ذَلِكَ لِقَوْلِهِمَا، فَقَالَ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، جَاءَهُ صَاحِبٌ نَخْلِهِ بِصَاعٍ مِنْ تَمْرٍ طَيِّبٍ، وَكَانَ تَمْرُ النَّبِيِّ ﷺ هَذَا اللَّوْنُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنَّى لَكَ هَذَا؟!». قَالَ: انْطَلَقْتُ بِصَاعَيْنِ، فَاشْتَرَيْتُ بِهِ هَذَا الصَّاعَ، فَإِنَّ سِعْرَ هَذَا فِي السُّوقِ كَذَا وَسِعْرَ هَذَا كَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ! أَرَبَيْتَ. إِذَا أَرَدْتَ ذَلِكَ؛ فَبِعْ تَمْرَكَ بِسِلْعَةٍ، ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ». قَالَ أَبُو سَعِيدٍ: فَالْتَمَرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رَبًّا أَمْ الْفِضَّةُ بِالْفِضَّةِ؟ قَالَ: فَأَنْتِثُ ابْنَ عُمَرَ بَعْدُ، فَهَنَانِي، وَلَمْ آتِ ابْنَ عَبَّاسٍ. قَالَ: فَحَدَّثَنِي أَبُو الصُّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ، فَكَرِهَهُ [أَخْرَجَهُ مُسْلِمٌ: 1٥٩٤].

#### (44) CHAPTER. Cursing both, the one who gives usury and the recipient

955. Jâbir bin 'Abdullâh رضي الله عنه narrated: The Messenger of Allâh ﷺ cursed the recipient of usury and its giver, and one who records it, and the two witnesses; and he said: "They are all equal (in sin and penalty)."

#### (45) CHAPTER. Accepting clearly lawful things and avoiding the doubtful

956. An-Nu'mân bin Bashir رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ say: "The Halâl (lawful) is clear and the Harâm (unlawful) is clear, and in between there are doubtful things that many people

#### (٤٤) بَابُ لَعْنِ أَكْلِ الرِّبَا وَمُؤْكِلِهِ

٩٥٥ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا وَمُؤْكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ، وَقَالَ: «هُمْ سَوَاءٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٩٨].

#### (٤٥) بَابُ أَخْذِ الْحَلَالِ الْبَيِّنِ وَتَرْكِ الشُّبُهَاتِ

٩٥٦ - عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ (وَأَهْوَى النَّعْمَانُ بِإِضْبَاعِهِ إِلَى أُذُنَيْهِ): «إِنَّ الْحَلَالَ

do not know. He who avoids the doubtful, exonerates his Faith and honor. And he who falls in the doubtful, falls in the unlawful just like a shepherd who tends his sheep around the reserved land into which he is about to cross. Verily, every king has a reserved boundary, and the reserved boundary of Allâh is His prohibitions. Verily, there is a lump in the body, if it is healthy the rest of the body is healthy; and if it is sick, the rest of the body becomes sick. It is the heart.” (Bukhârî 52)

بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ؛ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ؛ وَقَعَ فِي الْحَرَامِ؛ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ؛ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ؛ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ».

[أخرجه البخاري: ٥٢ ومسلم: ١٥٩٩].

#### (46) CHAPTER. The best one is who repays in a good manner

957. Abu Hurairah رضي الله عنه narrated: A man came to the Prophet ﷺ demanding his debts and behaved rudely. The Companions of the Prophet ﷺ were about to harm him, but the Prophet ﷺ said to them: “Leave him (the creditor), the owner of a right has the right to speak.” The Prophet said: “Buy a camel and give it to him (in lieu of his).” They said: “We find only one better than his.” He said: “Give it to him, for the best amongst you is he who repays the rights of others handsomely.” (Bukhârî 2306)

#### (٤٦) بَابٌ مَنِ اسْتَلْفَ شَيْئًا، فَقَضَى خَيْرًا مِنْهُ وَخَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً

٩٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ ﷺ حَقٌّ، فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا». فَقَالَ لَهُمْ: اشْتَرُوا لَهُ سِتًّا؛ فَأَعْطُوهُ إِيَّاهُ. فَقَالُوا: إِنَّا لَا نَجِدُ إِلَّا سِتًّا هُوَ خَيْرٌ مِنْ سِتٍّ. قَالَ: «فَاشْتَرَوْهُ فَأَعْطُوهُ إِيَّاهُ؛ فَإِنَّ مِنْ خَيْرِكُمْ (أَوْ: خَيْرِكُمْ)؛ أَحْسَنُكُمْ قَضَاءً». [أخرجه البخاري:

٢٣٠٦ ومسلم: ١٦٠١].

#### (47) CHAPTER. Prohibition of taking oaths while bartering

958. Abu Qatâdah Al-Ansârî رضي الله عنه narrated: I heard Allâh's Messenger ﷺ say:

#### (٤٧) بَابُ النَّهْيِ عَنِ الْحَلْفِ فِي الْبَيْعِ

٩٥٨ - عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ

“Beware of taking oaths while bartering, for it may help sell, but it eliminates the blessings.”

959. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “There are three people whom Allāh will neither speak to them nor look at them on the Day of Resurrection, nor purify them from sins and they shall have a painful torment. They are: A man who possesses superfluous water in wilderness and withholds it from traveller. And a man who sold to another something after ‘Asr and swore by Allāh that he bought it for such and such price, and he was lying. And a man who gave Bai’ah (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something, he fulfills his pledge, and if the ruler withholds something from him, he does not fulfill it.” (Bukhārī 2358)

#### (48) CHAPTER. Selling a camel on the condition to use for a while

960. Jābir bin ‘Abdullāh رضي الله عنهما narrated: I participated in an expedition with the Messenger of Allāh ﷺ. I was riding a camel of ours used for irrigation and it was so exhausted that it could hardly walk. The Prophet ﷺ asked me, “What is wrong with the camel?” I said, “It is tired.” Then the Messenger of Allāh ﷺ came from behind it and stirred it, and prayed for it so it started surpassing the other camels and went ahead of them. Then he asked me, “How do you find your camel (now)?” I replied, “I find it quite well, as it has received your blessings.” He said, “Will you sell it to me?” I felt shy (to refuse his offer) as it was the only camel for irrigation we had. So, I said, “Yes,” He said, “Sell it to me then.” I sold it to him on the

ﷺ يقول: «إِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ؛ فَإِنَّهُ يُنْفَقُ ثُمَّ يَمَحُوقُ». [أخرجه مسلم: 1607].

٩٥٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنْ ابْنِ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ لَهُ بِاللَّهِ لَا أَخْذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذَلِكَ. وَرَجُلٌ بَايَعَ إِمَامًا، لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا؛ وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا؛ لَمْ يَفْ». [أخرجه البخاري: 2358 ومسلم: 108].

#### (٤٨) بَابُ بَيْعِ الْبَعِيرِ وَاسْتِثْنَاءِ حُمَلَانِهِ

٩٦٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَتَلَحَّقَ بِي، وَتَحْتِي نَاضِحٌ لِي قَدْ أَغْيَا وَلَا يَكَادُ يَسِيرُ. قَالَ: فَقَالَ لِي: «مَا لِيَعْبِرُكَ؟». قَالَ: قُلْتُ: عَلِيلٌ. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ، فَزَجَرَهُ، وَدَعَا لَهُ؛ فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ قُدَّامَهَا يَسِيرُ. قَالَ: فَقَالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟». قَالَ: قُلْتُ: بِخَيْرٍ؛ قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِيعُونِيهِ؟». فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ



condition that I should carry on riding it till I reached Al-Madinah. Then I said, "O Messenger of Allâh! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Al-Madinah before the people until I reached Al-Madinah, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of the Messenger of Allâh ﷺ, he asked me whether I had married a virgin or a previously married woman, and I replied that I had married a previously married woman. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Messenger of Allâh! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor would serve them. So, I married a mature woman so that she may serve them and teach them manners." When the Messenger of Allâh ﷺ arrived in Al-Madinah, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well. (Bukhârî 2967)

غَيْرُهُ. قَالَ: فَقُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ.

قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي عَرُوسٌ، فَاسْتَأْذَنْتُهُ، فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى انْتَهَيْتُ، فَلَقَيْتَنِي خَالِي، فَسَأَلَنِي عَنِ الْبَعِيرِ؟ فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ، فَلَا مَنِي فِيهِ.

قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «مَا تَزَوَّجْتَ؟ أَبِكْرًا أَمْ نَبِيًّا؟». فَقُلْتُ لَهُ: تَزَوَّجْتُ نَبِيًّا. قَالَ: «أَفَلَا تَزَوَّجْتَ بِكْرًا تُلَاعِبُكَ وَتُلَاعِبُهَا». فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! تُؤَفِّي وَالِدِي (أَوْ اسْتُشْهِدَ) وَلِي أَخَوَاتُ صِغَارًا، فَكِرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ؛ فَلَا تُؤَدَّبُهُنَّ، وَلَا يَقُومَ عَلَيْهِنَّ، فَتَزَوَّجْتُ نَبِيًّا لَيَقُومَ عَلَيْهِنَّ وَتُؤَدَّبُهُنَّ.

قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؛ غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ. [أخرجه البخاري: ٢٩٦٧ ومسلم: ١٥٩٩، ب (٧١٥)].

#### (49) CHAPTER. Debt reduction to facilitate repayment

961. Ka'b bin Mâlik رضي الله عنه narrated: During the lifetime of the Messenger of Allâh ﷺ I asked Ibn Abu Hadrad in the mosque to pay the debts which he owed me

#### (٤٩) بَابٌ فِي الْوَضْعِ مِنَ الدَّيْنِ

٩٦١ - عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ تَقَاضَى ابْنُ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ

and our voices grew so loud that the Messenger of Allāh ﷺ heard us while he was in his house. So he came out to us after raising the curtain of his room. The Prophet ﷺ said, "O Ka'b bin Mâlik." I replied, "Labbaik, O Messenger of Allāh." He gestured with his hand to me to reduce the debt to one-half. I said, "O Allāh's Messenger, I have done it." The Messenger of Allāh ﷺ said (to Ibn Hadrâd), "Get up and pay it." (Bukhârî 457)

ﷺ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا، حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، وَنَادَى كَعْبَ بْنَ مَالِكٍ، فَقَالَ: «يَا كَعْبُ!». فَقَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ! فَأَشَارَ إِلَيْهِ بِيَدِهِ: أَنْ ضَعِ الشُّطْرَ مِنْ ذَيْنِكَ. قَالَ كَعْبٌ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَأَقْضِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٥٧ وَمُسْلِمٌ: ١٥٥٨].

#### (50) CHAPTER. Procrastination by a well-off man is injustice

962. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The procrastination by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree." (Bukhârî 2287)

#### (٥٠) بَابُ فِي «مَطْلُ الْغَنِيِّ ظُلْمٌ»، وَالْحَوَالَةُ

٩٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُنْبِغَ أَحَدُكُمْ عَلَى مَلِيٍّ؛ فَلْيَنْتَبِغْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٨٧ وَمُسْلِمٌ: ١٥٦٤].

#### (51) CHAPTER. Grace period for a person unable to pay

963. Hudhaifah رضي الله عنه narrated that the Prophet ﷺ said: "A man died and entered *Jannah*. He was asked, 'What did you use to do (in your lifetime)?' He replied, 'I was a businessman and used to give respite to the one who could not repay his debt, and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins)." Abu Mas'ud said: "I heard the same (*Hadîth*) from the Messenger of Allāh ﷺ." (Bukhârî 2077)

#### (٥١) بَابُ فِي إِنْظَارِ الْمُعْسِرِ وَالتَّجَاوُزِ

٩٦٣ - عَنْ حذِيفَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا مَاتَ، فَدَخَلَ الْجَنَّةَ، فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ قَالَ: فَإِمَّا ذَكَرْتُ، وَإِمَّا ذُكِّرْتُ فَقَالَ: إِنِّي كُنْتُ أَبَايُ النَّاسِ، فَكُنْتُ أَنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السَّكَّةِ (أَوْ: فِي التَّقْدِ)، فَغُفِرَ لَهُ». فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٧٧ وَمُسْلِمٌ: ١٥٦٠].

964. 'Abdullâh bin Abu Qatâdah said: Abu Qatâdah searched for a man whom he gave a loan who went in the hiding. Later on he found him and he said: "I am unable to pay you off," whereupon he asked: "Do you swear by Allâh that you cannot pay off?" He said: "By Allâh." Upon this Qatâdah said: I heard the Messenger of Allâh ﷺ saying: "He who loves that Allâh saves him from the distresses of the Day of Resurrection, let him give respite to a person in debt, or let waive part of the debt."

(52) CHAPTER. Creditor finding his commodity with a bankrupt

965. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When a man goes bankrupt, and his creditor finds his commodity, he has more right to take it back than anyone else." (Bukhârî 2402)

(53) CHAPTER. Sale and mortgage

966. 'Aishah رضي الله عنها narrated that the Prophet ﷺ purchased food grains from a Jew on credit and mortgaged his iron armor to him. (Bukhârî 2068)

(54) CHAPTER. Giving fruits in advance

967. Ibn 'Abbâs رضي الله عنهما narrated: The Prophet ﷺ came to Al-Madinah when people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years.) The Prophet ﷺ said: "Whoever pays money in advance for dates to be delivered later,

٩٦٤ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ طَلَبَ غَرِيماً لَهُ، فَتَوَارَى عَنْهُ، ثُمَّ وَجَدَهُ، فَقَالَ: إِنِّي مُعْسِرٌ. فَقَالَ: اللَّهُ؟ قَالَ: اللَّهُ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنَجِّهَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ؛ فَلْيَنْقِسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٦٣].

(٥٢) بَابٌ مَنِ أَذْرَكَ مَا لَهُ بِعَيْنِهِ عِنْدَ مُفْلِسٍ

٩٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا؛ فَهُوَ أَحَقُّ بِهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٠٢ وَمُسْلِمٌ: ١٥٥٩].

(٥٣) بَابُ الْبَيْعِ وَالرَّهْنِ

٩٦٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ، وَرَهْنَةً دِرْهَماً لَهُ مِنْ حَدِيدٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٦٨ وَمُسْلِمٌ: ١٦٠٣].

(٥٤) بَابُ السَّلْفِ فِي الثَّمَارِ

٩٦٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ فِي الثَّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، فَقَالَ: «مَنْ سَلَفَ فِي تَمْرٍ، فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ».

should pay it for a known and specified weight and measure for dates.” (Bukhâri 2239)

**(55) CHAPTER. Pre-emptive right of ownership**

968. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ decided the validity of pre-emption in every jointly owned and undivided property. He said: “It is unlawful for a partner to sell his share without the permission of his partner. If the latter likes, he would buy or would let go of it. If one partner sells with his partner’s permission, the latter is more entitled to it.” (Bukhâri 2213)

**(56) CHAPTER. Driving a piece of wood in the neighbor’s wall**

969. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Let not one of you prevent his neighbor from driving a wooden peg in his wall.” Abu Hurairah then said (to his companions): “Why do I see you averse to it? By Allâh, I certainly will narrate it to you.” (Bukhâri 2463)

**(57) CHAPTER. He who plunders a hand span from a property**

970. ‘Urwah bin Az-Zubair رضي الله عنه narrated: Arwa bint Owais claimed that her land was taken by Sa’id bin Zaid رضي الله عنه, so she made a claim before Marwân bin Al-Hakam. Sa’id said: “How would I take her land after what I heard the Messenger of Allâh ﷺ?” Marwân asked him: “What did

[أخرجه البخاري: ٢٢٣٩ ومسلم: ١٦٠٤].

**(٥٥) بَابُ فِي الشُّفْعَةِ**

٩٦٨ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شَرِكَةٍ لَمْ تُقَسِّمْ؛ رُبْعَةً أَوْ حَاطِطٍ، لَا يَحِلُّ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكُهُ، فَإِنْ شَاءَ؛ أَخَذَ، وَإِنْ شَاءَ؛ تَرَكَ، فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ، فَهُوَ أَحَقُّ بِهِ. [أخرجه البخاري: ٢٢١٣ ومسلم: ١٦٠٨]

**(٥٦) بَابُ غَرَزِ الْخَشَبِ فِي جِدَارِ الْجَارِ**

٩٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعُ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ».

قَالَ: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ؛ لَأُرْمِينَ بِهَا بَيْنَ أَكْتَافِكُمْ. [أخرجه البخاري: ٢٤٦٣ ومسلم: ١٦٠٩].

**(٥٧) بَابُ مَنْ ظَلَمَ مِنَ الْأَرْضِ شِبْرًا طَوْقَ مِنْ سَبْعِ أَرْضِينَ**

٩٧٠ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَرْوَى بِنْتَ أُوَيْسٍ أَدْعَتْ عَلَى سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا، فَخَاصَمَتْهُ إِلَى مِرْوَانَ بْنِ الْحَكَمِ، فَقَالَ سَعِيدٌ: أَنَا

you hear from the Messenger of Allâh ﷺ?” He said: “I heard the Messenger of Allâh ﷺ saying: ‘Whoever takes someone’s land unjustly, will be caught by his neck to the seven earths. Marwân said to Sa’id: “I will never ask you any further evidence after this.” He said: “O Allâh, if she is a liar, take away her sight and kill her in her own land.” She lost her sight and while she was walking in her land, fell in a hole and died. (Bukhâri 2452)

كُنْتُ أَخَذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ ظُلْمًا؛ طَوَّقَهُ إِلَى سَبْعِ أَرْضِينَ». فَقَالَ لَهُ مَرْوَانُ: لَا أَسْأَلُكَ بَيِّنَةً بَعْدَ هَذَا. فَقَالَ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً؛ فَعَمَّ بَصَرُهَا، وَاقْتُلْهَا فِي أَرْضِهَا. فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، ثُمَّ بَيَّنَّا هِيَ تَمْشِي فِي أَرْضِهَا؛ إِذْ وَقَعَتْ فِي حُفْرَةٍ، فَمَاتَتْ. [أخرجه البخاري: ٢٤٥٢ ومسلم: ١٦١٠].

(58) CHAPTER. If people have different measures for a road, it should be made seven cubits

971. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “If you have dispute over the measures of a road, then make its width seven cubits.” (Bukhâri 2471)

(٥٨) بَابُ إِذَا اخْتَلَفَ فِي الطَّرِيقِ جُعِلَ عَرْضُهُ سَبْعَةَ أَذْرُعٍ ٩٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ؛ جُعِلَ عَرْضُهُ سَبْعَةَ أَذْرُعٍ». [أخرجه البخاري: ٢٤٧١ ومسلم: ١٦١٣].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

## 22- THE BOOK OF FARMING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٢٢ - كِتَابُ الْمَزَارَعَةِ

### (1) CHAPTER. Land should not be rented

972. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Whoever has land, should cultivate it himself or give it to his (Muslim) brother to cultivate. He should not rent it." (Bukhâri 2340-1)

### (١) بَابُ النَّهْيِ عَنْ كِرَاءِ الْأَرْضِ

٩٧٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ، فَلْيَزْرِعْهَا أَوْ لِيَزْرِعْهَا أَخَاهُ، وَلَا يُكْرِهَا» [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٤٠ و ٢٣٤١ ومسلم: ١٥٤٣ ب، (١٥٣٦)].

### (2) CHAPTER. Renting land for food

973. Râfi' bin Khadij رضي الله عنه reported: We used to rent land for oor one-fourth of the produce. A cousin of mine came one day and said: "The Messenger of Allāh ﷺ forbade us to do a thing which is profitable to us, and the obedience of Allāh and His Messenger is better for us. And the Messenger of Allāh ﷺ said: 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others,' and the Prophet disliked renting lands or otherwise." (Bukhâri 2339)

### (٢) بَابُ كِرَاءِ الْأَرْضِ بِالطَّعَامِ

٩٧٣ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نُحَاقِلُ الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فنُكْرِيهَا بِالثُّلْثِ والرُّبْعِ والطَّعَامِ الْمُسَمَّى، فجاءنا ذاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي، فقال: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ لَنَا نَافِعًا، وطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ ﷺ أَنْفَعُ لَنَا، نَهَانَا أَنْ نُحَاقِلَ بِالْأَرْضِ فنُكْرِيهَا عَلَى الثُّلْثِ والرُّبْعِ والطَّعَامِ الْمُسَمَّى، وَأَمَرَ رَبُّ الْأَرْضِ أَنْ يَزْرَعَهَا أَوْ يُزْرِعَهَا، وَكَرِهَ كِرَاءَهَا وما سِوَى ذَلِكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٣٩ ومسلم: ١٥٤٨].

### (3) CHAPTER. Renting land for gold or silver

974. Hanzalah bin Qais Al-Ansâri said: I asked Râfi' bin Khadij رضي الله عنه about

### (٣) بَابُ كِرَاءِ الْأَرْضِ بِالذَّهَبِ

وَالْوَرِقِ

٩٧٤ - عَنْ حَنْظَلَةَ بْنِ قَيْسٍ الْأَنْصَارِيِّ؛ قَالَ: سَأَلْتُ رَافِعَ بْنَ

renting a land for gold or silver and he said :  
 "There is no harm in that. It is when people  
 used to rent land at the time of the Prophet ﷺ  
 in return for what used to grow on the  
 sides of water springs or water channels. At  
 times such produce used to die and some  
 would survive. That was the only method of  
 renting and that was why the Prophet ﷺ  
 forbade it. But if the rent is known and  
 indemnified, there is no harm in it."

#### (4) CHAPTER. About renting

975. 'Abdullâh bin As-Sâ'ib said: We  
 went to ' Abdullâh bin Ma'qil and asked  
 him about giving land for yield. He said :  
 "Thâbit said that the Messenger of Allâh ﷺ  
 forbade it and ordered renting, so there is no

harm in it .

#### (5) CHAPTER. Giving land free is better than renting it

976. 'Amr reported: I said to Tâwus, "I  
 wish that you give up *Mukhâbarah* (share-  
 cropping), for the people say that the  
 Prophet ﷺ forbade it." Tâwus replied, "O  
 'Amr! the most knowledgeable of them  
 (namely Ibn 'Abbâs رضي الله عنهما told me  
 that the Prophet ﷺ did not forbid it (i.e., *Al-  
 Mukhâbarah*) but said : 'It is more beneficial  
 for one to give his land free to one's brother  
 than to charge him a fixed rental.'" (Bukhârî  
 2329)

حَدِيثُ رَضِيَ اللَّهُ عَنْهُ عَنْ كِرَاءِ  
 الْأَرْضِ بِالذَّهَبِ وَالْوَرَقِ؟ فَقَالَ: لَا  
 بَأْسَ بِهِ، إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ  
 عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَلَى  
 الْمَازِيَانَاتِ، وَأَقْبَالِ الْجَدَاوِلِ،  
 وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هَذَا وَيَسْلَمُ  
 هَذَا، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا، فَلَمْ  
 يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا؛ فَلِذَلِكَ  
 زَجَرَ عَنْهُ، فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ؛  
 فَلَا بَأْسَ بِهِ. [أخرجه مسلم: ١٥٤٧].

#### (٤) بَابُ الْمُؤَاجَرَةِ

٩٧٥ - عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ؛  
 قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَعْقِلٍ،  
 فَسَأَلْنَاهُ عَنِ الْمُرَارَعَةِ؟ فَقَالَ: زَعَمَ  
 ثَابِتٌ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ  
 الْمُرَارَعَةِ، وَأَمَرَ بِالْمُؤَاجَرَةِ، وَقَالَ:  
 «لَا بَأْسَ بِهَا». [أخرجه مسلم: ١٥٤٩].

#### (٥) بَابُ فِي مَنَحِ الْأَرْضِ

٩٧٦ - عَنْ طَاوُسٍ؛ أَنَّهُ كَانَ  
 يُخَابِرُ. قَالَ عَمْرُو: فَقُلْتُ لَهُ: يَا أَبَا  
 عَبْدِ الرَّحْمَنِ! لَوْ تَرَكْتَ هَذِهِ الْمُخَابَرَةَ؛  
 فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ  
 الْمُخَابَرَةِ. فَقَالَ: أَيُّ عَمْرُو! أَخْبَرْتَنِي  
 أَعْلَمَهُمْ بِذَلِكَ (يعني: ابن عباس رضي  
 الله عنهما)؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهَا،  
 إِنَّمَا قَالَ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ  
 مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».  
 [أخرجه البخاري: ٢٣٢٩ ومسلم: ١٥٥٠].

## (6) CHAPTER. Land yield and watering

977. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Prophet ﷺ concluded a contract with the people of Khaibar to utilise the land on the condition that half the products of fruits or vegetation would be theirs. The Prophet ﷺ used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When 'Umar became the caliph) he gave the wives of the Prophet ﷺ the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and water, and some chose the *Wasq*, and 'Aishah and Hafsa رضي الله عنهما chose the land and the water. (Bukhârî 2328)

## (٦) بَابُ الْمُسَاقَاةِ وَمُعَامَلَةِ الْأَرْضِ بِجُزْءٍ مِنَ الثَّمَرِ وَالزَّرْعِ

٩٧٧ - عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِئَةً وَسِتِّينَ، ثَمَانِينَ وَسَقًا مِنْ تَمَرٍ وَعِشْرِينَ وَسَقًا مِنْ شَعِيرٍ. قَالَ: فَلَمَّا وَلِيَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَسَمَ خَيْبَرَ خَيْرَ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُقْطَعَ لَهُنَّ الْأَرْضُ وَالْمَاءُ، أَوْ يَضْمَنَ لَهُنَّ الْأَوْسَاقُ كُلَّ عَامٍ، فَاخْتَلَفْنَ، فَمِنْهُنَّ مَنْ اخْتَارَ الْأَرْضَ وَالْمَاءَ، وَمِنْهُنَّ مَنْ اخْتَارَ الْأَوْسَاقَ كُلَّ عَامٍ، فَكَانَتْ عَائِشَةُ وَحَفْصَةُ رَضِيَ اللَّهُ عَنْهُمَا مِمَّنْ اخْتَارَتَا الْأَرْضَ وَالْمَاءَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٢٨ ومسلم: ١٥٥١].

## (7) CHAPTER. Planting trees

978. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If a Muslim plants a tree, all that is eaten from its fruits shall be charity (*Sadaqah*). And so will be what is stolen and what animals eat and what birds catch and what a person takes, all are charity on his behalf."

## (٧) بَابُ فِيمَنْ غَرَسَ غَرْسًا

٩٧٨ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا؛ إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سَرَقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ؛ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ؛ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزُرُّهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٥٢].

## (8) CHAPTER. Selling water that is in excess

## (٨) بَابُ بَيْعِ فَضْلِ الْمَاءِ

٩٧٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا



narrated that the Messenger of Allâh ﷺ forbade selling the water that is in excess.

رضي الله عنهما؛ قال: نهى رسول الله ﷺ عن بيع فضل الماء. [أخرجه مسلم: ١٥٦٥].

**(9) CHAPTER. Withholding the excess of water and grass**

**(٩) بَابُ مَنَعَ فَضْلِ الْمَاءِ وَالْكَلِّ**

980. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do not withhold the excess of water to prevent grass to grow." (Bukhâri 2353)

٩٨٠ - عن أبي هريرة رضي الله عنه؛ قال: قال رسول الله ﷺ: «لا تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ الْكَلَّ». [أخرجه البخاري: ٢٣٥٣ ومسلم: ١٥٦٦].

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In the Name of Allāh,  
the Most Gracious, the Most Merciful

## 23- THE BOOK OF WILL AND CHARITY

### (1) CHAPTER. Advice to make a will

981. Sâlim reported that Ibn 'Umar رضي الله عنه heard the Messenger of Allāh ﷺ say: "It is not permissible for any Muslim who has something to will, to stay for three nights without having his last will and testament written and kept ready with him." 'Abdullâh bin 'Umar said: "When I heard this from the Messenger of Allāh ﷺ, I did not spend a night without my will being with me." (Bukhârî 2738)

### (2) CHAPTER. Will for one-third only

982. Sa'd bin Abu Waqqâs narrated: In the year of the last Hajj of the Messenger of Allāh ﷺ, I became seriously ill, and the Prophet ﷺ visited me enquiring about my health. I told him, "I am reduced to this state because of illness, and I am wealthy and have no heirs except a daughter. Should I give two-third of my property in charity?" He said, "No." I asked, "Half?" He said, "No." Then he added, "One-third, and even one-third is too much. You better leave your heirs wealthy rather than to leave them poor begging others. You will get a reward for whatever you spend for the sake of Allāh, even for what you put in your wife's mouth." I said, "O Messenger of Allāh! Will I be left alone after my companions have gone?" He

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٢٣ - كِتَابُ الْوَصَايَا وَالصَّدَقَةِ وَالنَّحْلِ وَالْفُغْرَى

### (١) بَابُ الْحَثِّ عَلَى الْوَصِيَّةِ لِمَنْ لَهُ

مَا يَوْصِي فِيهِ

٩٨١ - عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ، لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ ثَلَاثَ لَيَالٍ؛ إِلَّا وَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ».

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مِّنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؛ إِلَّا وَعِنْدِي وَصِيَّتِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٣٨ وَمُسْلِمٌ: ١٦٢٧].

### (٢) بَابُ الْوَصِيَّةِ بِالثُّلُثِ لَا تَجَاوِزُ

٩٨٢ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلِّغْنِي مَا تَرَى مِنْ الْوَجَعِ، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتُهُ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: «لَا». قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: «لَا، الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَّ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْغِي بِهَا وَجْهَ اللَّهِ

said, "If you are left behind, whatever good deeds you do for the sake of Allâh, will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefited by you while others will be harmed by you. O Allâh! Complete the emigration of my Companions and do not turn them renegades, but the poor Sa'd bin Khaulah." The Messenger of Allâh ﷺ felt sorry for him as he died in Makkah. (Sa'd bin Abu Waqqâs lived long after the Prophet ﷺ.) (Bukhâri 1295)

تَعَالَى؛ إِلَّا أُجِرْتُ بِهَا، حَتَّى اللَّفْمَةُ تَجْعَلُهَا فِي فِي أَمْرَاتِكَ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفْتُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ أَنْ تُخْلَفَ، فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ تَعَالَى، إِلَّا أَزْدَدْتُ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخْلَفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ».

قَالَ: رَأَيْتُ لَهُ رَسُولَ اللَّهِ ﷺ مِنْ أَنْ تُؤْفَى بِمَكَّةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٩٥ وَمُسْلِمٌ: ١٦٢٨].

983. Ibn 'Abbâs رضي الله عنهما said: Would that people reduce the one-third to one-quarter, because the Messenger of Allâh ﷺ said: "One-third, and it is too much." (Bukhâri 2743)

٩٨٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَوْ أَنَّ النَّاسَ غَضُّوا مِنْ الثُّلُثِ إِلَى الرَّبْعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٤٣ وَمُسْلِمٌ: ١٦٢٩].

### (3) CHAPTER. Allâh's Book was the Prophet's will

984. Talhâh bin Musarriif reported: I asked 'Abdullâh bin Abu Aufa رضي الله عنهما "Did the Messenger of Allâh ﷺ make a will?" He replied, "No," I asked him, "Why did he enjoins on people making out a will?" He replied, "The Prophet ﷺ bequeathed Allâh's Book (i.e., the Qur'ân)." (Bukhâri 2740)

٩٨٤ - عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ؛ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: هَلْ أَوْصَى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: لَا. قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ (أَوْ: فَلِمَ أُمِرُوا بِالْوَصِيَّةِ)؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٤٠ وَمُسْلِمٌ: ١٦٣٤].

985. 'Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ left neither a dinar nor a dirham (wealth in the form of cash) nor sheep nor camels. And he made no will about anything (material possessions).

986. Al-Aswad reported: In the presence of 'Aishah رضي الله عنها some people mentioned that the Prophet ﷺ had appointed 'Ali رضي الله عنه by will as his successor. 'Aishah said, "When did he appoint him by will? Verily, when he died, he was resting against my chest (or said: in my lap) and he asked for a wash basin and then collapsed while in that state, and I could not even perceive that he had died. So when did he appoint him by will?" (Bukhâri 2741)

#### (4) CHAPTER. Prophet's will about expelling the polytheists from Arabian Peninsula

987. Sa'îd bin Jubair reported that Ibn 'Abbâs رضي الله عنهما said, "Thursday! What a Thursday!" Then he started weeping until his tears wetted the gravels of the ground. I asked: "O Ibn 'Abbâs, what was that Thursday?" He said, "On Thursday the illness of the Messenger of Allâh ﷺ was aggravated and he said, 'Bring for me a (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter, and people should not differ in the presence of a Prophet. They said, 'The Messenger of Allâh ﷺ is seriously ill.' The Prophet ﷺ said: 'Leave me alone, as the state in which I am now, is better than what you are calling me for. And I give you three

٩٨٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً وَلَا دِرْهَمًا، وَلَا شَاةً وَلَا بَعِيرًا، وَلَا أَوْصَى بِشَيْءٍ [أَخْرَجَهُ مُسْلِمٌ: ١٦٣٥].

٩٨٦ - عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ؛ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ وَصِيًّا، فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ؟! فَقَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي (أَوْ قَالَتْ: حِجْرِي)، فَدَعَا بِالطَّسْتِ، فَلَقَدْ انْحَنَّتْ فِي حِجْرِي، وَمَا شَعَرْتُ أَنَّهُ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ؟! [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٤١ وَمُسْلِمٌ: ١٦٣٦].

#### (٤) بَابُ وَصِيَّةِ النَّبِيِّ ﷺ بِإِخْرَاجِ الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَبِإِجَارَةِ الْوَفْدِ

٩٨٧ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: يَوْمَ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ، ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى. فَقُلْتُ: يَا ابْنَ عَبَّاسٍ! وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقَالَ: «أَتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي». فَتَنَارَعُوا، وَمَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَارُعٍ، وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهَمُوهُ. قَالَ: «دَعُونِي؛ فَالَّذِي أَنَا فِيهِ خَيْرٌ، أَوْصِيكُمْ بِثَلَاثٍ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ،

orders: Expel the *Al-Mushrikûn* (polytheists and disbelievers) from the Arabian Peninsula, respect the foreign delegates as you have seen me dealing with them.” He said that he forgot the third or did not say it. (Bukhârî 3053)

**(5) CHAPTER. Prohibition of retrieving charity**

**988.** ‘Umar bin Al-Khattâb رضي الله عنه narrated: Once I gave a horse in the Cause of Allâh but that person treated it badly. I intended to buy it as I thought he would sell it at a low price. So, I asked the Messenger of Allâh ﷺ about it. He said: “Do not buy it, nor go back on your *Sadaqah* which you have given, even if the seller were willing to sell it for one dirham, for he who takes back his alms is like the dog which swallows it’s own vomit.” (Bukhârî 1490)

**989.** Ibn ‘Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “Who takes back his offer is like a dog which vomits and swallows its vomit again.”

**(6) CHAPTER. Giving to one son and not to others**

**990.** An-Nu‘mân bin Bashir رضي الله عنهما said: My father gave me a gift but my mother ‘Amrah bint Rawâhah said that she would not agree to it unless he made the Messenger of Allâh ﷺ a witness to it. So, my father went to the Prophet ﷺ and said, “I have given a gift to my son from ‘Amrah bint Rawâhah, but she ordered me to make you a witness to it, O Messenger of Allâh!” The Messenger of Allâh ﷺ asked, “Do you give (the like of it) everyone of your sons?” He replied in the

وأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ. قَالَ: وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قَالَهَا فَأَنْسَيْتُهَا. [أخرجه البخاري: ٣٠٥٣ ومسلم: ١٦٣٧].

**(٥) بَابُ النَّهْيِ أَنْ يَعُودَ فِي الصَّدَقَةِ**

**٩٨٨ -** عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَمَلْتُ عَلَى فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ، فَأَصَاعَهُ صَاحِبُهُ، فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لَا تَبْتَعْهُ، وَلَا تَعُدْ فِي صَدَقَتِكَ؛ فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [أخرجه البخاري: ١٤٩٠ ومسلم: ١٦٢٠].

**٩٨٩ -** عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: «الْعَائِدُ فِي هَبِّهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ» [أخرجه مسلم: ١٦٢٢].

**(٦) بَابُ مَنْ نَحَلَ بَعْضَ وَلَدِهِ دُونَ سَائِرِ بَنِيهِ**

**٩٩٠ -** عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ، فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ ﷺ. فَاذْطَلَقَ بِي أَبِي إِلَى النَّبِيِّ ﷺ لِشُهَادَتِهِ عَلَى صَدَقَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ؟». قَالَ: لَا. قَالَ:

negative. The Messenger of Allāh ﷺ said, "Fear Allāh, and be just to your children." My father then returned and took back his gift. (Bukhārī 2587)

991. An-Nu'mān bin Bashir رضي الله عنهما narrated: My father took me to the Messenger of Allāh ﷺ, and said: "O Messenger of Allāh, I witness that I have given An-Nu'mān such and such out of my wealth." The Prophet ﷺ said: "Have you given all your sons the same?" My father said: "No." The Prophet ﷺ said: "Take someone else as your witness." Then he ﷺ added: "Does it please you that they all be dutiful to you?" My father said: "Yes." The Messenger ﷺ said: "So, don't do that (for Nu'mān only)." (Bukhārī 2587)

#### (7) CHAPTER. Promising gifts after one's death

992. Jābir رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "If a man gives something to someone saying: 'I have given this to you and your children after you if there will be any.' Such a gift shall remain his and his sons' and should not be returned because it shall be included in inheritance." (Bukhārī 2625)

993. Jābir bin Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ». فَرَجَعَ أَبِي، فَرَدَّ تِلْكَ الصَّدَقَةَ. [أخرجه البخاري: ٢٥٨٧ ومسلم: ١٦٢٣.]

٩٩١ - عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَشْهَدُ أَنِّي قَدْ نَحَلْتُ الثُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي. فَقَالَ: «أَكُلَّ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتُ الثُّعْمَانَ؟». قَالَ: لَا. قَالَ: «فَأَشْهَدُ عَلَى هَذَا غَيْرِي». ثُمَّ قَالَ: «أَيَسْرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟». قَالَ: بَلَى. قَالَ: «فَلَا إِذَا». [أخرجه البخاري: ٢٥٨٧ ومسلم: ١٦٢٣.]

#### (٧) بَابُ فِي الرَّجُلِ يُعْهِدُ رَجُلًا غُمْرَى

٩٩٢ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلًا غُمْرَى لَهُ وَلِعَقِبِهِ، فَقَالَ: قَدْ أُعْطِيَتْكُمَا وَعَقِبُكَ مَا بَقِيَ مِنْكُمْ أَحَدًا؛ فَإِنَّهَا لِمَنْ أُعْطِيَهَا وَعَقِبِهِ، وَإِنَّهَا لَا تَرْجِعُ إِلَى صَاحِبِهَا، مِنْ أَجْلِ أَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ». [أخرجه البخاري: ٢٦٢٥ ومسلم: ١٦٢٥.]

٩٩٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ

said : "Preserve you wealth and do not spoil them; and if one donates a property to someone, it shall remain his whether dead or alive, and shall be his inheritors' (afterwards)." (Bukhâri 2625)

الله ﷻ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ  
وَلَا تُفْسِدُوهَا؛ فَإِنَّهُ مَنْ أَعْمَرَ غُمْرِي؛  
فَهِيَ لِلَّذِي أَعْمَرَهَا حَيًّا وَمَيِّتًا  
وَلِعَقِبِهِ». [أخرجه البخاري: ٢٦٢٥  
ومسلم: ١٦٢٥].

\* \* \*

In the Name of Allâh,  
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 24- THE BOOK OF FARÂ'ID (INHERITANCE)

## ٢٤ - كِتَابُ الْفَرَائِضِ

### (1) CHAPTER. Muslims and disbelievers should not inherit each other

994. Usâmah bin Zaid رضي الله عنهما narrated that the Prophet ﷺ said: "No Muslim inherits from an infidel, nor an infidel inherits from a Muslim." (Bukhâri 6764)

### (١) بَابٌ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

٩٩٤ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا يَرِثُ الْكَافِرُ الْمُسْلِمَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٦٤ وَمُسْلِمٌ: ١٦١٤].

### (2) CHAPTER. Inheritance belongs to owners

995. Ibn 'Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Give the Farâ'id (the shares of the inheritance that are prescribed in the Qur'ân) to those who are entitled to receive it, and whatever is left should be given to the closest male relative of the deceased." (Bukhâri 6732)

### (٢) بَابٌ أَلْحَقُوا الْفَرَائِضَ بِأَهْلِهَا

٩٩٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكْتَ الْفَرَائِضَ فَلْأُولَى رَجُلٍ ذَكَرَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٣٢ وَمُسْلِمٌ: ١٦١٥].

### (3) CHAPTER. Kalâlah inheritance

996. Jâbir bin 'Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ came to visit me while I was sick and unconscious. He performed Wudu' and sprinkled on me the water which he used, and I became conscious and said, "O Messenger of Allâh! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine Verse regarding his case was revealed: "They ask you for a legal verdict. Say: 'Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs).' (4:176)." He added: I

### (٣) بَابٌ مِيرَاثُ الْكَلَالَةِ

٩٩٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ لَا أَعْقِلُ، فَتَوَضَّأَ، فَصَبَّأَ عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا يَرِثُنِي كَلَالَةٌ. فَنَزَلَتْ آيَةُ الْمِيرَاثِ. فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ: ﴿يَسْأَلُونَكَ قُلُ اللَّهِ يُفْنِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦]؟ قَالَ: هَكَذَا



asked Muhammad bin Al-Munkadir and he said it was revealed so. (Bukhâri 194)

997. Madân bin Abu Talhah said that 'Umar bin Al-Khattâb رضي الله عنه made a speech on a Friday and mentioned the Prophet of Allâh ﷺ and Abu Bakr رضي الله عنه then said: "I will leave nothing behind more important than *Kalâlah* (inheritance of one with no ascendants or descendants)." I asked the Messenger of Allâh ﷺ repeatedly about nothing but *Kalâlah*, until the Prophet ﷺ once pushed his finger into my chest and said: "O 'Umar, are you not satisfied with the last *Ayah* of *Sûrat An-Nisa* (4:176)? If I live long I shall make a verdict by which everybody will know whether he reads the Qur'ân or not."

#### (4) CHAPTER. *Kalâlah* Verse was revealed last

998. Al-Bara' bin 'Âzib رضي الله عنهما narrated that the last complete *Sûrah* which was revealed (to the Prophet ﷺ) was *Sûrat At-Taubah*, and the last Verse that was revealed was the Verse of *Kalâlah* (i.e., heirlessness). (Bukhâri 4363)

#### (5) CHAPTER. He who leaves property it belongs to his heirs

999. Abu Hurairah رضي الله عنه narrated: Whenever a dead man in debt was brought to the Messenger of Allâh ﷺ he would ask, "Has he left anything to repay his debt?" If

أُنْزِلَتْ. [أخرجه البخاري: ١٩٤ ومسلم: ١٦١٦].

٩٩٧ - عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَطَبَ يَوْمَ جُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ قَالَ: إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمُّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «يَا عُمَرُ! أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟». وَإِنِّي إِنْ أَعِشْتُ؛ أَقْضِي فِيهَا بِقَضِيَّتِي يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. [أخرجه مسلم: ١٦١٧].

#### (٤) بَابُ آخِرُ آيَةِ نَزَلَتْ آيَةُ الْكَلَالَةِ

٩٩٨ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ آخِرَ سُورَةٍ أُنْزِلَتْ تَامَّةً سُورَةُ التَّوْبَةِ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ. [أخرجه البخاري: ٤٣٦٣ ومسلم: ١٦١٨].

#### (٥) بَابُ مَنْ تَرَكَ مَالًا؛ فَلِوَرَثَتِهِ

٩٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ:

he was told that he had left something to repay his debts, he would perform his funeral otherwise he would tell the Muslims to perform their friend's funeral. When Allāh made the Prophet ﷺ have enough provisions through conquests, he said: "I am more entitled to the believers more than the believers to themselves. So he who dies leaving a debt behind, I will pay it off, and if he leaves property, then it is to his heirs." (Bukhārī 2298)

«هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟». فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءً؛ صَلَّى عَلَيْهِ، وَإِلَّا قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ» فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ؛ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوَفِّيَ وَعَلَيْهِ دَيْنٌ؛ فَعَلَيَّْ قِضَاؤُهُ، وَمَنْ تَرَكَ مَالاً؛ فَهُوَ لَوَرَثَتِهِ». [أَخْرَجَهُ

البخاري: ٢٢٩٨ ومسلم: ١٦١٩].

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the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 25- THE BOOK OF WAQF (ENDOWMENTS)

## ٢٥ - كتاب الوقف

### (1) CHAPTER. The endowment of the property and the charity from its produce

### (١) بَابُ الْوَقْفِ لِلْأَضْلِ وَالصَّدَقَةِ بِالْعَلَّةِ

**1000.** Ibn 'Umar رضي الله عنهما narrated: 'Umar رضي الله عنه received a land in Khaibar and he went to the Prophet ﷺ to consult him about it saying, "O Messenger of Allâh, I got some land in Khaibar better than any property I ever owned. What do you suggest that I do with it?" The Prophet ﷺ said, "If you like, you can give the land as *Waqf* (endowment) and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not be inherited. But its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allâh's Cause, to the travellers and guests. And that there would be no harm if the guardian of the endowment eats from it moderately as to his labour, or offers a friend to eat, without storing it for the future.

١٠٠٠ - عن ابن عمر رضي الله عنهما: قال: أصاب عمر رضي الله عنه أرضاً بخيبر، فأتى النبي ﷺ يستأمره فيها، فقال: يا رسول الله! إنني أصبت أرضاً بخيبر، لم أصب مالا قط هو أنفس عندي منه، فما تأمرني به؟ قال: «إن شئت حبست أضلها، وتصدقت بها». قال: فتصدق بها عمر؛ أنه لا يباع أضلها ولا يبتاع، ولا يورث ولا يوهب.

قال: فتصدق بها عمر في الفقراء، وفي القرى، وفي الرقاب، وفي سبيل الله، وابن السبيل، والضييف، لا جناح على من وليها أن يأكل منها بالمعروف، أو يطعم صديقاً غير متمول فيه. [أخرجه البخاري: ٢٧٣٧ ومسلم: ١٦٣٢].

### (2) CHAPTER. Things that give reward after death

### (٢) بَابُ مَا يَلْحَقُ الْإِنْسَانَ ثَوَابُهُ بَعْدَهُ

**1001.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When man dies, his deeds cease to continue except for three things: Continuous charity, beneficial knowledge, and a pious son

١٠٠١ - عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: «إذا مات الإنسان؛ انقطع عنه عمله؛ إلا من ثلاثة: إلا من صدقة جارية، أو

who supplicates Allâh for him.”

عَلِمَ يُسْتَفْعَ بِهِ، أَوْ وَلَدَيْهِ صَالِحٍ يَدْعُو  
لَهُ» [أخرجه مسلم: ١٦٣١].

(3) CHAPTER. Charity (*Sadaqah*) on behalf  
of a dead who did not leave a will

(٣) بَابُ الصَّدَقَةِ عَنْ مَنْ مَاتَ وَلَمْ  
يُوصِ

See *Hadith* of ‘Āishah رضي الله عنها in the Book  
of *Zakât* (*Hadith* . 532)

فيه حديث عائشة رضي الله عنها،  
وقد تقدم في كتاب الزكاة [الحديث:  
٥٣٢].

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## 26- THE BOOK OF VOWS

### (1) CHAPTER. Fulfilling vows if they involve obedience to Allâh

1002. Ibn 'Umar رضي الله عنهما reported that 'Umar bin Al-Khattâb رضي الله عنه asked the Messenger of Allâh ﷺ at Ji'rânah when he came back from Tâ'if: "O Messenger of Allâh! I vowed to observe *I'tikâf* for one day in the Sacred Mosque during the pre-Islâmic period." The Prophet ﷺ ordered him to fulfill his vow.

The Messenger of Allâh gave 'Umar one female slave. When the Messenger of Allâh ﷺ freed the captives of Hunain without ransom, they said: "The Messenger of Allâh ﷺ freed us." When 'Umar رضي الله عنه heard them, he said (to his son): "O 'Abdullâh! Go and set free that slave-girl." (Bukhârî 3144)

### (2) CHAPTER. Vow fulfillment for the dead

1003. Ibn 'Abbâs رضي الله عنهما reported: Sa'd bin 'Ubâdah sought the verdict of the Messenger of Allâh ﷺ regarding a vow made by his mother who died before fulfilling it. The Messenger of Allâh ﷺ said: "Fulfill it

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## ٢٦ - كِتَابُ النَّذْرِ

### (١) بَابُ الْوَفَاءِ بِالنَّذْرِ إِذَا كَانَ فِي طَاعَةِ اللَّهِ

١٠٠٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْجِعْرَانَةِ بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ؛ فَكَيْفَ تَرَى؟ قَالَ: «أَذْهَبْ؛ فَاغْتَكِفْ يَوْمًا».

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمُسِ، فَلَمَّا أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ؛ سَمِعَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَصْوَاتَهُمْ يَقُولُونَ: أَعْتَقَنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا هَذَا؟ فَقَالُوا: أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ. فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ! أَذْهَبْ إِلَى تِلْكَ الْجَارِيَةِ؛ فَحَلِّ سَبِيلَهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١٤٤ ومسلم: ١٦٥٦].

### (٢) بَابُ الْأَمْرِ بِقَضَاءِ النَّذْرِ

١٠٠٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ قَالَ: اسْتَفْتَيْتُ سَعْدَ بْنَ عُبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذَرٍ كَانَ عَلَى أُمِّهِ، تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ؟ قَالَ

on her behalf.” (Bukhâri 2761)

رسولُ الله ﷺ: «فَاقْضِي عَنْهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٦١ وَمُسْلِمٌ: ١٦٣٨].

### (3) CHAPTER. Vow to walk bare-footed to Ka'bah

### (٣) بَابُ فِيمَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ

1004. 'Uqbah bin 'Âmir رضي الله عنه reported: My sister vowed to walk bare-footed to the Ka'bah, and told me to ask the Prophet ﷺ about it. So, I did and the Prophet ﷺ said: “Let her walk and ride.” (That is, when she feels tired.) (Bukhâri 1866)

١٠٠٤ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ حَافِيَةً، فَأَمَرْتَنِي أَنْ أَسْتَفْتِيَهَا لَهَا رَسُولَ اللَّهِ ﷺ، فَاسْتَفْتَيْتُهَا؟ فَقَالَ: «لَتَمْشِيَ وَلَتَرْكَبَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٦٦ وَمُسْلِمٌ: ١٦٤٤].

1005. Anas رضي الله عنه narrated that the Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. His sons told him that he had vowed to go on foot (to the Ka'bah). He said to him: “Allâh does not need you nor your vow. Ride!” (Bukhâri 1865)

١٠٠٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يَهَادَى بَيْنَ ابْنَيْهِ، فَقَالَ: «مَا بَالُ هَذَا؟». قَالُوا: نَذَرَ أَنْ يَمْشِيَ. قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ عَنْ تَغْلِيْبِ هَذَا نَفْسَهُ لَعَنِيَّ». وَأَمَرَهُ أَنْ يَرْكَبَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٦٥ وَمُسْلِمٌ: ١٦٤٢].

### (4) CHAPTER. Prohibition of taking vows

### (٤) بَابُ النَّهْيِ عَنِ النَّذْرِ وَأَنَّهُ لَا يَرُدُّ شَيْئًا

1006. Ibn 'Umar رضي الله عنه narrated that the Prophet ﷺ forbade vowing and said: “It does not bring any good, but it forces a miserly to spend his property.” (Bukhâri 6608)

١٠٠٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى عَنِ النَّذْرِ، وَقَالَ: «إِنَّهُ لَا يَأْتِي بِخَيْرٍ، وَإِنَّمَا يُسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٦٠٨ وَمُسْلِمٌ: ١٦٣٩].

1007. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “Vowing does not bring to the son of Adam anything which Allâh has not foreordained. But vowing

١٠٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ النَّذَرَ لَا يُقَرِّبُ مِنَ ابْنِ آدَمَ شَيْئًا لَمْ يَكُنْ

agrees with preordainment thus to force a miserly to spend of his wealth what he did not want to spend.” (Bukhâri 6609)

اللَّهُ قَدَرَهُ لَهُ، وَلَكِنَّ النَّذَرَ يُؤَافِقُ  
الْقَدَرَ، فَيُخْرِجُ بِذَلِكَ مِنَ الْبَخِيلِ مَا  
لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ.  
[أَخْرَجَهُ الْبُخَارِيُّ: ٦٦٠٩ ومسلم:  
١٦٤٠.]

(5) CHAPTER. No vow fulfillment when it involves disobedience

(٥) بَابُ لَا وَفَاءَ لِنَّذْرِ فِي مَعْصِيَةِ  
اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ الْعَبْدُ

1008. 'Imrân bin Husain رضي الله عنهما narrated: The tribe of Tha'qif was the ally of Banu 'Uqail. Tha'qif captured two of the Companions of the Messenger of Allâh ﷺ and the Companions of the Messenger of Allâh ﷺ captured one from Banu 'Uqail as prisoner, and captured Al-'Adba' (the she-camel of the Prophet ﷺ) with him. He was brought tied up to the Messenger of Allâh ﷺ. He said: "O Muhammad." He ﷺ went to him and asked: "What do you want?" He said: "Why have you captured me, and why did you capture the she-camel?" The Prophet ﷺ said: "I captured you for the crime of your allies, Banu Tha'qif." He then left him. He again called him: "O Muhammad, O Muhammad." Since the Messenger of Allâh ﷺ was very compassionate and tender-hearted, he returned to him and said: "What do you want?" He said: "I am a Muslim." Thereupon he ﷺ said: "Had you said this when you had been the master of yourself, you would have gained every success." He then turned away. The prisoner called him again saying: "O Muhammad, O Muhammad." He came to him and said: "What do you want?" He said: "I am hungry, feed me; and I am thirsty, so provide me with drink." The Prophet ﷺ said: "This is to satisfy your want." He was then ransomed for two men were captured by Tha'qif.

The narrator said: A woman of the Ansâr

١٠٠٨ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ  
رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَتْ ثَقِيفُ  
حُلَفَاءَ لِبَنِي عُقَيْلٍ، فَأَسْرَتْ ثَقِيفُ  
رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ،  
وَأَسَرَّ أَصْحَابُ رَسُولِ اللَّهِ ﷺ رَجُلًا  
مِنْ بَنِي عُقَيْلٍ، وَأَصَابُوا مَعَهُ  
الْعُضْبَاءَ، فَأَتَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ  
وَهُوَ فِي الْوَتَاقِ. قَالَ: يَا مُحَمَّدُ!  
فَأَنَاهُ، فَقَالَ: «مَا شَأْنُكَ؟». قَالَ: بِمِ  
أَخَذْتَنِي؟ وَبِمِ أَخَذْتَ سَابِقَةَ الْحَاجِّ؟  
فَقَالَ - إِعْظَامًا لِذَلِكَ -: «أَخَذْتَنِي  
بَجَرِيرَةِ حُلَفَائِكَ ثَقِيفَ». ثُمَّ انْصَرَفَ  
عَنْهُ، فَنَادَاهُ، فَقَالَ: يَا مُحَمَّدُ! يَا  
مُحَمَّدُ! وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا  
رَقِيقًا، فَرَجَعَ إِلَيْهِ، فَقَالَ:  
«مَا شَأْنُكَ؟». قَالَ: إِنِّي مُسْلِمٌ. قَالَ:  
«لَوْ قُتِلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ؛ أَفَلَحْتَ  
كُلَّ الْفَلَاحِ». ثُمَّ انْصَرَفَ، فَنَادَاهُ،  
فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَأَنَاهُ،  
فَقَالَ: «مَا شَأْنُكَ؟». قَالَ: إِنِّي  
جَائِعٌ؛ فَأَطْعِمْنِي، وَظَمَانٌ؛ فَاسْقِنِي.  
قَالَ: «هَؤُلَاءِ حَاجَتُكَ». فَفَدَيْتِ

was captured and Al-'Adba' was caught too. The woman was tied up and the people were resting their animals in front of their houses. One night, she managed to untie herself, and went to the camels. To whichever camel she went, it grumbled and she left it until she came to Al-'Adba' and it did not grumble. It was a domesticated she-camel. She sat at the end of its back, yanked it and rode away. They went after her but were unable to catch up. She made a vow to Allāh that if He saved her through, she would slaughter it. When she reached Al-Madinah, people saw her and they said: "Here is Al-'Adba', the she-camel of the Messenger of Allāh ﷺ." The woman said that she vowed that if Allāh saved her, she would sacrifice it. They came to the Messenger of Allāh ﷺ and mentioned that to him. Thereupon he said: "*Subhān Allāh!* She is not grateful to it. She vowed to slaughter it if Allāh delivered her. No fulfillment of a vow if it involves disobedience of Allāh, nor involving things which one does not own."

#### (6) CHAPTER. Expiation of the breach of a vow

1009. 'Uqbah bin 'Āmir رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The expiation of the breach of a vow is the same as that of the breach of an oath."

بِالرَّجُلَيْنِ .  
قَالَ: وَأُسِرَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ، وَأُصِيبَتِ الْعَضْبَاءُ، فَكَانَتِ الْمَرْأَةُ فِي الْوَثَاقِ، وَكَانَ الْقَوْمُ يُرِيحُونَ نَعْمَهُمْ بَيْنَ يَدَيْ بُيُوتِهِمْ، فَانْفَلَتَتْ ذَاتَ لَيْلَةٍ مِنَ الْوَثَاقِ، فَأَتَتْ الْإِبِلَ، فَجَعَلَتْ إِذَا دَنَتْ مِنَ الْبَعِيرِ رَغَا، فَتَتْرُكُهُ، حَتَّى تَنْتَهِيَ إِلَى الْعَضْبَاءِ، فَلَمْ تَرُغْ. قَالَ: وَهِيَ نَاقَةٌ مُنَوَّقَةٌ. فَقَعَدَتْ فِي عَجْرِهَا، ثُمَّ زَجَرَتْهَا، فَانْطَلَقَتْ، وَنَذَرُوا بِهَا، فَطَلَبُوهَا، فَأَعَجَزْتُهُمْ.  
قَالَ: وَنَذَرْتُ لِلَّهِ عَزَّ وَجَلَّ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّهَا. فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَأَاهَا النَّاسُ، فَقَالُوا: الْعَضْبَاءُ، نَاقَةٌ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: إِنَّهَا نَذَرْتُ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّهَا. فَأَتَوْا رَسُولَ اللَّهِ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «سُبْحَانَ اللَّهِ! بِئْسَ مَا جَزَيْتَهَا، نَذَرْتُ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّهَا! لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ، وَلَا فِيمَا لَا يَمْلِكُ الْعَبْدُ». [أخرجه مسلم: ١٦٤١].

#### (٦) بَابُ فِي كَفَّارَةِ النَّذْرِ

١٠٠٩ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ». [أخرجه مسلم: ١٦٤٥].



*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 27- THE BOOK OF OATHS

## ٢٧ - كِتَابُ الْإِيمَانِ

### (1) CHAPTER. No swearing by one's father

**1010.** 'Umar bin Al-Khattāb رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "Allāh forbids you to swear by your fathers." 'Umar said: "By Allāh! I have never swore, neither intentionally nor by reporting the oath of someone else, ever since I heard the Messenger of Allāh ﷺ forbidding that." (Bukhārī 6646-7)

(١) بَابُ النَّهْيِ أَنْ يَحْلِفَ بِأَبِيهِ  
١٠١٠ - عَنْ عُمَرَ بْنِ الْخَطَّابِ  
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ  
تَحْلِفُوا بِآبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ؛  
مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ  
ﷺ نَهَى عَنْهَا، ذَاكِرًا وَلَا آتِرًا.  
[أَخْرَجَهُ الْبُخَارِيُّ: ٦٦٤٦-٦٦٤٧ وَمُسْلِمٌ:  
١٦٤٦].

**1011.** Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "He who has to swear, let him swear only by Allāh." Quraish tribe used to swear by their fathers and the Prophet ﷺ said: "Do not swear by your fathers." (Bukhārī 6648)

١٠١١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«مَنْ كَانَ حَالِفًا؛ فَلَا يَحْلِفْ إِلَّا  
بِاللَّهِ». وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا،  
فَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ». [أَخْرَجَهُ  
الْبُخَارِيُّ: ٦٦٤٨ وَمُسْلِمٌ: ١٦٤٦].

### (2) CHAPTER. Prohibition of swearing by the Tāghut

**1012.** 'Abdur-Rahmān bin Samurah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do not swear by idols nor by your fathers."

(٢) بَابُ النَّهْيِ عَنِ الْحَلْفِ  
بِالطَّوَاعِي

١٠١٢ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِالطَّوَاعِي  
وَلَا بِآبَائِكُمْ». [أَخْرَجَهُ مُسْلِمٌ: ١٦٤٨].

### (3) CHAPTER. He who swears by Lāt and Uzza (idols) let him say: La ilāha illallāh

**1013.** Abu Hurairah رضي الله عنه narrated

(٣) بَابُ مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّى؛  
فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ  
١٠١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allāh ﷺ said: "Whoever swears saying: 'By *Al-Lât*,' let him say: '*La ilāha illallāh* (none has the right to be worshipped but Allāh);' and whoever says to his friend: 'Let us gamble,' let him give something in charity (as an expiation for such a sin)." (Bukhârî 4860)

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ؛ فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَفَامِرْكَ؛ فَلْيَتَصَدَّقْ».

وفي رواية: «مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّى». [أخرجه البخاري: ٤٨٦٠ ومسلم: ١٦٤٧].

#### (4) CHAPTER. Swearing and saying: If Allāh wills

**1014.** Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Allāh's Prophet Sulaimân bin Dâwud عليه السلام said: 'I will sleep with seventy of my wives tonight and every one of them will conceive a child who will fight in the Cause of Allāh.' A companion or an angel said: 'Say: If Allāh wills (*In sha' Allāh*).' Sulaimân عليه السلام did not say it and forgot. None of his wives conceived except only who delivered half a child." The Prophet ﷺ then said: "Had he said: 'If Allāh wills,' he would not have broke his oath, and they would have fulfilled his need." (Bukhârî 5242)

#### (٤) بَابُ اسْتِجَابِ الثَّنِيَا فِي الْيَمِينِ

١٠١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ نَبِيُّ اللَّهِ عَلَيْهِمَا السَّلَامُ: لِأُطِيفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِغُلَامٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ أَوْ الْمَلِكُ: قُلْ: إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ، وَنَسِيَ. فَلَمْ يَأْتِ وَاحِدَةً مِنْ نِسَائِهِ إِلَّا وَاحِدَةٌ جَاءَتْ بِشَقٍّ غُلَامٍ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ؛ لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لَهُ فِي حَاجَتِهِ». [أخرجه البخاري: ٥٢٤٢ ومسلم: ١٦٥٤].

#### (5) CHAPTER. Intention of oaths

**1015.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The oath is considered by the intention of the one who requests it."

#### (٥) بَابُ يَمِينِ الْحَالِفِ عَلَى نِيَّةِ الْمُسْتَحْلِفِ

١٠١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَحْلِفِ». [أخرجه مسلم: ١٦٥٣].

(6) CHAPTER. He who plunders the right of a Muslim through an oath, Fire will be due to him

1016. Abu Umâmah (Al-Hârithi) رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who plunders someone's right by an oath, Allâh will make Hell due to him, and will deprive of *Jannah*." A man said: "O Messenger of Allâh, even if it is something very little?" The Messenger of Allâh ﷺ said: "Even if it is a *Miswâk* (toothstick)."

1017. Wâ'il bin Hujr رضي الله عنه narrated: A man of Hadramout (South Yemen) and a man from the Kindah tribe came to the Messenger of Allâh ﷺ. The Hadrami said: "O Messenger of Allâh, this man has taken a land of mine which was my father's." The Kindi said: "It is a land in my hold which I cultivate, and he has no right to it." The Prophet ﷺ asked the Hadrami if he had any evidence. The answer was negative. The Prophet ﷺ said: "You can ask him to take on oath." The Hadrami said: "The Kindi is impious and does not mind taking oath on anything." The Prophet ﷺ said: "You have nothing but his oath." The Kindi took an oath and when he went away, the Prophet ﷺ said: "If he took an oath to plunder a property, he will meet Allâh and Allâh will turn away from him."

(٦) بَابٌ مِّنْ اقْتِطَعَ حَقَّ امْرِئٍ مُّسْلِمٍ بِيَمِينِهِ وَجَبَتْ لَهُ النَّارُ

١٠١٦ - عَنْ أَبِي أَمَامَةَ (يَعْنِي: الْحَارِثِيَّ) رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اقْتِطَعَ حَقَّ امْرِئٍ مُّسْلِمٍ بِيَمِينِهِ؛ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ». فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! وَإِنْ كَانَ شَيْئًا بَسِيرًا؟ قَالَ: «وَإِنْ قَضِيًّا مِنْ أَرَاكٍ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٧].

١٠١٧ - عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ مِّنْ حَضْرَمَوْتَ وَرَجُلٌ مِّنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِّي كَانَتْ لِأَبِي. فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَزْرِعُهَا، لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَيْكَ بَيِّنَةٌ؟». قَالَ: لَا. قَالَ: «فَلَكَ يَمِينُهُ». قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الرَّجُلَ فَاجِرٌ، لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ، وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ». فَاِنْطَلَقَ لِيَحْلِفَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَذْبَرَ: «أَمَّا لَيْنِ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْمًا؛ لِيُفْلَقَنَّ اللَّهُ تَعَالَى وَهُوَ عَنْهُ مُعْرِضٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٣٩].

(7) CHAPTER. He who takes an oath for a

(٧) بَابٌ مِّنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى

thing then he changes his mind

**1018.** Abu Musa Al-Ash'ari رضي الله عنه narrated: I went to the Prophet ﷺ with a group of Al-Ash'ari people and asked him to provide us with means of conveyance. He said: "By Allāh, I will not provide you with any means of transportation and I have no animals for you to ride." Then we waited as long Allāh willed, then some camels were brought to the Messenger of Allāh ﷺ and he gave us three camels with white humps. When we set out we said: "What have we done? We will never be blessed (with what we have been given)." So, we returned to the Messenger of Allāh ﷺ and said: "We asked you to provide us with means of transportation, but you took an oath that you would not provide us with any means of transportation." He replied: "It is not I who carried you on these animals, rather it is Allāh who did. I, with the Will of Allāh, do not take an oath to do a thing and change my mind for doing a thing which is better, I do the latter and expiate my oath." (Bukhâri 3133)

**1019.** Abu Hurairah رضي الله عنه narrated: A man spent the evening with the Prophet ﷺ and came home late, and found his children asleep. His wife brought his meal, but he swore that he would not eat because of his children. But later on, he changed his mind and ate. He then came to the Messenger of Allāh ﷺ and mentioned that to him, whereupon the Messenger of Allāh ﷺ said: "He who takes an oath and (later on) finds something better than that, let him do the other thing and expiate his oath."

خَيْرًا مِنْهَا فَلْيَكْفُرْ وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ

١٠١٨ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ».

قَالَ: فَلَبِثْنَا مَا شَاءَ اللَّهُ، ثُمَّ أُتِيَ بِبَابِلٍ، فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ غُرِّ الذَّرَى، فَلَمَّا انْطَلَقْنَا؛ قُلْنَا (أَوْ: قَالَ بَعْضُنَا لِبَعْضٍ): لَا يُبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ حَمَلَنَا.

فَأَتَوْهُ، فَأَخْبَرُوهُ، فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَا أَحْلِفُ عَلَى يَمِينٍ، ثُمَّ أَرَى خَيْرًا مِنْهَا؛ إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٣١٣٣ وَمُسْلِمٌ: ١٦٤٩].

١٠١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَوَجَدَ الصَّبِيَّةَ قَدْ نَامُوا، فَأَنَاءَ أَهْلَهُ بِطَعَامِهِ، فَحَلَفَ لَا يَأْكُلُ مِنْ أَجْلِ صَبِيَّتِهِ، ثُمَّ بَدَأَ لَهُ، فَأَكَلَ، فَأَتَى رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا؛ فَلْيَأْتِهَا، وَلْيَكْفُرْ عَنْ يَمِينِهِ». [أَخْرَجَهُ مُسْلِمٌ: ١٦٥٠].

## (8) CHAPTER. Oath expiation

1020. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "By Allâh, to insist on observing an oath which may cause harm to his family is more sinful than expiating the oath which Allâh has prescribed." (Bukhâri 6624)

(٨) بَابُ فِي كَفَّارَةِ الْيَمِينِ  
١٠٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«وَاللَّهِ، لَأَنْ يَلْجَأَ أَحَدُكُمْ بِيَمِينِهِ فِي  
أَهْلِهِ أَثَمٌ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ  
كَفَّارَتَهُ الَّتِي فَرَضَ اللَّهُ». [أَخْرَجَهُ  
الْبُخَارِيُّ: ٦٦٢٤ وَمُسْلِمٌ: ١٦٥٥].

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

## 28- THE BOOK OF INVIOABILITY OF BLOOD, PROPERTIES AND HONOR

### (1) CHAPTER. Inviolability of blood castigation and blood money

1021. Abu Bakrah رضي الله عنه narrated that the Prophet ﷺ said, "Time has turned around and resumed its cycle as it was the day Allâh created the heavens and the earth. The year is twelve months of which are four inviolable months, three in a row: Dhul-Qa'dah, Dhul-Hijjah and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between the months of Jumâda Ath-Thâniyah and Sha'bân." Then the Prophet ﷺ asked, "What month is this?" We said, "Allâh and His Messenger know best." He ﷺ remained silent until we thought he would name it with another name. Then the Prophet ﷺ said, "Isn't it the month of Dhul-Hijjah?" We replied, "Yes." Then he ﷺ asked, "What town is this?" We replied, "Allâh and His Messenger know best." He ﷺ remained silent until we thought he would name it with an aname. Then he ﷺ said, "Isn't it the town of Makkah?" We replied, "Yes." Then he ﷺ asked, "What day is today?" We replied, "Allâh and His Messenger know best." He ﷺ remained silent until we thought he would name it with another name. Then he ﷺ said, "Isn't it the day of Sacrifice?" We replied, "Yes." He said, "So your blood, your properties, (the subnarrator Muhammad said: I think the Prophet ﷺ also said: 'And your honour') are as inviolable as this day of yours, in this town of yours, in this month of yours, are

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ٢٨ - كِتَابُ تَحْرِيمِ الدِّمَاءِ وَذِكْرِ الْقِصَاصِ وَالْدِّيَّةِ

### (١) بَابُ تَحْرِيمِ الدِّمَاءِ وَالْأَمْوَالِ وَالْأَغْرَاضِ

١٠٢١ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبٌ؛ شَهْرٌ مُضَرٌّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ».

ثُمَّ قَالَ: «أَيُّ شَهْرٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟». قُلْنَا: بَلَى.

قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ الْبَلَدَةُ؟». قُلْنَا: بَلَى.

قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟». قُلْنَا: بَلَى يَا

رَسُولَ اللَّهِ!

قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ (قَالَ

inviolable. And you surely will meet your *Rubb*, and He will ask you about your deeds. Beware! Do not apostatize, nor deviate after me, cutting the necks of one another. Let those who are present convey this message of mine to those who are absent. It may be that some of those to whom it will be conveyed comprehend what I have said better than some of the present audience." The Prophet ﷺ then said twice, "No doubt! Have I conveyed?" (Bukhâri 4406)

محمدٌ: وَأَحْسِبُهُ قَالَ) وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ؛ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، فَلَا تَرْجِعُنَّ بَعْدِي كُفَّارًا (أَوْ: ضَلَالًا)، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبْلَغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبْلَغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ. ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟». [أخرجه البخاري: ٤٤٠٦ ومسلم: ١٦٧٩].

## (2) CHAPTER. Cases of bloodshed will be judged first

1022. ‘Abdullâh bin Mas‘ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The cases which will be judged first on the Day of Resurrection will be the cases of bloodshed." (Bukhâri 6533)

## (٢) بَابُ أَوَّلُ مَا يُقْضَى يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

١٠٢٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». [أخرجه البخاري: ٦٥٣٣ ومسلم: ١٦٧٨].

## (3) CHAPTER. What legalizes shedding the Muslim's blood

1023. ‘Abdullâh bin Mas‘ud رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The blood of a Muslim who testifies that *La ilâha illallâh* (There is no true God except Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: (1) adultery, (2) homicide, (3) becoming apostate and seceding from the Muslim assembly." (Bukhâri 6878)

١٠٢٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجُزُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؛ إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [أخرجه البخاري: ٦٨٧٨ ومسلم: ١٦٧٦].

## (4) CHAPTER. Verdict about one who apostatizes

(٤) بَابُ الْحُكْمِ فِيمَنْ يَرْتَدُّ عَنِ الْإِسْلَامِ وَيُقْتَلُ وَيُحَارَبُ

1024. Anas bin Mâlik رضي الله عنه narrated: Eight persons from 'Ukl tribe came to the Messenger of Allâh ﷺ and pledged to be Muslims, but the weather in Al-Madinah did not suit them and they fell sick. They complained to the Messenger of Allâh ﷺ, who told them to go with the shepherd of the treasury camels to drink from its urines and milk. When they recovered, they killed the shepherd and rode away with the camels. The Prophet ﷺ heard that and sent some men after them. The men caught them and brought them back to the Prophet ﷺ who ordered to cut off their legs and arms (one right, one left) and nailed their eyes and left them in the sun until they died. (Bukhârî 6899)

١٠٢٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ ثَمَانِيَةً قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَايَعُوهُ عَلَى الْإِسْلَامِ، فَاسْتَوَحَمُوا الْأَرْضَ، وَسَقَمَتْ أَجْسَامُهُمْ، فَسَكَنُوا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ، فَتُصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا؟». فَقَالُوا: بَلَى. فَخَرَجُوا، فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَصَحُّوا، فَقَتَلُوا الرَّاعِي وَطَرَدُوا الْإِبِلَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمْ، فَأُذِرْكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ، فَقَطَّعَتْ أَيْدِيَهُمْ وَأَرْجُلُهُمْ، وَسُيِّرَ أَعْيُنُهُمْ، ثُمَّ بُذِلُوا فِي الشَّمْسِ حَتَّى مَاتُوا. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٨٩٩ وَمُسْلِمٌ: ١٦٧١].

#### (5) CHAPTER. The sin of the first murderer

1025. 'Abdullâh bin Mas'ud رضي الله عنه said: "No one should be killed unjustly but a share of this crime is given to the first son of Adam, for he was the first to incite murder." (Bukhârî)

(٥) بَابُ إِنَّمَا مَنْ سَنَّ الْقَتْلَ ١٠٢٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَهِهَا؛ لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٣٥ وَمُسْلِمٌ: ١٦٧٧].

#### (6) CHAPTER. Punishment of suicide

1026. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who kills himself with a metal object, he will keep stabbing his abdomen in Hell-fire for

(٦) بَابُ مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ؛ عَذَّبَ بِهِ فِي النَّارِ ١٠٢٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ؛ فَحَدِيدَتُهُ فِي يَدِهِ،



ever and ever. And he who drinks poison and kills himself, he will keep drinking that poison in Hell-fire for ever and ever.” (Bukhâri 5778)

يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ شَرِبَ سُمًّا، فَقَتَلَ نَفْسَهُ؛ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ. فَقَتَلَ نَفْسَهُ؛ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا». [أخرجه البخاري: ٥٧٧٨ ومسلم: ١٠٩].

1027. Sahl bin Sa'd As-Sâ'idi رضي الله عنهما narrated that the Messenger of Allâh ﷺ and the polytheists faced each other in a battle and started fighting. When the Messenger of Allâh ﷺ returned to his camp and when the polytheists returned to their camp, there was a man among the Companions of the Messenger of Allâh ﷺ who followed and killed with his sword any polytheist he came by. They said, "Nobody did his job (i.e., fighting) so well today like that man." The Messenger of Allâh ﷺ said, "Indeed, he is one of the people of (Hell) Fire." One of the people said, "I shall accompany him (to watch what he does)." He accompanied him, and wherever he stood, he stood with him, and wherever he ran, he ran with him. Then the man was wounded seriously and he decided to bring about his death quickly. He placed the sword upright with its handle on the ground and its point between his breast and put his weight on it and killed himself. The man came to the Messenger of Allâh ﷺ and said, "I testify that you are the Messenger of Allâh." The Prophet ﷺ asked, "What has happened?" He replied, "The man whom you had described as one of the people of the (Hell) Fire, people were greatly surprised at what you said, and I said, 'I will find out the truth about him.' So, I followed him. He was severely wounded,

١٠٢٧ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «الْتَقَى هُوَ وَالْمُشْرِكُونَ، فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً؛ إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ. فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَدًا.

قَالَ: فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ؛ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ؛ أَسْرَعَ مَعَهُ. قَالَ: فَجَرَحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْيِيهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ. قَالَ: فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. فَقَالَ: «وَمَا

and hastened to die by placing his sword upright with its handle on the ground and its tip between his breasts. Then he leaned on it and killed himself.” Then the Messenger of Allāh ﷺ said, “A man may seem to people as if he does the deeds of the people of *Jannah* while in fact he is from the people of (Hell) Fire. And one may seem to people as if he is doing the deeds of the people of Hell (Fire), while in fact he is from the people of *Jannah*.” (Bukhārī 2898)

ذَاكَ؟». قَالَ: الرَّجُلُ الَّذِي ذَكَرْتُ  
أَيْفَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ  
ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ  
فِي طَلَبِهِ حَتَّى جَرِحَ جُرْحًا شَدِيدًا،  
فَاسْتَعْجَلَ الْمَوْتُ، فَوَضَعَ نَضْلَ سَيْفِهِ  
بِالْأَرْضِ وَذُبَابُهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ  
عَلَيْهِ، فَقَتَلَ نَفْسَهُ.

فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ:  
«إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ،  
فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ  
النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ أَهْلِ  
النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ  
أَهْلِ الْجَنَّةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٩٨  
وَمُسْلِمٌ: ١١٢].

(7) CHAPTER. He who kills another by a rock, must be killed by the same

(٧) بَابٌ مَن قَتَلَ بِحَجَرٍ؛ قُتِلَ بِمِثْلِهِ

1028. Anas bin Mâlik رضي الله عنه narrated: The head of a girl was crushed between two stones. The girl was asked who did that to her, and some names were mentioned before her, and when the name of a Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet ﷺ ordered that his head be crushed between two stones. (Bukhârī 2414)

١٠٢٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ أَنَّ جَارِيَةً وَجَدَ رَأْسُهَا قَدْ  
رُضَّ بَيْنَ حَجَرَيْنِ، فَسَأَلُوهَا: مَنْ  
صَنَعَ هَذَا بِكَ؟ فُلَانٌ، فُلَانٌ، حَتَّى  
ذَكَرُوا يَهُودِيًّا، فَأَوْمَأَتْ بِرَأْسِهَا،  
فَأَخَذَ الْيَهُودِيُّ، فَأَقَرَّ، فَأَمَرَ بِهِ رَسُولُ  
اللَّهِ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.  
[أَخْرَجَهُ الْبُخَارِيُّ: ٢٤١٤ وَمُسْلِمٌ:  
١٦٧٢].

(8) CHAPTER. Loosing teeth due to a bite

(٨) بَابٌ مَن عَضَّ يَدَ رَجُلٍ فَانْتَزَعَ  
ثَنِيَّتَهُ

1029. ‘Imrân bin Husain رضي الله عنهما narrated: A man bit a hand of another and

١٠٢٩ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ  
رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا عَضَّ يَدَ

when the bitten pulled away his hand, the biter's front teeth fell off. The biter came to the Messenger of Allāh ﷺ for justice. The Messenger of Allāh ﷺ said: "What do you want me to do. Do you want me to order him to keep his hand in your mouth so that you bite it off like a stallion? Put your hand in his mouth and pull it out when he bites."

رَجُلٍ، فَاَنْتَرَعَ يَدَهُ، فَسَقَطَتْ ثَنِيَّتُهُ (أَوْ: ثَنَائِيَهُ)، فَاسْتَعْدَى رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَأْمُرُنِي؟! تَأْمُرُنِي أَنْ أَمْرُهُ أَنْ يَدَعَ يَدَهُ فِي فَيْكِ تَقْضُمُهَا كَمَا يَقْضُمُ الْفَحْلُ؟ اذْفَعْ يَدَكَ حَتَّى يَعْضَهَا ثُمَّ اَنْتَرِعْهَا» [أخرجه مسلم: ١٦٧٣].

#### (9) CHAPTER. Retaliation for wounds

1030. Anas رضي الله عنه narrated: Umm Hārithah sister of Ar-Rubaiyi' wounded somebody. So, they went to the Prophet ﷺ. The Messenger of Allāh ﷺ said: "Retaliation, Retaliation." Umm Ar-Rubaiyi' asked, "O Allāh's Messenger! Will the tooth of Ar-Rubaiyi' be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet ﷺ said, "O Umm Ar-Rubaiyi', Allāh's Law ordains retaliation." Later, the relatives of the girl agreed to accept blood money. The Messenger of Allāh ﷺ said, "There are some of Allāh's slaves who, if they take an oath by Allāh, they are responded to by Allāh (i.e., their oath is fulfilled)." (Bukhārī 2703)

#### (٩) بَابُ الْقِصَاصِ مِنَ الْجِرَاحِ إِلَّا أَنْ يَرْضَوْا بِالْأَدْيَةِ

١٠٣٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ أُخْتِ الرُّبَيْعِ أُمَّ حَارِثَةَ جَرَحَتْ إِنْسَانًا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْقِصَاصُ الْقِصَاصُ». فَقَالَتْ أُمُّ الرُّبَيْعِ: يَا رَسُولَ اللَّهِ! أَيْقِنْتُ مِنْ فُلَانَةٍ؟! وَاللَّهِ لَا يُقْتَصُّ مِنْهَا. فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ! يَا أُمُّ الرُّبَيْعِ؛ الْقِصَاصُ كِتَابُ اللَّهِ». قَالَتْ: لَا وَاللَّهِ لَا يُقْتَصُّ مِنْهَا أَبَدًا.

قَالَ: فَمَا زِلْتُ حَتَّى قَبِلُوا الدِّيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ؛ لِأَبْرَةٍ». [أخرجه البخاري: ٢٧٠٣ ومسلم: ١٦٧٥].

#### (10) CHAPTER. Murder confession and forgiving

1031. 'Alqamah bin Wâ'il reported that his father said: While I was sitting with the Prophet ﷺ, a man came dragging another one with the help of a strap and said: "O

#### (١٠) بَابُ مَنْ أَقْرَ بِالْقَتْلِ فَأُسْلِمَ إِلَى الْوَلِيِّ فَعَفَا عَنْهُ

١٠٣١ - عَنْ عَلْقَمَةَ بْنِ وَائِلٍ؛ أَنَّ أَبَاهُ رَضِيَ اللَّهُ عَنْهُ؛ حَدَّثَهُ؛ قَالَ: إِنِّي لَقَاعِدٌ مَعَ النَّبِيِّ ﷺ؛ إِذْ جَاءَ رَجُلٌ

Messenger of Allâh, this man killed my brother." The Messenger of Allâh ﷺ asked him: "Did you kill him?" The Prophet ﷺ said: "If he did not plea guilty, I would ask for evidence." The man said: "Yes, I killed him." He asked him: "How did you kill him?" He said: "He and I were striking down the leaves of a tree, and he abused me and enraged me, so I struck his head with an axe and killed him." Then Allâh's Messenger ﷺ asked: "Have you anything with you to pay blood money on your behalf?" He said: "I do not have any property, but this garment and this axe." The Prophet ﷺ said: "Do you think your people will pay ransom for you?" He said: "I am more insignificant among my people than this." The Prophet ﷺ threw the strap towards him saying: "Take away your man." The man took him away. When he left, the Messenger of Allâh ﷺ said: "If he kills him for his brother's blood, he will be like him." He returned and said: "O Messenger of Allâh, I heard you saying that if I killed him, I would be like him. Although I took him by your command." Thereupon the Messenger of Allâh ﷺ said: "Don't you want him to take burden of your sins and the sins of your brother?" He said: "Certainly." The Messenger of Allâh ﷺ said: "If it is so, then let it be." He threw away the strap and set him free.

يَقُودُ آخَرَ بِسَيْعَةٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا قَتَلَ أَخِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْتَلْتُهُ؟». فَقَالَ: إِنَّهُ لَوْ لَمْ يَعْتَرِفْ؛ أَقَمْتُ عَلَيْهِ الْبَيِّنَةَ. قَالَ: نَعَمْ؛ قَتَلْتُهُ. قَالَ: «كَيْفَ قَتَلْتُهُ؟». قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ مِنْ شَجَرَةٍ، فَسَبَّنِي، فَأَغْضَبَنِي، فَضَرَبْتُهُ بِالْفَأْسِ عَلَى قَرْنِهِ، فَقَتَلْتُهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟». قَالَ: مَا لِي مَالٌ إِلَّا كِسَائِي وَفَأْسِي. قَالَ: «فَتَرَى قَوْمَكَ يَشْتَرُونَكَ؟». قَالَ: أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَلِكَ. فَرَمَى إِلَيْهِ بِسَيْعَتِهِ، وَقَالَ: «دُونَكَ صَاحِبِكَ». فَاذْطَلَقَ بِهِ الرَّجُلُ، فَلَمَّا وَلَّى؛ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قَتَلَهُ؛ فَهُوَ مِثْلُهُ». فَرَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ بَلَّغَنِي أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ؛ فَهُوَ مِثْلُهُ»، وَأَخَذْتُهُ بِأَمْرِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تُرِيدُ أَنْ يَبْوَءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟». قَالَ: يَا نَبِيَّ اللَّهِ! (لَعَلَّهُ قَالَ:) بَلَى. قَالَ: «فَإِنْ ذَاكَ كَذَاكَ». قَالَ: فَرَمَى بِسَيْعَتِهِ، وَخَلَّى سَبِيلَهُ [أَخْرَجَهُ مُسْلِمٌ: ١٦٨٠].

#### (11) CHAPTER. Blood money of baby if mother is hit

1032. Abu Hurairah رضي الله عنه narrated that two women of Hudhail tribe were fighting with each other. One of them hit the other with a rock and killed her and the

#### (١١) بَابُ دِيَةِ الْمَرْأَةِ يُضْرَبُ بَطْنُهَا فَتُلْقَى جَنِينَهَا وَتَمُوتُ وَدِيَةُ الْجَنِينِ

١٠٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَقْتَلَتِ امْرَأَتَانِ مِنْ هَذِيلٍ، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى

fetus in her womb. They submitted the case to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ judged that the blood money for what was her womb, was a slave or a female slave. Hamal bin Nābighah Al-Hudhali, the guardian of the lady who was fined, said, "O Messenger of Allāh! Shall I be fined for a creature that it neither drank nor ate, neither spoke nor cried? A case like that should be nullified." The Messenger of Allāh ﷺ said, "This is one of the brothers of soothsayers (because of his rhymed words)." (Bukhārī 5758)

بِحَجَرٍ، فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا،  
فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ،  
فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ دِيَّةَ جَنِينِهَا  
عُرَّةٌ؛ عَبْدٌ أَوْ وَلِيدَةٌ، وَقَضَى بِدِيَّةِ  
الْمَرْأَةِ عَلَى عَاقِلَتِهَا، وَوَرَثَتَهَا وَلَدَهَا  
وَمَنْ مَعَهُمْ، فَقَالَ حَمَلُ بْنُ النَّبِيعَةِ  
الْهُذَلِيُّ: يَا رَسُولَ اللَّهِ! كَيْفَ أَغْرُمُ  
مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا  
اسْتَهَلَّ، فَمِثْلُ ذَلِكَ يُطَلُّ؟ فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ  
الْكُفَّانِ»؛ مِنْ أَجْلِ سَجْعِهِ الَّذِي  
سَجَعَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٥٨ وَمُسْلِمٌ:  
١٦٨١].

#### (12) CHAPTER. Acts for which there is no compensation

#### (١٢) بَابُ الْجَبَّارِ الَّذِي لَا دِيَّةَ لَهُ

1033. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines. But *Khumus* is compulsory on *Rikâz* [i.e., 1/5th of buried treasure or wealth found is to be paid to the Muslim Treasury]." (Bukhārī 1499)

١٠٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «الْبَيْتُ جُرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جُرْحُهَا جُبَارٌ، وَالْعَجْمَاءُ جُرْحُهَا جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٩٩ وَمُسْلِمٌ: ١٧١٠].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 29- THE BOOK OF TAKING OATH BY A GROUP OF PEOPLE

## ٢٩ - كِتَابُ الْقَسَامَةِ

### (1) CHAPTER. Who takes an oath

### (١) بَابٌ مَن يَخْلِفُ فِيهَا

1034. Sahl bin Abu Hathmah and some leaders of his tribe said: 'Abdullāh bin Sahl and Muhaiyisah went out to Khaibar having been struck with poverty and difficult living conditions. Then Muhaiyisah was informed that 'Abdullāh had been killed and thrown in a pit or a spring. Muhaiyisah went to the Jews and said, "By Allāh, you have killed my companion." The Jews said, "By Allāh, we have not killed him." Muhaiyisah then came back to his people and told them the story. He, his elder brother Huwaiyisah and 'Abdur-Rahmān bin Sahl came to the Prophet ﷺ, and Muhaiyisah who had been at Khaibar, proceeded and started to speak, but the Messenger of Allāh ﷺ said to Muhaiyisah, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisah spoke first and then Muhaiyisah. The Messenger of Allāh ﷺ said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that, the Messenger of Allāh ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then the Messenger of Allāh ﷺ said to Huwaiyisah, Muhaiyisah and 'Abdur-Rahmān, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said to them, "Shall we ask the Jews to take an oath before you?" They replied: "But the Jews are not Muslims." So the Messenger of Allāh ﷺ gave them one hundred she-camels as blood money from himself. Sahl added: "When those she-camels were brought in, a

١٠٣٤ - عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ، عَنْ رِجَالٍ مِنْ كُثْبَاءِ قَوْمِهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدِ أَصَابِهِمْ، فَأَتَى مُحَيِّصَةُ، فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي عَيْنٍ أَوْ فَتِيرٍ، فَأَتَى يَهُودَ، فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ. قَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ.

ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَذَكَرَ لَهُمْ ذَلِكَ، ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةُ - وَهُوَ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «كَبِيرٌ، كَبِيرٌ»؛ يُرِيدُ السَّنَّ. فَتَكَلَّمَ حُوَيْصَةُ، ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ».

فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فِي ذَلِكَ، فَكَتَبُوا: إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ: «أَتَحْلِفُونَ وَتَسْتَجِفُّونَ دَمَ صَاحِبِكُمْ؟». قَالُوا: لَا. قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ».

red she-camel of them kicked me with its leg." (Bukhâri 7192)

قالوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِثْلَ نَاقَةٍ، حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ، فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضْتَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ. [أَخْرَجَهُ الْبُخَارِيُّ:

٧١٩٢ ومسلم: ١٦٦٩].

## (2) CHAPTER. Islam approved blood swearing

1035. An *Ansâri* Companion of the Messenger of Allâh ﷺ said that the Messenger of Allâh ﷺ approved the swearing for blood money which was valid during the Period of Ignorance.

## (٢) بَابُ إِفْرَارِ الْقَسَامَةِ عَلَى مَا كَانَتْ عَلَيْهِ

١٠٣٥ - عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقَرَّ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ. [أَخْرَجَهُ مسلم: ١٦٧٠].

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*In the Name of Allāh,  
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### 30- THE BOOK OF CASTIGATIONS OF ADULTERY

### ٣٠ - كِتَابُ الْحُدُودِ

#### حُدُ الرِّزْيِ

#### (1) CHAPTER. Penalties of married and unmarried

1036. 'Ubādah bin As-Sāmit رضي الله عنه narrated : Whenever the Prophet of Allāh ﷺ received Revelation, he used to be depressed and his face changed. One day, he received Revelation and when it was over, he ﷺ said : "Learn from me. Allāh has a way for them : an ex-married or married for an ex-married or married, and the virgin for virgin. The ex-married or married will be whipped a hundred lashes and then be stoned to death, and the virgin will be whipped a hundred lashes and then be expelled for one year."

#### (١) بَابُ حُدِّ الْبِكْرِ وَالْثَيِّبِ فِي الرِّزْيِ

١٠٣٦ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ؛ كُرِبَ لِدَلِّكَ، وَتَرَبَّدَ لَهُ وَجْهُهُ. قَالَ: فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ، فَلَقِيْ كَذَلِكَ، فَلَمَّا سُرِّيَ عَنْهُ؛ قَالَ: «حُدُّوا عَنِّي؛ فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: الثَّيِّبُ بِالثَّيِّبِ، وَالْبِكْرُ بِالْبِكْرِ، الثَّيِّبُ جُلْدٌ مِائَةً ثُمَّ رَجُمَ بِالْحِجَارَةِ، وَالْبِكْرُ جُلْدٌ مِائَةً ثُمَّ نَفِيَ سَنَةً». [أخرجه مسلم: ١٦٩٠].

#### (2) CHAPTER. Stoning adulteress

1037. 'Ubaidullāh bin 'Abdullāh bin 'Utbah heard 'Abdullāh bin 'Abbās رضي الله عنهما saying : 'Umar bin Al-Khattāb رضي الله عنه said while sitting in the pulpit of the Messenger of Allāh ﷺ: "Allāh has sent Muhammad ﷺ with the truth and of what He revealed to him was the Verse of stoning, we read and understood it. And the Messenger of Allāh ﷺ applied stoning to the adulteress and so did we. And I fear that if people live long, one may say : 'We do not find the Verse of the *Rajm* (stoning) in the Book of Allāh, the Exalted,' and consequently they would go

#### (٢) بَابُ رَجْمِ الثَّيِّبِ فِي الرِّزْيِ

١٠٣٧ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ جَالِسٌ عَلَى مَنْبَرِ رَسُولِ اللَّهِ ﷺ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأُنْزِلَ عَلَيْهِ الْكِتَابُ، فَكَانَ مِمَّا أُنْزِلَ اللَّهُ عَلَيْهِ آيَةُ الرَّجْمِ، قَرَأْنَاهَا وَوَعَّيْنَاهَا وَعَقَلْنَاهَا، فَرَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمْنَا بَعْدَهُ،



astray by abandoning an obligatory castigation that Allâh has revealed. Lo! I confirm that the penalty of *Rajm* be inflicted on him who commits adultery, men or woman, if the crime is proved by witnesses or pregnancy or confessions.” (Bukhâri 6830)

**(3) CHAPTER. The penalty of him who admits committing adultery**

**1038.** Jâbir bin Sumurah رضي الله عنه narrated: A short muscular man with curled hair was brought to the Messenger of Allâh ﷺ. The man was dressed in laner garment, he confessed adultery but the Prophet ﷺ refused his admission twice then ordered that he should be stoned to death. Then the Prophet ﷺ said: “Whenever we go for a battle, someone lags behind and makes a mating sound of a he-goat to seduce a woman by giving her little amount of milk. If Allâh let me get the better of him, I would make him a lesson for others.”

Sa’id bin Jubair said that the Prophet ﷺ rejected his confession for four times, and in another narration two or three times.

**(4) CHAPTER. Repeating confession four times; digging a hole for the adulterer; pregnant woman to be given a period for delivery; *Salât* for the adulterer**

**1039.** Buraidah رضي الله عنه narrated that

فَأُخْشِيَ إِنَّ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ تَعَالَى، فَيُضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّجَالِ وَالنِّسَاءِ؛ إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْاِغْتِرَافُ. [أخرجه البخاري: ٦٨٣٠ ومسلم: ١٦٩١].

**(٣) بَابٌ حَدُّ مَنْ اغْتَرَفَ عَلَى نَفْسِهِ بِالزَّنى**

**١٠٣٨ -** عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أُنِيَ رَسُولُ اللَّهِ بِرَجُلٍ قَصِيرٍ أَشْعَثَ ذِي عَصَلَاتٍ، عَلَيْهِ إِزَارٌ، وَقَدْ زَنَى، فَرَدَّهٗ مَرَّتَيْنِ، ثُمَّ أَمَرَ بِهِ فَرُجِمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ؛ تَخَلَّفَ أَحَدُكُمْ يَنْبُتُ نَبِيبِ التَّيْسِ، يَمْنَحُ إِحْدَاهُنَّ الْكُثْبَةَ، إِنَّ اللَّهَ لَا يُمْكِنُنِي مِنْ أَحَدٍ مِنْهُمْ؛ إِلَّا جَعَلْتُهُ نَكَالًا (أَوْ: نَكْلَةً)».

قَالَ: فَحَدَّثْتُهُ سَعِيدَ بْنَ جُبَيْرٍ، فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ. وَفِي رِوَايَةٍ: فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلَاثًا.

[أخرجه مسلم: ١٦٩٢].

**(٤) بَابٌ تَرْدِيدُ الْمُقِرِّ بِالزَّنى أَرْبَعَ مَرَّاتٍ، وَالْحَفْرُ لِلْمَرْجُومِ، وَتَأْخِيرُ الْحَامِلِ حَتَّى تَضَعَ، وَالصَّلَاةُ عَلَى الْمَرْجُومِ**

**١٠٣٩ -** عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ

the Mâ'iz bin Mâlik came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have wronged myself and committed adultery, and I want you to purify me." The Messenger of Allâh ﷺ sent him away. He came the following day and said the same. The Prophet ﷺ sent to his people asking them whether he was sane, or if they notice any abnormal thing about him. They answered: "All we know is that he has right mind and he is one of our pious people." Then he came to him for the third time confessing, and the Prophet ﷺ asked his people the same questions again. They gave the same answer. On the fourth confession, the Prophet ﷺ ordered that a hole be dug for Mâ'iz and ordered that he be stoned to death.

Buraidah said: A Ghâmidi woman came to the Prophet ﷺ confessing adultery and said: "O Messenger of Allâh, I have committed adultery, so, purify me." The Prophet ﷺ turned her back. The following day she came again and said: "O Messenger of Allâh, why do you turn me away? Probably you want to send me back just as you did with Mâ'iz. But I am pregnant." The Prophet ﷺ said: "You go until you deliver the baby." Then after delivery, she came with the baby in her hand and said: "This is it, I have given birth to it." The Prophet ﷺ said: "Go and suckle until you wean him." And when she weaned him, she brought him with a piece of bread in his hand and said: "O Messenger of Allâh, I have already weaned him." The Prophet ﷺ gave the baby to one of the Muslims, then he ordered that a hole be dug for her up to her breast, and ordered people to stone her.

Khâlid bin Al-Walid shot a stone at her head and her blood splashed at his face, and he swore at her. The Prophet of Allâh ﷺ said to him: "Calm down, Khâlid. By Him in

عنه؛ أَنَّ مَاعَزَ بْنَ مَالِكٍ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي ظَلَمْتُ نَفْسِي وَزَنَيْتُ، وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي. فَرَدَّهُ، فَلَمَّا كَانَ مِنَ الْعَدِ أَنَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ زَنَيْتُ. فَرَدَّهُ الثَّانِيَةَ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى قَوْمِهِ، فَقَالَ: «تَعْلَمُونَ بِعَقْلِهِ بَأْسًا؟ تُنْكِرُونَ مِنْهُ شَيْئًا؟». فَقَالُوا: مَا نَعْلَمُهُ إِلَّا وَفِي الْعَقْلِ مِنْ صَالِحِنَا فِيمَا نُرَى. فَأَتَاهُ الثَّالِثَةَ، فَأَرْسَلَ إِلَيْهِمْ أَيْضًا، فَسَأَلَ عَنْهُ، فَأَخْبَرُوهُ أَنَّهُ لَا بَأْسَ بِهِ وَلَا بِعَقْلِهِ، فَلَمَّا كَانَ الرَّابِعَةَ؛ حَفَرَ لَهُ حُفْرَةً، ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَجَاءَتِ الْغَامِذِيَّةُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ زَنَيْتُ؛ فَطَهِّرَنِي. وَإِنَّهُ رَدَّهَا، فَلَمَّا كَانَ الْعَدُ؛ قَالَتْ: يَا رَسُولَ اللَّهِ! لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدُّنِي كَمَا رَدَدْتَ مَاعِزًا، فَوَاللَّهِ إِنِّي لَحَبْلَى. قَالَ: «إِمَّا لَا؛ فَأَذْهَبِي حَتَّى تَلِدِي». قَالَ: فَلَمَّا وَلَدَتْ؛ أَتَتْهُ بِالْصَّبِيِّ فِي خِرْقَةٍ؛ قَالَتْ: هَذَا قَدْ وَلَدْتُهُ. قَالَ: «أَذْهَبِي فَأَرْضِعِيهِ حَتَّى تَعْطِمِيهِ». فَلَمَّا فَطَمَتْهُ؛ أَتَتْهُ بِالْصَّبِيِّ فِي يَدِهِ كِسْرَةً خُبْزٍ، فَقَالَتْ: هَذَا يَا رَسُولَ اللَّهِ قَدْ فَطَمْتُهُ، وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا، فَحُفِرَ لَهَا إِلَى صَدْرِهَا، وَأَمَرَ النَّاسَ فَرَجَمُوهَا.

Whose Hand is my life, her repentance was sincere to the extent that if a tax-collector have made it, it would be accepted from him, and Allâh would have forgiven him." Then she was prepared and the Prophet ﷺ performed *Janâzah* prayer for her, then she was buried.

فَيُقْبَلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ،  
فَرَمَى رَأْسَهَا، فَتَنَصَّحَ الدَّمُّ عَلَى وَجْهِ  
خَالِدٍ، فَسَبَّهَا، فَسَمِعَ نَبِيُّ اللَّهِ ﷺ  
سَبَّهُ إِيَّاهَا، فَقَالَ: «مَهْلًا يَا خَالِدُ!  
فَوَالَّذِي نَفْسِي بِيَدِهِ؛ لَقَدْ تَابَتْ تَوْبَةً لَوْ  
تَابَهَا صَاحِبُ مَكْسٍ؛ لَغُفِرَ لَهُ». ثُمَّ  
أَمَرَ بِهَا، فَصَلَّى عَلَيْهَا، وَدُفِنَتْ.  
[أخرجه مسلم: ١٦٩٥.]

#### (5) CHAPTER. Jews get stoned for adultery

#### (٥) بَابُ رَجْمِ الْيَهُودِ أَهْلِ الذِّمَّةِ فِي الرَّزْنِ

1040. ‘Abdullâh bin ‘Umar رضي الله عنهما narrated that a Jew and a Jewess, who committed adultery, were brought to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went to Jews and asked them: “What is the punishment for adultery in the Torah?” They said: “We char their faces, and carry them on a donkey backward, to be exposed to public.” He said: “Bring the Torah if you are telling the truth.” When they brought, they read it and when they passed by the verse of stoning, the reader placed his hand on it. ‘Abdullâh bin Salâm who was present said: “O Messenger of Allâh, order him to take his hand off.” When the reader did so, there was the verse of stoning. The Messenger of Allâh ﷺ ordered that both be stoned to death.

١٠٤٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ  
رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
أَتَى يَهُودِيَّ وَيَهُودِيَّةً قَدْ زَنَيَا، فَانْطَلَقَ  
رَسُولُ اللَّهِ ﷺ حَتَّى جَاءَ يَهُودَ،  
فَقَالَ: «مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى  
مَنْ زَنَى؟». قَالُوا: نُسَوِّدُ وُجُوهَهُمَا،  
وَنَحْمِلُهُمَا، وَنُخَالِفُ بَيْنَ وَجُوهِهِمَا،  
وَيُطَافُ بِهِمَا. قَالَ: «فَأْتُوا بِالتَّوْرَةِ  
إِنْ كُنْتُمْ صَادِقِينَ». فَجَاؤُوا بِهَا،  
فَقَرَأُوهَا، حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ؛  
وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ  
الرَّجْمِ، وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا  
وَرَاءَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ  
وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ: مَرَّةً؛ فَلْيَرْفَعْ  
يَدَهُ. فَرَفَعَهَا؛ إِذَا تَحْتَهَا آيَةُ الرَّجْمِ،  
فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ، فُرْجَمَا.

‘Abdullâh bin ‘Umar رضي الله عنهما said: “I was among those who stoned them. I saw the man leaning over the woman to shelter her from the stones.” (Bukhâri 3635)

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو رَضِيَ اللَّهُ  
عَنْهُمَا: كُنْتُ فِيمَنْ رَجَمَهُمَا؛ فَلَقَدْ  
رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.

[أخرجه البخاري: ٣٦٣٥ ومسلم:

.[١٦٩٩

**(6) CHAPTER. Lashing a female slave for fornication**

**(٦) بَابُ جَلْدِ الْأَمَةِ إِذَا زَنَتْ**

**1041.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ was asked about the slave-girl, if she was a virgin and committed fornication. The Prophet ﷺ said: "If she committed fornication, lash her; and if she did it again, then lash her; and if she repeated for the third time, then sell her even for a hair rope." Ibn Shihâb said: "I don't know whether to sell her after the third or fourth offence." (Bukhârî 2152)

١٠٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ؟ قَالَ: «إِنْ زَنَتْ؛ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ؛ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ؛ فَاجْلِدُوهَا، ثُمَّ يَبْعُوهَا وَلَوْ بِضَفِيرٍ».

قَالَ ابْنُ شِهَابٍ: لَا أَذْرِي أَبْعَدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ. [أخرجه البخاري:

٢١٥٢ ومسلم: ١٧٠٣].

**(7) CHAPTER. Master can lash his slave**

**(٧) بَابُ إِقَامَةِ السَّيِّدِ الْحَدَّ عَلَى رَقِيقِهِ**

**1042.** Abu Abdur-Rahmân رضي الله عنه reported that 'Ali رضي الله عنه delivered a speech and said: "O people, impose the prescribed punishment on your slaves, those who are married and those not married, for a slave-woman belonging to the Messenger of Allāh ﷺ committed fornication, and he ordered me to flog her. But she had recently given birth to a child and I was afraid that if I flogged her, I might kill her. So I mentioned that to the Prophet ﷺ and he said: 'You have done well.'" In another narration it is added: 'Leave her until she recovers.'

١٠٤٢ - عَنْ أَبِي عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا أَيُّهَا النَّاسُ! أَقِيمُوا عَلَى أَرْقَائِكُمُ الْحَدَّ، مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصَنْ؛ فَإِنَّ أَمَةً لِرَسُولِ اللَّهِ ﷺ زَنَتْ، فَأَمَرَنِي أَنْ أَجْلِدَهَا، فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنَفَاسٍ، فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا أَنْ أَقْتُلَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَحْسَنْتَ».

وَزَادَ فِي رِوَايَةٍ: «اتْرُكُهَا حَتَّى تَمَائِلَ» [أخرجه مسلم: ١٧٠٥].

## THEFT PUNISHMENT

## حُدُّ السَّرِقَةِ

## (8) CHAPTER. Limb cutting cases

1043. 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "The hand should not be cut off except for stealing something that is worth a quarter of a dinar or more." (Bukhâri 6789-91)

## (٨) بَابُ مَا يَجِبُ فِيهِ الْقَطْعُ

١٠٤٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٨٩ و ٦٧٩٠ و ٦٧٩١ ومسلم: ١٦٨٤].

## (9) CHAPTER. Amputating the hand for stealing three dirhams and more

1044. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ cut off the hand of a thief for stealing a shield that was worth three dirhams. (Bukhâri 6795-7)

## (٩) بَابُ الْقَطْعِ فِيمَا قِيَمَتُهُ ثَلَاثَةُ دِرَاهِمٍ

١٠٤٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ سَارِقًا فِي مِجَنٍّ قِيَمَتُهُ ثَلَاثَةُ دِرَاهِمٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٩٥ و ٦٧٩٦ و ٦٧٩٧ ومسلم: ١٦٨٦].

## (10) CHAPTER. Amputating hand for an egg

1045. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off." (Bukhâri 7683)

## (١٠) بَابُ الْقَطْعِ فِي الْبَيْضَةِ

١٠٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ؛ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٨٣ ومسلم: ١٦٨٧].

## (11) CHAPTER. Prohibition of interceding for waving punishment

1046. 'Aishah رضي الله عنها, wife of the Prophet ﷺ, narrated that a lady from Makhzum tribe committed theft during the lifetime of the Prophet ﷺ in the *Ghazwah* of *Al-Fath* (i.e., the conquest of Makkah). Her folk went to Usamah bin Zaid, who was loved by the Prophet ﷺ, to intercede for her (with

## (١١) بَابُ النَّهْيِ عَنِ الشَّفَاعَةِ فِي الْخُدُودِ

١٠٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوَى عَنْهَا زَوْجُ النَّبِيِّ ﷺ؛ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فِي عَهْدِ النَّبِيِّ ﷺ فِي غَزْوَةِ الْفَتْحِ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ

the Prophet ﷺ). When Usâmah interceded for her with the Messenger of Allâh ﷺ, the color of the face of the Messenger of Allâh ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allâh?" Usâmah said, "O Allâh's Messenger! Ask Allâh's forgiveness for me." So, in the night, the Messenger of Allâh ﷺ got up and addressed the people. He praised Allâh as He is of dignified position, and said: "The nations before you were destroyed because when a noble among them stole, they left him; and when a poor person among them stole, they used to apply the legal punishment to him. By Him in Whose Hand is my life, if Fâtimah, the daughter of Muhammad stole, I would cut off her hand." Then the Messenger of Allâh ﷺ ordered that the hand of the woman who stole be cut off. 'Aishah said afterwards: "Her repentance proved sincere, and she was married. That lady used to visit me and I used to convey her demands to the Messenger of Allâh ﷺ." (Bukhârî 4304)

اللَّهُ ﷻ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ؟!

فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ، فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ، فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَتَسْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟». فَقَالَ لَهُ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ!

فَلَمَّا كَانَ الْعَشِيُّ؛ قَامَ رَسُولُ اللَّهِ ﷺ فَاخْتَطَبَ، فَأَتَى عَلَى اللَّهِ تَعَالَى بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ: أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ؛ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ؛ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ؛ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ؛ لَقَطَعْتُ يَدَهَا». ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ، فَقَطَعَتْ يَدَهَا.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَحَسُنَتْ تَوْبَتُهَا بَعْدُ، وَتَزَوَّجَتْ، وَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٠٤، وَمُسْلِمٌ: ١٦٨٨].

## PUNISHMENT FOR WINE DRINKING

## حَدُّ سِخَاخِمِرٍ

### (12) CHAPTER. Flogging for wine

(١٢) بَابُ كَمْ يَجْلِدُ فِي شُرْبِ الْخَمْرِ

said: I saw Al-Walid brought after he had performed the *Fajr* prayer, when two men gave evidence; one of the two testified that he drank wine, and the other said: "I saw Walid vomiting." Uthmân رضي الله عنه said: "He would not have vomited unless he drank it," and said: "O 'Ali, get up and flog him." 'Ali said: "O Hasan, go and flog him." Al-Hasan said: "I do not like that (he felt uneasy)." Uthmân said: "O 'Abdullâh bin Ja'far! Flog him." 'Abdullâh flogged him and 'Ali رضي الله عنه was counting to forty lashes. Then Uthmân said: "Stop, the Prophet ﷺ flogged the drunk forty, and so did Abu Bakr رضي الله عنه, and 'Umar رضي الله عنه increased it to eighty lashes, and these are all *Sunnah*, but this is what I like (i.e., forty)."

أَبِي سَاسَانَ؛ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، وَأَتَى بِالْوَلِيدِ قَدْ صَلَّى الصُّبْحَ رَكَعَتَيْنِ، ثُمَّ قَالَ: أَرِيدُكُمْ؟! فَشَهِدَ عَلَيْهِ رَجُلَانِ - أَحَدُهُمَا حُمْرَانِ - أَنَّهُ شَرِبَ الْخَمْرَ، وَشَهِدَ آخَرُ أَنَّهُ رَأَاهُ يَتَقَيَّأُ، فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَتَقَيَّأْ حَتَّى شَرِبَهَا. فَقَالَ: يَا عَلِيُّ! قُمْ فَاجْلِدْهُ. فَقَالَ عَلِيُّ: قُمْ يَا حَسَنُ! فَاجْلِدْهُ. فَقَالَ الْحَسَنُ: وَلَّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا. فَكَأَنَّهُ وَجَدَ عَلَيْهِ. فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ! قُمْ فَاجْلِدْهُ. فَجَلَدَهُ، وَعَلِيُّ رَضِيَ اللَّهُ عَنْهُ يُعَدُّ، حَتَّى بَلَغَ أَرْبَعِينَ، فَقَالَ: أَمْسِكْ. ثُمَّ قَالَ: جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ، وَجَلَدَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَرْبَعِينَ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ، وَهَذَا أَحَبُّ إِلَيَّ. [أَخْرَجَهُ مُسْلِمٌ: ١٧٠٧].

**1048.** 'Ali رضي الله عنه said: "I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he dies (when being punished), I would give blood money to his family because no fixed punishment has been ordered by the Messenger of Allâh ﷺ for the drunk." (Bukhârî 6778)

١٠٤٨ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا كُنْتُ أَقِيمُ عَلَى أَحَدٍ حَدًّا، فَيَمُوتَ فِيهِ، فَأَجِدُ مِنْهُ فِي نَفْسِي إِلَّا صَاحِبَ الْخَمْرِ؛ لِأَنَّهُ إِنْ مَاتَ؛ وَدَيْتُهُ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٧٧٨ وَمُسْلِمٌ: ١٧٠٧].

### (13) CHAPTER. Disciplinary punishment

**1049.** Abu Burdah Al-Ansâri رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ

(١٣) بَابُ جَلْدِ التَّغْزِيرِ  
١٠٤٩ - عَنْ أَبِي بُرْدَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ

saying: "Nobody should be flogged more than ten lashes except for the prescribed punishment."

**(14) CHAPTER. Receiving the prescribed penalty is an expiation in itself**

**1050.** Ubâdah bin As-Sâmit رضي الله عنه narrated that the Messenger of Allâh ﷺ took a pledge from us, as he did with women, that we should not associate anything with Allâh, nor steal, nor fornicate, nor kill our children, nor calumniate one another. The Prophet ﷺ added: "He who fulfills his pledge, will be rewarded by Allâh. And he who commits any of these sins and receives the punishment in this world, that punishment will be an expiation for that sin. And he whom Allâh covers up his sin for him, it is up to Allâh, whether He punishes him or forgives him." (Bukhârî 18)

ﷺ يَقُولُ: «لَا يُجْلَدُ أَحَدٌ فَوْقَ عَشْرَةِ أَشْوَاطٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ». [أخرجه مسلم: ١٧٠٨].

**(١٤) بَابٌ مِّنْ أَصَابِ حَدٍّ، فَمُعَاقِبُ بِهِ؛ فَهُوَ كَفَّارَةٌ لَهُ**

١٠٥٠ - عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ: قَالَ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ كَمَا أَخَذَ عَلَى النِّسَاءِ: أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِي، وَلَا نَقْتُلَ أَوْلَادَنَا، وَلَا يَعْصَى بَعْضُنَا بَعْضًا. «فَمَنْ وَفَّى مِنْكُمْ؛ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَتَى مِنْكُمْ حَدًّا، فَأُقِيمَ عَلَيْهِ؛ فَهُوَ كَفَّارَتُهُ، وَمَنْ سَتَرَهُ اللَّهُ عَلَيْهِ؛ فَأَمْرُهُ إِلَى اللَّهِ: إِنْ شَاءَ؛ عَذَّبَهُ، وَإِنْ شَاءَ؛ غَفَرَ لَهُ». [أخرجه البخاري: ١٨ ومسلم: ١٧٠٩].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

### 31- THE BOOK OF JUDICIAL SYSTEM AND TESTIMONIES

#### (1) CHAPTER. Judging by apparent evidence

1051. Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and litigating parties come to me (to settle their disputes); some of whom may be more expressive than the other, and he may make me believe that he is telling the truth, and I would judge in his favor. He in whose favor I judge against his Muslim brother (on account of his argument), I only give a piece of fire. He either takes it or leaves it." (Bukhâri 2458)

#### (2) CHAPTER. The quarrelsome opponent

1052. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "The most hated person to Allāh is the most quarrelsome of the opponents." (Bukhâri 2457)

#### (3) CHAPTER. Judgement by oath against the defendant

1053. Ibn 'Abbâs رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Were people be given what they claim (without proving their claim) some would have claimed the lives and properties of others.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٣١ - كِتَابُ الْقَضَاءِ وَالشَّهَادَاتِ

#### (١) بَابُ الْحُكْمِ بِالظَّاهِرِ وَاللَّحْنِ بِالْحُجَّةِ

١٠٥١ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ جَلْبَةَ خَضَمٍ بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَضَمُ، فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسَبُ أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ؛ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ يَذَرْهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٥٨ وَمُسْلِمٌ: ١٧١٣].

#### (٢) بَابُ فِي الْأَلَدِ الْخَصِمِ

١٠٥٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٥٧ وَمُسْلِمٌ: ٢٦٦٨].

#### (٣) بَابُ الْقَضَاءِ بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ

١٠٥٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ؛ لَادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ، وَلَكِنَّ الْيَمِينَ عَلَى

But the oath is required from the claimant and the evidence from the defendant.”  
(Bukhâri 4552)

**(4) CHAPTER. Judging by an oath and a witness**

**1054.** ‘Abdullâh bin ‘Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ pronounced judgement on the basis of an oath and a witness.

**(5) CHAPTER. Judge should not give a verdict when he is angry**

**1055.** ‘Abdur-Rahmân bin Abu Bakrah said: My father wrote to his son who was a judge in Sijistân: “Do not judge between two people when you are angry, for I heard the Messenger of Allâh ﷺ saying: ‘A judge should not judge between two people while he is in an angry mood.’” (Bukhâri 7158)

**(6) CHAPTER. If a judge passes a right or a wrong verdict**

**1056.** ‘Amr bin Al-Âs رضي الله عنه heard the Messenger of Allâh ﷺ saying: “If a judge gives a verdict according to the best of his knowledge and his verdict is correct, he will receive a double reward. And if he gives a verdict according to the best of his knowledge and his verdict is wrong, he will get one reward.” (Bukhâri 7352)

**(7) CHAPTER. Difference in verdicts**

**1057.** Abu Hurairah رضي الله عنه narrated: I

المُدْعَى عَلَيْهِ». [أخرجه البخاري: ٤٥٥٢ ومسلم: ١٧١١].

**(٤) بَابُ الْقَضَاءِ بِالْيَمِينِ وَالشَّاهِدِ**

**١٠٥٤ -** عن ابن عباس رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بَيَمِينَ وشَاهِدٍ. [أخرجه مسلم: ١٧١٢].

**(٥) بَابُ لَا يَقْضِي الْقَاضِي وَهُوَ غَضَبَانُ**

**١٠٥٥ -** عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ؛ قَالَ: كَتَبَ أَبِي وَكَتَبْتُ لَهُ إِلَى عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ، وَهُوَ قَاضِي سَجِسْتَانَ: أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضَبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانُ». [أخرجه البخاري: ٧١٥٨ ومسلم: ١٧١٧].

**(٦) بَابُ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ**

**١٠٥٦ -** عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ؛ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ، فَاجْتَهَدَ، ثُمَّ أَخْطَأَ؛ فَلَهُ أَجْرٌ». [أخرجه البخاري: ٧٣٥٢ ومسلم: ١٧١٦].

**(٧) بَابُ اخْتِلَافِ الْمُجْتَهِدِينَ فِي الْحُكْمِ**

**١٠٥٧ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

heard the Prophet ﷺ saying: "There were two women, each of whom had a child with her. A wolf came and snatched away the child of one of them, and the other said, 'It snatched your child.' The first said, 'It snatched your child.' So they both carried the case before Dâwud who judged that the living child be given to the elder lady. So both of them went to Sulaimân the son of Dâwud and informed him (of the case). He said, 'Bring me a knife to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allâh be Merciful to you! Don't do that, for it is hers (i.e., the other lady's).' So he gave the child to the younger lady." (Bukhârî 3426)

عنه، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا؛ جَاءَ الذِّئْبُ، فَذَهَبَ بِأَبْنٍ إِحْدَاهُمَا، فَقَالَتْ هَذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكَ أَنْتِ. وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكَ. فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلَامُ، فَأَخْبَرَنَاهُ، فَقَالَ: ائْتُونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَكُمَا. فَقَالَتِ الصَّغْرَى: لَا؛ يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا. فَقَضَى بِهِ لِلصَّغْرَى».

قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ؛ إِنْ سَمِعْتُ بِالسَّكِينِ قَطُّ إِلَّا يَوْمِئِذٍ، مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ. [أخرجه البخاري: ٣٤٢٦ ومسلم: ١٧٢٠].

#### (8) CHAPTER. Judge may seek reconciliation between opponents

1058. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A man bought a piece of land from another man, and the buyer found an earthenware filled with gold in the land. The buyer said to the seller, 'Take your gold, as I bought only the land from you, not the gold.' The owner of the land said, 'I sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and yourselves and give the rest of it in charity.'" (Bukhârî 3472)

#### (٨) بَابُ الْحَاكِمِ يُصْلِحُ بَيْنَ الْخُصْمِ

١٠٥٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَاراً لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي؛ إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ وَلَمْ أَتَبَعْ مِنْكَ الذَّهَبَ. فَقَالَ الَّذِي شَرَى الْأَرْضَ: إِنَّمَا بَعْتُكَ الْأَرْضَ وَمَا فِيهَا. قَالَ: فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلَامٌ. وَقَالَ الْآخَرُ:

لي جارية. قَالَ: أَنْكَحُوا الْغُلَامَ  
الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِكُمَا مِنْهُ،  
وَتَصَدَّقَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٧٢]

ومسلم: [١٧٢١].

#### (9) CHAPTER. The best witness

#### (٩) بَابُ خَيْرِ الشُّهَدَاءِ

1059. Zaid bin Khâlid Al-Juhani رضي الله عنه narrated that the Messenger of Allâh ﷺ said :  
“Should I not tell you of the best witness? He  
is the one who produces his testimony before  
he is asked for it.”

١٠٥٩ - عَنْ زَيْدِ بْنِ خَالِدٍ  
الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ  
قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ؟  
الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

[أَخْرَجَهُ مُسْلِمٌ: ١٧١٩].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 32- THE BOOK OF LUQATAH (LOST THING PICKED UP BY SOMEBODY)

### ٣٢ - كِتَابُ اللَّقْطَةِ

#### (1) CHAPTER. The ruling on Luqatah

#### (١) بَابُ الْحُكْمِ فِي اللَّقْطَةِ

**1060.** Zaid bin Khâlid Al-Juhani رضي الله عنه narrated: A man asked the Messenger of Allāh ﷺ about picking up gold or finding silver. The Prophet ﷺ replied: "Recognise its tying material and its container, and make public announcement about it for one year, then utilise it but give it to its owner if he comes." Then the man asked about the lost camel. The Prophet ﷺ said: "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees until its owner finds it." The man then asked about the lost sheep. The Prophet ﷺ replied: "It is either for you, for your brother (another person) or for the wolf." (Bukhârî 91)

١٠٦٠ - عَنْ زَيْدِ بْنِ خَالِدٍ بْنِ زَيْدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ، صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللَّقْطَةِ؛ الذَّهَبِ أَوْ الْوَرَقِ؟ فَقَالَ: «اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ لَمْ تُعْرِفْ؛ فَاسْتَنْفِقْهَا، وَلْتَكُنْ وَدِيعَةً عِنْدَكَ، فَإِنْ جَاءَ طَالِبُهَا يَوْمًا مِنَ الدَّهْرِ؛ فَأَدِّهَا إِلَيْهِ».

وَسَأَلَهُ عَنْ ضَالَّةِ الْإِبِلِ؟ فَقَالَ: «مَا لَكَ وَلَهَا؟ دَعْهَا؛ فَإِنَّ مَعَهَا حِذَاءَهَا وَسِقَاءَهَا، تَرُدُّ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا».

وَسَأَلَهُ عَنِ الشَّاةِ؟ فَقَالَ: «خُذْهَا؛ فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٩١ وَمُسْلِمٌ: ١٧٢٢].

#### (2) CHAPTER. Picking a lost item by a pilgrim

#### (٢) بَابُ فِي لُقْطَةِ الْحَاجِّ

**1061.** 'Abdur-Rahmân bin 'Uthmân At-Taimi narrated that the Messenger of Allāh ﷺ forbade picking up the pilgrim's lost items.

١٠٦١ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُقْطَةِ الْحَاجِّ.

[أَخْرَجَهُ مُسْلِمٌ: ١٧٢٤].

#### (3) CHAPTER. Who keeps a lost animal is misguided

#### (٣) بَابُ مَنْ أَوَى الضَّالَّةَ؛ فَهُوَ ضَالٌّ

1062. Zaid bin Khâlid Al-Juhani رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "Whoever keeps a lost animal is misguided unless he declares it."

(4) CHAPTER. No milking of animals without owner's permission

1063. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said : "An animal should not be milked without the permission of its owner. Does anyone of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept. So let no one milk the animals of somebody else without his permission." (Bukhârî 2435)

١٠٦٢ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ آوَى ضَالَّةً؛ فَهُوَ ضَالٌّ، مَا لَمْ يُعْرِفْهَا». [أَخْرَجَهُ مُسْلِمٌ: ١٧٢٥].

(٤) بَابُ النَّهْيِ عَنْ حَلْبِ مَوَاشِي النَّاسِ بِغَيْرِ إِذْنِهِمْ

١٠٦٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ، أَيَحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرُبَتُهُ، فَتُكْسَرَ خِزَانَتُهُ، فَيَسْتَقِلَّ طَعَامُهُ، فَإِنَّمَا تَخْزَنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعِمَتَهُمْ؛ فَلَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٣٥ وَمُسْلِمٌ: ١٧٢٦].

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### 33- THE BOOK OF GUESTS' ENTERTAINMENT

#### (1) CHAPTER. Withholding guest's provision

1064. 'Uqbah bin 'Âmir رضي الله عنه narrated: We said, "O Messenger of Allâh! You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" The Messenger of Allâh ﷺ said to us, "If you stay with some people and they entertain you as they should, then accept it; but if they do not do so, then you should take from them the right of the guest, which they ought to give." (Bukhârî 6124)

#### (2) CHAPTER. Entertainment

1065. Abu Shuraih Al-Khuzâ'i رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Guest's provision is three days, and minimum one day and one night, but one should not stay long to cause his brother commit sin." The Companions asked how would that be? The Messenger of Allâh ﷺ said: "One stays with a host who does not have food to offer him." (Bukhârî 6135)

#### (3) CHAPTER. Offering excess food or money

1066. Abu Sa'îd Al Khudri رضي الله عنه narrated: While we were in a journey with the Prophet ﷺ, a man came on a camel and started looking here and there. The

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### ٢٣ - كِتَابُ الضَّيَافَةِ

#### (١) بَابُ الْحُكْمِ فِيمَنْ مَعَ الضَّيَافَةِ

١٠٦٤ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعُنَا، فَتَنْزِلُ بِقَوْمٍ؛ فَلَا يَفْرُوتُنَا؛ فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ، ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ، فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ؛ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا؛ فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٢٤ وَمُسْلِمٌ: ١٧٢٧].

#### (٢) بَابُ الْأَمْرِ بِالضَّيَافَةِ

١٠٦٥ - عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَلَا يَجِلُّ لِرَجُلٍ أَنْ يَقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْتِمَهُ». قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يُؤْتِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ وَلَا شَيْءَ لَهُ يَقْرِيهِ بِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٣٥ وَمُسْلِمٌ: ١٧٢٦، ب (٤٨)].

#### (٣) بَابُ فِي الْمَوَاسَاةِ بِفُضُولِ الْمَالِ

١٠٦٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ؛ إِذْ جَاءَ رَجُلٌ عَلَى

Messenger of Allāh ﷺ said: "Who has an excess back (camel), should offer it to one who does not have a ride; and who has extra food, should offer it to one who does not have any food."

Abu Sa'īd added: The Prophet ﷺ mentioned many things until we thought that nobody has a right to any excess of his.

رَاحِلَةً لَهُ. قَالَ: فَجَعَلَ يَصْرِفُ بَصْرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ».

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. [أخرجه مسلم: 1728].

#### (4) CHAPTER. Collecting little food for sharing

1067. Iyās bin Salamah said that his father رضي الله عنه narrated: We once went with the Messenger of Allāh ﷺ for a battle and we suffered hunger until we were about to slaughter some of our camels. The Prophet ﷺ asked us to collect all the food available on a sheet, and food was piled on it. I stretched myself to estimate the quantity, and I guessed to look like the size of a sitting goat. We were 1400 men. We all ate and were full, then we filled our bags. Then the Prophet ﷺ asked for water for *Wudu'* and a man brought a container with little water in it. The Prophet ﷺ emptied it in a vessel. Then we all performed *Wudu'* pouring water in abundance. We were 1400 men. Then came eight men and asked for water to perform *Wudu'*. The Messenger of Allāh ﷺ said: "*Wudu'* water has gone."

#### (٤) بَابُ الْأَمْرِ بِجَمْعِ الْأَزْوَادِ إِذَا قَلَّتِ وَالْمُوسَاةَ فِيهَا

١٠٦٧ - عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَأَصَابَنَا جَهْدٌ، حَتَّى هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ ظَهْرِنَا، فَأَمَرَ نَبِيُّ اللَّهِ ﷺ، فَجَمَعْنَا مَزَاوِدَنَا، فَبَسَطْنَا لَهُ نِطْعًا، فَاجْتَمَعَ زَادُ الْقَوْمِ عَلَى النِّطْعِ. قَالَ: فَتَطَاوَلْتُ لِأَخْزَرُهُ كَمْ هُوَ؟ فَحَزَرْتُهُ كَرَبْصَةِ الْعَنْزِ، وَنَحْنُ أَرْبَعُ عَشْرَةَ مِئَةً. قَالَ: فَأَكَلْنَا حَتَّى شَبِعْنَا جَمِيعًا، ثُمَّ حَسَوْنَا جُرْبَنَا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «فَهَلْ مِنْ وَضوءٍ؟». قَالَ: فَبَاءَ رَجُلٌ بِإِدَاوَةٍ لَهُ فِيهَا نِطْعَةٌ، فَأَفْرَعَهَا فِي قَدَحٍ، فَتَوَضَّأْنَا كُلُّنَا نُدْغِفُهُ دَغْفَقَةً، أَرْبَعُ عَشْرَةَ مِئَةً. قَالَ: ثُمَّ جَاءَ بَعْدَ ذَلِكَ ثَمَانِيَّةٌ، فَقَالُوا: هَلْ مِنْ طَهْوَرٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَرِغَ الْوَضوءُ». [أخرجه مسلم: 1729].



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### 34- THE BOOK OF JIHÂD

#### (1) CHAPTER. The souls of martyrs

1068. Masruq said: We asked ‘Abdullâh bin Mas‘ud رضى الله عنه about the Qur’anic Verse: “Do not think those who are slain in the Cause of Allâh as dead. Nay, they are alive, finding their sustenance with their *Rubb*.” (3: 169) He said: We asked the Prophet ﷺ about the meaning of this Verse and he said: “The souls of the martyrs live in the bodies of green birds who have their lanterns hung from the Throne. They wander around *Jannah* wherever they please, and they return to these lanterns. Once their *Rubb* cast a glance at them and said: ‘Do you want anything?’ They said: ‘What more can we desire? We eat the fruit of *Jannah* whenever we like.’ Their *Rubb* asked them the same question thrice. When they saw that they would be left alone, they said: ‘O *Rubb*, we wish that You return our souls to our bodies so that we get slain in Your Cause once again.’ When He (Allâh) saw that they had no other need, they were left alone.”

#### (2) CHAPTER. *Jannah* is under the sword’s shade

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### ٣٤ - كتاب الجهاد

(١) بَابُ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾،  
وَذِكْرِ أَرْوَاحِ الشُّهَدَاءِ

١٠٦٨ - عَنْ مَسْرُوقٍ؛ قَالَ: سَأَلْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ هَذِهِ الْآيَةِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: ١٦٩]؟ قَالَ: أَمَّا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ، فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطْلَعَ إِلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً، فَقَالَ: هَلْ تَسْتَهْوَنَ شَيْئًا؟ قَالُوا: أَيُّ شَيْءٍ نَسْتَهِي، وَنَحْنُ نَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا؛ قَالُوا: يَا رَبِّ! نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا، حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى. فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ؛ تَرَكُوا». [أَخْرَجَهُ مُسْلِمٌ:

[١٨٨٧].

(٢) بَابُ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ

1069. Abu Bakr bin 'Abdullâh bin Qais reported that his father said: I heard my father say when he was facing the enemy: "The Messenger of Allâh ﷺ said: 'The gates of *Jannah* are under the sword's shade.' A man in old garments stood up and said: 'O Abu Musa, did you hear the Messenger of Allâh ﷺ saying this?' Abu Musa said: 'Yes.' The man went back to his companions and broke his sword case and took his sword and fought the enemy until he was killed."

١٠٦٩ - عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ أَبِي وَهُوَ بِحُضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ». فَقَامَ رَجُلٌ رَثَّ الْهَيْئَةَ، فَقَالَ: يَا أَبَا مُوسَى! أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعْ إِلَى أَصْحَابِي، فَقَالَ: أَفَرَأُ عَلَيْكُمُ السَّلَامَ. ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْفَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضْرَبَ بِهِ حَتَّى قُتِلَ. [أخرجه مسلم: ١٩٠٢].

### (3) CHAPTER. Excellence of *Jihâd*

1070. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh guaranties him who goes only to fight in His Cause believing in Him and believing in His Messengers: 'I guarantee him either to enter *Jannah*, or to take him back to his home from which he left, with the reward and the booty he attained.' By the One in Whose Hand is the life of Muhammad, every wound he suffers will be fresh on the Day of Resurrection, its color will be red and the smell will be of musk. By the One in Whose Hand is the life of Muhammad, had it not been for making it difficult for my followers, I would not remain behind any (expedition) going for *Jihâd*. But I do not find enough provision for them nor do they have it, and they would feel bad for staying behind me. By the One in Whose Hand is the life of Muhammad, I would love to fight in the Cause of Allâh and get killed, then fight again in the Cause of Allâh and get killed, than fight again in the Cause of Allâh and

### (٣) بَابُ التَّرْغِيبِ فِي الْجِهَادِ وَفَضْلِهِ

١٠٧٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِي؛ لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي، وَتَضَدِيقًا بِرُسُلِي؛ فَهُوَ عَلَيَّ ضَامِنٌ: أَنْ أَذِلَّهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ؛ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِّمَ؛ لَوْنُهُ لَوْنُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَوْلَا أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ؛ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ

get killed.” (Bukhâri 36, 237)

#### (4) CHAPTER. The ranks of Jihâd

1071. Abu Sa'îd Al-Khudri رضي الله عنه narrated: The Messenger of Allâh ﷺ said to me: “O Abu Sa'îd, whoever is content with Allâh as his *Rubb*, and Islâm as his *Deen* and Muhammad as his Prophet, *Jannah* becomes due to him.” Abu Sa'îd wondered at it and said: “O Messenger of Allâh, repeat it for me.” The Messenger of Allâh ﷺ did that and said: “There is another act which elevates man in *Jannah* to one hundred ranks, and the elevation between one rank and the other is equal to the space between the heaven and the earth.” Abu Sa'îd said: “What is that act?” He ﷺ replied: “*Jihâd* in the way of Allâh! *Jihâd* in the way of Allâh!”

#### (5) CHAPTER. The best of people is the fighter in the Cause of Allâh

1072. Abu Sa'îd Al-Khudri رضي الله عنه narrated: A man asked the Prophet ﷺ: “Who is the best of people?” The Prophet ﷺ replied: “A believer who fights in the Cause of Allâh with his life and property.” He asked: “Who is next?” He replied: “A believer who stays in one of the mountain paths worshipping Allâh and keeping people secure from his mischief.” (Bukhâri 2786)

عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أَغْزُو فَأُقْتَلَ، ثُمَّ أَغْزُو فَأُقْتَلَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦ و ٢٣٧ ومسلم: ١٨٧٦].

(٤) بَابُ رَفْعِ دَرَجَاتِ الْعَبْدِ بِالْجِهَادِ  
١٠٧١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا؛ وَجَبَتْ لَهُ الْجَنَّةُ». فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ: أَعِذَا عَلَيَّ يَا رَسُولَ اللَّهِ! فَفَعَلَ، ثُمَّ قَالَ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِثَّةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ». [أَخْرَجَهُ مُسْلِمٌ: ١٨٨٤].

(٥) بَابُ أَفْضَلِ النَّاسِ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ

١٠٧٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعْبِ؛ يَعْبُدُ اللَّهَ رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٨٦ ومسلم: ١٨٨٨].

## (6) CHAPTER. Who dies without thinking of Jihâd

1073. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who died having not fought in the way of Allâh nor did he think of fighting, would die having a trait of hypocrisy." 'Abdullâh bin Mubâarak said: "We think that was in the days of the Messenger of Allâh ﷺ."

(٦) بَابُ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ

١٠٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ؛ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ». قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: فَتَرَى أَنَّ ذَلِكَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [أخرجه مسلم: ١٩١٠.]

## (7) CHAPTER. Excellence of Jihâd by sea

1074. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ used to visit Umm Harâm bint Milhân, who would offer him meals. Umm Harâm was the wife of 'Ubâdah bin As-Sâmit رضي الله عنه. The Messenger of Allâh ﷺ once visited her and she provided him with food and started looking for lice in his head. Then the Messenger of Allâh ﷺ slept, and afterwards woke up smiling. Umm Harâm asked, "What causes you to laugh, O Messenger of Allâh?" He said, "Some of my followers were displayed before me as fighters in the Cause of Allâh riding the sea. They were like kings on thrones." Umm-Harâm said, "O Allâh's Messenger! Invoke Allâh that He makes me one of them." The Messenger of Allâh ﷺ invoked Allâh for her, and slept again and woke up laughing once again. Umm Harâm asked, "What makes you laugh, O Messenger of Allâh?" He replied, "Some of my followers were displayed before me as fighters in the Cause of Allâh," repeating the same dream. Umm Harâm said, "O Messenger of Allâh! Invoke Allâh that He makes me one of them." He said, "You are among the first ones."

(٧) بَابُ فَضْلِ الْجِهَادِ فِي الْبَحْرِ

١٠٧٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامِ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا، فَأَطْعَمَتْهُ، ثُمَّ جَلَسَتْ تَقْلِي مِنْ رَأْسِهِ، فَنَامَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يَضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَجَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسْرِ (أَوْ: مِثْلَ الْمُلُوكِ عَلَى الْأَسْرِ؛ يَشْكُ أَكْثَرُهُمَا قَالَ)». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَا لَهَا. ثُمَّ وَضَعَ رَأْسَهُ، فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: مَا يَضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ

Umm Harâm did take a trip by sea during

the caliphate of Mu'âwiyah bin Abu Sufyân, and after she disembarked, she fell down from her animal and died. (Bukhâri 2788-9)

مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ؛ كَمَا قَالَ فِي الْأُولَى. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ».

فَرَكِبْتُ أُمَّ حَرَامَ بِنْتُ مِلْحَانَ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ، فَضَرَعْتُ عَنْ دَائِبَتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ، فَهَلَكْتُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٨٨ وَ ٢٧٨٩ وَمُسْلِمٌ: ١٩١٢].

#### (8) CHAPTER. Excellence of standing on guard

#### (٨) بَابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللَّهِ

1075. Salmân Al-Fârisi رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ say: "Keeping watch for a day and a night is better in reward than fasting and observing late night prayer for a whole month. If such a man dies while performing this duty, his (meritorious) deeds will continue and he will keep on receiving his reward for it perpetually, and will be saved from the test of the grave."

١٠٧٥ - عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ؛ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْقُتَانُ». [أَخْرَجَهُ مُسْلِمٌ: ١٩١٣].

#### (9) CHAPTER. A fight in the Cause of Allâh is better than the whole world

#### (٩) بَابُ غَدَوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةً خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

1076. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A single trip in an expedition, or a trip back from fighting in the Cause of Allâh is better than the whole world and what it contains." (Bukhâri 2792)

١٠٧٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَغَدَوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةً خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٩٢ وَمُسْلِمٌ: ١٨٨٠].

#### (10) CHAPTER. The Words of Allâh: "Do you make the providing of drinking water to pilgrims"

#### (١٠) بَابُ فِي قَوْلِهِ تَعَالَى: ﴿أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ﴾

1077. Nu'mân bin Bashir رضي الله عنهما

١٠٧٧ - عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ

narrated: As I was sitting near the pulpit of the Messenger of Allāh ﷺ, a man said: "I do not care if, after embracing Islām, I do not do any good deed (except) providing drinking water to pilgrims." Another said: "I do not care if, after embracing Islām, I do not do any good deed beyond maintenance service to the Sacred Mosque." Another said: "Jihād in the way of Allāh is better than what you have said." 'Umar رضي الله عنه scolded them and said: "Don't raise your voices near the pulpit of the Messenger of Allāh ﷺ on Friday." When prayer was over, I entered the apartment of the Prophet ﷺ and asked for his verdict about the matter in which they had differed. It was upon this that Allāh, the Almighty the Exalted, revealed the Qur'anic Verse: "Do you make the providing of drinking water to pilgrims and the maintenance of the Sacred Mosque equal to those who believe in Allāh and the Last Day and fight in the Cause of Allāh? They are not equal before Allāh. And Allāh does not guide the wrongdoers." (9:19)

#### (11) CHAPTER. Encouragement for death in the Cause of Allāh

1078. Sahl bin Hunaif رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Who asks martyrdom with sincerity will be ranked by Allāh among the martyrs even if he dies on his bed."

#### (12) CHAPTER. Excellence of martyrdom

1079. Anas bin Mālik رضي الله عنه narrated that the Prophet ﷺ said: "Nobody who enters Jannah likes to go back to the world even if he has everything on the earth, except

رضي الله عنهما؛ قَالَ: كُنْتُ عِنْدَ مِثْبَرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ؛ إِلَّا أَنْ أُسْقِيَ الْحَاجَّ. وَقَالَ آخَرُ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ؛ إِلَّا أَنْ أَعْمَرَ الْمَسْجِدَ الْحَرَامَ. وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ. فَزَجَرَهُمْ عُمَرُ رضي الله عنه، وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِثْبَرِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَوْمُ الْجُمُعَةِ، وَلَكِنْ؛ إِذَا صَلَّيْتَ الْجُمُعَةَ؛ دَخَلْتُ، فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَنْءًا مِمَّنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ الْآيَةَ إِلَى آخِرِهَا. [أَخْرَجَهُ مُسْلِمُ: 1879].

#### (١١) بَابُ التَّرغِيبِ فِي طَلَبِ الشَّهَادَةِ

١٠٧٨ - عَنْ سَهْلِ بْنِ حُنَيْفٍ رضي الله عنه؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ؛ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ». [أَخْرَجَهُ مُسْلِمُ: ١٩٠٩].

#### (١٢) بَابُ فَضْلِ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى

١٠٧٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى

a martyr who wishes to return to the world so that he gets ten times because of the honor and graces he receives.” (Bukhâri 2817)

الدُّنْيَا، وَأَنَّ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرَ الشَّهِيدِ؛ فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجَعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكَرَامَةِ». [أخرجه البخاري: ٢٨١٧ ومسلم: ١٨٧٧].

### (13) CHAPTER. Intention of deeds

1080. ‘Umar bin Al-Khattâb رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: “Deeds are considered by intention, and everyone will be requited according to what he intends. He whose intention is to please Allâh and His Messenger, then he will be rewarded for pleasing Allâh and His Messenger; and he whose intention is to gain worldly gain or a woman, then he will be requited for that.” (Bukhâri 1)

(١٣) بَابُ النِّيَّةِ فِي الْأَعْمَالِ  
١٠٨٠ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا؛ فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [أخرجه البخاري: ١ ومسلم: ١٩٠٧].

### (14) CHAPTER. Allâh is pleased with martyrs

1081. Anas رضي الله عنه narrated: Some people came to the Prophet ﷺ and said: “Send some men with us to teach the Qur’ân and *Sunnah*.” The Prophet ﷺ sent seventy men from the *Ansâr* (supporters) known as Reciters; among them was my uncle, Harâm. They were reciting the Qur’ân and studying at nights, in the daytime they used to bring water into the mosque and collect wood to sell and buy food for the poor and *Suffah* people. The Prophet ﷺ sent these men to those who asked for them, but they attacked and killed them before they could reach their place. They said: “O Allâh, convey to our Prophet that we have met You, and You are pleased with us, and we are pleased with You.”

(١٤) بَابُ رِضَا اللَّهِ عَنِ الشَّهَدَاءِ وَرِضَاهُمْ عَنْهُ  
١٠٨١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ، فَقَالُوا: أَنْ أَبْعَثَ مَعَنَا رِجَالًا يَعْلَمُونَ الْقُرْآنَ وَالسُّنَّةَ. فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ، يُقَالُ لَهُمْ: الْقُرَّاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَءُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ، فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ، فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصُّفَّةِ وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ إِلَيْهِمْ، فَعَرَضُوا لَهُمْ، فَقَتَلُوهُمْ قَبْلَ

Anas said: Then a man came to my uncle from the back and my uncle said: "By the *Rubb* of the Ka'bah, I have won." And thrust his spear through and killed him. The Messenger of Allâh ﷺ said to his Companions: "Your brothers have been killed and they said: 'O Allâh, convey to our Prophet that we have met You, and You are pleased with us, and we are pleased with You.'" (Bukhârî 2801)

أَنْ يُبَلِّغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا.

قَالَ: وَآتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ مِنْ خَلْفِهِ، فَطَعَنَهُ بِرُمَحٍ حَتَّى أَتَفَذَهُ. فَقَالَ حَرَامٌ: فُزْتُ وَرَبُّ الْكَعْبَةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا، وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ، فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا». [أخرجه

البخاري: ٢٨٠١ ومسلم: ٦٧٧].

#### (15) CHAPTER. Types of martyrs

1082. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "While a man was walking, he saw a thorny branch and removed it from the way. Allâh appreciated his action and forgave him for that." And he said: "The martyrs are five: who dies with pestilence, who dies with abdominal disease, the drowned, who dies under the debris, who gets killed in the Cause of Allâh." (Bukhârî 652)

#### (١٥) بَابُ الشُّهَدَاءِ خَمْسَةٌ

١٠٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ؛ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخْرَعَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغُفِّرَ لَهُ».

وَقَالَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرَقُ، وَصَاحِبُ الْهَذَمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [أخرجه البخاري: ٦٥٢ ومسلم: ١٩١٤].

#### (16) CHAPTER. Pestilent death is martyrdom

1083. Hafsa bint Sirin said: Anas bin Mâlik رضي الله عنه asked me: "Of what disease did Yahya bin Abu 'Amrah عنهم رضي الله عنه die?" I said: "By pestilence." He said that the Prophet ﷺ said: "Pestilent death is martyrdom for every Muslim." (Bukhârî 2830)

#### (١٦) بَابُ الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ

١٠٨٣ - عَنْ حَفْصَةَ بِنْتِ سِيرِينَ؛ قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ رَضِيَ اللَّهُ عَنْهُمْ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونَ. قَالَتْ: فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:



«الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».  
[أخرجه البخاري: ٢٨٣٠ ومسلم:  
١٩١٦].

**(17) CHAPTER. All sins by martyrs are forgiven except debts**

**1084.** ‘Abdullâh bin ‘Amr bin Al-‘Âs رضي الله عنه narrated that the Prophet ﷺ said: “All the sins of a *Shahid* (martyr) are forgiven except debt.”

**(١٧) بَابُ يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ**

**١٠٨٤ -** عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
بَنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ  
النَّبِيَّ ﷺ قَالَ: «يُغْفَرُ لِلشَّهِيدِ كُلُّ  
ذَنْبٍ إِلَّا الدَّيْنَ». [أخرجه مسلم:  
١٨٨٦].

**1085.** Abu Qatâdah رضي الله عنه narrated: The Messenger of Allâh ﷺ delivered a speech in which he told them that *Jihâd* in the Cause of Allâh and belief in Allâh are the most meritorious of deeds. A man stood up and said: “O Messenger of Allâh, do you think that if I am killed in the Cause of Allâh, will my sins be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the way of Allâh, enduring it patiently and expect the reward for it, facing the enemy not running away from him.” Then the Messenger of Allâh ﷺ asked him: “What did you say?” The man said: “Do you think if I get killed in the Cause of Allâh, will my sins be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you endure it patiently and expect the rewards for it, facing the enemy not running away from him. Jibril (Gabriel) told me that.”

**١٠٨٥ -** عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَامَ فِيهِمْ، فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ. فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؛ تَكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ؛ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٌ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟». قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؛ أَتَكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ؛ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٌ؛ إِلَّا الدَّيْنَ؛ فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي ذَلِكَ». [أخرجه مسلم: ١٨٨٥].

**(18) CHAPTER. He who gets killed defending his property is a martyr**

**(١٨) بَابُ مَنْ قُتِلَ دُونَ مَالِهِ؛ فَهُوَ شَهِيدٌ**

**1086.** Abu Hurairah رضي الله عنه narrated:

**١٠٨٦ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

A man came to the Messenger of Allâh ﷺ and said: "If a man comes to take my property, what shall I do?" The Prophet ﷺ said: "Do not give him your property." The man said: "What if he fights me?" The Prophet ﷺ said: "Fight him back." The man said: "Suppose he kills me?" The Prophet ﷺ said: "You will be a martyr." The man said: "And if I kill him?" The Prophet ﷺ said: "He will go to Hell."

#### (19) CHAPTER. Those who fulfill their promise

1087. Thâbit reported that Anas رضي الله عنه narrated: My uncle after whom I am named, did not attend Badr Battle with the Messenger of Allâh ﷺ, so the uncle said: "I did not attend the first battle with the Messenger of Allâh ﷺ and if Allâh Almighty enables me to fight with the Messenger of Allâh ﷺ later, Allâh will see what I will do." My uncle did not like to add anything more. When it was the day of Uhud Battle, the uncle went with the Messenger of Allâh ﷺ and met Sa'd bin Mu'âdh and he said: "O Abu 'Amr, where are you going?" He said: "I find the smell of *Jannah* before Uhud." He went and fought hard and was martyred having received one eighty different hits and wounds. Rubaiyi' bint An-Nadr, the aunt of Anas and the sister of the martyr said: "I could not recognise him except by his fingers." Then this Verse was revealed: "Among the believers are men who have been true to their covenant with Allâh, of them some have fulfilled their obligations, and some of them are still waiting; but they have never changed in the least." (33:23)

The narrator said: This Verse was known to have been revealed on this occasion. (Bukhâri 2805)

عنه؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِيهِ مَالَكَ». قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «فَاتِيْلُهُ». قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ». قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ». [أخرجه مسلم: ١٤٠].

#### (١٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

١٠٨٧ - عَنْ ثَابِتٍ؛ قَالَ: قَالَ: أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: عَمِّي الَّذِي سُمِّيْتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ ﷺ بَدْرًا. قَالَ: فَشَقَّ عَلَيْهِ. قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غَيْبَتٌ عَنْهُ، وَإِنْ أَرَانِيَّ اللَّهُ عَزَّ وَجَلَّ مَشْهَدًا فِيمَا بَعْدَ مَعَ رَسُولِ اللَّهِ ﷺ؛ لَيَرَيْنَ اللَّهُ تَعَالَى مَا أَصْنَعُ. قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا.

قَالَ: فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ. قَالَ: فَاسْتَقْبَلَ سَعْدَ بْنَ مُعَاذٍ، فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو! أَيْنَ؟ فَقَالَ: وَاهَا لِرِيحِ الْجَنَّةِ؛ أَجِدُهُ دُونَ أُحُدٍ.

قَالَ: فَقَاتَلَهُمْ حَتَّى قُتِلَ. قَالَ: فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعَةٍ وَرَمِيَةٍ. قَالَ: فَقَالَتْ أُخْتُهُ عَمَّتِي الرَّبِيعُ بِنْتُ النَّضْرِ: فَمَا عَرَفْتُ أَخِي إِلَّا بِنَبَاتِهِ.

وَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا بَدَلُوا بِبَيْدِكَ﴾ [الأحزاب: ٢٣].

قَالَ: فَكَانُوا يَرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ. [أخرجه البخاري: ٢٨٠٥ ومسلم: ١٩٠٣].

**(20) CHAPTER. Fighting for making Allâh's Word superior**

**1088.** Abu Mûsa رضي الله عنه narrated: A man came to the Prophet ﷺ and asked, "O Messenger of Allâh, a man fights for booty, another fights for fame, and a third fights for showing off; which of them is considered in the Cause of Allâh?" The Messenger of Allâh ﷺ said, "He who fights so that the Word of Allâh remains superior, is the one who fights in the Cause of Allâh." (Bukhârî 2810)

**١٠٨٨ -** عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا أَغْرَبِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ لِلْمَنْعَمِ، وَالرَّجُلُ يُقَاتِلُ لِيَذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرى مَكَانَهُ؛ فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ أَغْلَى؛ فَهُوَ فِي سَبِيلِ اللَّهِ». [أخرجه البخاري: ٢٨١٠ ومسلم: ١٩٠٤].

**(21) CHAPTER. Fighting for fame and show-off**

**1089.** Sulaimân bin Yasâr reported: People dispersed from around Abu Hurairah رضي الله عنه, and Nâtil, who was from the Syrians, said to him: "O Shaikh, give us a tradition which you heard from the Messenger of Allâh ﷺ." He said: Yes. I heard the Messenger of Allâh ﷺ say: "The first man whose case will be decided on the Day of Resurrection, will be a man who died as a martyr. He shall be brought forth, and Allâh will recount His blessings upon him

**(٢١) بَابٌ مِّنْ قَاتِلٍ لِلرِّيَاءِ وَالسُّمْعَةِ**  
**١٠٨٩ -** عَنْ سُلَيْمَانَ بْنِ يَسَارٍ؛ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: نَعَمْ؛ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ: رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَفَهُ

and he will recognize them. Then Allâh will say: 'What did you do with them?' He will say: 'I fought in Your Cause until I got killed as a martyr.' Allâh will say: 'You lie, you fought to be called a brave warrior. And you were called so.' Then he will be ordered to be dragged on his face into Hell. And a man who acquired knowledge and imparted it to others and recited the Qur'ân, will be brought. Allâh will recount His blessings and he will recognize them. Then Allâh will ask him: 'What did you do with these blessings?' He will say: 'I acquired knowledge and disseminated it, and recited the Qur'ân, seeking Your pleasure.' Allâh will say: 'You lie. You acquired knowledge to be called a scholar, and you recited the Qur'ân so that it might be said: He is a reciter, and it was said.' Then orders will be passed against him, and he shall be dragged on his face into Fire. And a man whom Allâh had made abundantly rich and had granted him every kind of wealth, will be brought. Allâh will recount His blessings on him and he will recognize them. Allâh will then ask: 'What did you do with these blessing?' He will say: 'I spent money in every cause which is pleasing to you.' Allâh will say: 'You lie. You did so to be said: He is generous, and so it was said.' He will be ordered to be dragged on his face into Hell."

## (22) CHAPTER. Much reward for martyrdom

1090. Al-Bara' رضي الله عنه narrated: A man from Banu Nabit (one of the *Ansâr* tribes) came to the Prophet ﷺ and said: "I testify that there is no true God except Allâh and

نِعْمَهُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ؛ فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ، حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعْمَهُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ، وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ؛ فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ، حَتَّى أُلْقِيَ فِي النَّارِ.

وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعْمَهُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا، إِلَّا أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ. وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ؛ فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ. [أخرجه مسلم: ١٩٠٥].

## (٢٢) بَابُ كَثْرَةِ الْأَجْرِ عَلَى الْقَتْلِ

١٠٩٠ - عن البراء رضي الله عنه؛ قال: جاء رجلٌ من بني النبيت (قبيل من الأنصار)، فقال: أشهد أن

that you are His slave and Messenger.” Then he went forward and fought until he was killed. The Prophet ﷺ said: “He has done little, but shall be given a great reward.”

لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْتَ عَبْدُهُ وَرَسُولُهُ. ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ، فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هَذَا يَسِيرًا، وَأَجَرَ كَثِيرًا». [أخرجه مسلم: ١٩٠٠].

#### (23) CHAPTER. Injury and booty

1091. ‘Abdullāh bin ‘Amr رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: “Any expedition or army that wins and gets booty, will have hastened two-thirds of reward; and any expedition or army that looses and suffers, will have full reward.”

#### (٢٣) بَابٌ مِّنْ غَزَا فَأُصِيبَ أَوْ غَنِمَ

١٠٩١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُوا، فَتَغْنَمُ، وَتَسَلِّمُ؛ إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثِي أَجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخَفِقُ وَتُصَابُ إِلَّا تَمَّ أَجُورُهُمْ». [أخرجه مسلم: ١٩٠٦].

#### (24) CHAPTER. Reward of equipping a fighter

1092. Zaid bin Khâlid Al-Juhani رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “He who equips a fighter (with weapon and transport), will get reward as if he fought himself. And he who takes care of a fighter’s family, will be considered as a fighter too.” (Bukhârî 1143)

#### (٢٤) بَابٌ أَجْرُ مَنْ جَهَّزَ غَازِيَا

١٠٩٢ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِيَا فِي سَبِيلِ اللَّهِ؛ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ؛ فَقَدْ غَزَا». [أخرجه البخاري: ١١٤٣ ومسلم: ١٨٩٥].

#### (25) CHAPTER. Who prepares himself then falls sick, may offer his preparation to others

1093. Anas رضي الله عنه narrated: A young man from Aslam tribe said: “O Messenger of Allāh, I want to fight in the Cause of Allāh, but I do not have anything to prepare myself.” The Messenger of Allāh ﷺ said: “Go to so-and-so, he got prepared and fell sick.” The young man went and told the sick: “The Messenger of Allāh ﷺ greets you and asks you to give me the fighting preparation.” The man asked a woman to handover all his

#### (٢٥) بَابٌ فِيمَنْ تَجَهَّزَ فَمَرِضٌ؛

فَلْيَدْفَعْهُ إِلَى مَنْ يَغْزُوا

١٠٩٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ فَتًى مِّنْ أَسْلَمَ؛ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْغَزَا، وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ. قَالَ: «إِنِّي فُلَانًا؛ فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ». فَأَتَاهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يُقَرِّئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ. قَالَ: يَا

preparations to the young man, and said to the woman: "Do not keep back anything. By Allâh, if you keep anything, it will not be blessed."

## (26) CHAPTER. *Mujâhidin families*

**1094.** Sulaimân bin Buraidah narrated on his father's authority: The Messenger of Allâh ﷺ said: "The inviolability of the wives of *Mujâhidin* is like the inviolability of their mothers for those who sit at home (i.e., do not go out for *Jihâd*). Anyone who stays behind looking after the family of a fighter, and betrays his trust, will be made to stand on the Day of Resurrection before the *Mujâhid* who will be enabled to take away from his meritorious deeds whatever he likes. So what do you think (will he leave anything)?"

## (27) CHAPTER. The Prophet's statement: "There will remain a group from my followers"

**1095.** Thaubân رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A group of my followers will remain prevailing by the truth unaffected by those who let them down until the Last Hour while they will still be the same." (Bukhârî 3640-1)

**1096.** 'Abdur-Rahmân bin Shumâsah Al-Mahri said: I was with Maslamah bin Mukhallad, and 'Abdullâh bin 'Amr bin Al-'Âs was with him. 'Abdullâh said: "The Final Hour shall come to pass when only the most

فَلَانَةُ! أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ، وَلَا تَحْسِبِي عَنْهُ شَيْئًا، فَوَاللَّهِ؛ لَا تَحْسِبِينَ مِنْهُ شَيْئًا؛ فَيُبَارَكَ لَكَ فِيهِ. [أخرجه مسلم: ١٨٩٤].

(٢٦) بَابُ حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ وَمَنْ يَخْلُفُ الْمُجَاهِدَ فِي أَهْلِهِ فَيَخُونُهُ ١٠٩٤ - عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ؛ إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ؛ فَمَا ظَنُّكُمْ؟!». [أخرجه مسلم: ١٨٩٧].

(٢٧) بَابُ فِي قَوْلِهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ».

١٠٩٥ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ». [أخرجه البخاري: ٣٦٤٠ و ٣٦٤١ ومسلم: ١٩٢٠].

١٠٩٦ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ الْمَهْرِيِّ؛ قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مَخْلَدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو ابْنِ الْعَاصِ، فَقَالَ عَبْدُ اللَّهِ: لَا

evil creatures are around. They will be worse than the people of Ignorance. They will not ask Allâh for a thing but He will respond to them."

While we were still sitting, 'Uqbah bin 'Âmir رضي الله عنه came and Maslamah said to him: "O 'Uqbah, listen to what 'Abdullâh says." 'Uqbah said: "He knows better, but I heard the Messenger of Allâh ﷺ say: 'A group of my *Ummah* (nation) will continue to fight in obedience to the Command of Allâh, remaining dominant over their enemies, unharmed by those who oppose them. They will remain in this condition until the Hour overtakes them.' 'Abdullâh said: "Yes. Then Allâh will send a wind which will be fragrant like musk and whose touch is like the touch of silk; and it will cause the death of all the believers, not sparing anyone in whose heart will be a grain's weight if *Imân*. Then only the worst of men will remain when the Final Hour takes place."

1097. Sa'd bin Abu Waqqâs رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The people of the western (side of Peninsula) will continue to be triumphant with the truth until the Hour."

## (28) CHAPTER. Both fighters enter *Jannah*

1098. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "Allâh laughs for two men; one of whom kills the other and both of them enter *Jannah*. One fights in Allâh's Cause and gets killed. Later

تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ، هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ، لَا يَدْعُونَ اللَّهَ بِشَيْءٍ؛ إِلَّا رَدَّ عَلَيْهِمْ.

فَيَنْتَهِمُ هُمْ عَلَى ذَلِكَ؛ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ! اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ. فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ، وَأَمَّا أَنَا؛ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ عِصَابَةُ مِنْ أُمَّتِي؛ يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ».

فَقَالَ عَبْدُ اللَّهِ: أَجَلٌ، «ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمِسْكِ، مَسُّهَا مَسُّ الْحَرِيرِ؛ فَلَا تَتْرُكُ نَفْسًا فِي قَلْبِهِ مُقْتَالٌ حَبَّةً مِنَ الْإِيمَانِ إِلَّا قَبَضَتْهُ، ثُمَّ يَبْقَى شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ».

[أخرجه مسلم: ١٩٢٤].

١٠٩٧ - عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ، حَتَّى تَقُومَ السَّاعَةُ».

[أخرجه مسلم: ١٩٢٥].

(٢٨) بَابٌ فِي رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ

١٠٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَضْحَكُ اللَّهُ لِرَجُلَيْنِ؛ يَقْتُلُ أَحَدُهُمَا الْآخَرَ؛ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ». قَالُوا:

on, Allâh forgives the killer who having embraced Islâm, gets martyred in the Cause of Allâh.” (Bukhârî 2826)

**(29) CHAPTER. A man who killed a disbeliever and embraced Islam**

**1099.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “No two such persons shall be together in Hell as one of them is such that his presence hurts the other.” It was asked: “O Messenger of Allâh, who are they?” He said: “A believer who killed a disbeliever and (then) kept to the right path.”

**(30) CHAPTER. A she-camel in the Cause of Allâh**

**1100.** Abu Mas‘ud Al-Ansârî رضي الله عنه narrated: A man brought a muzzled she-camel and said: “It is offered in the way of Allâh.” The Messenger of Allâh ﷺ said: “For this you will have seven hundred she-camels on the Day of Judgement, all of which will be muzzled.”

**1101.** Abu Mas‘ud Al-Ansârî رضي الله عنه narrated: A man came to the Prophet ﷺ and said: “My riding animal has died, so give me an animal to ride.” The Prophet ﷺ said: “I have none.” A man said: “O Messenger of Allâh, I can guide him to one who will provide him with a riding animal.” The Messenger of Allâh ﷺ said: “One who guides to something good, has a reward similar to that of its doer.”

كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُقْتَلُ هَذَا، فَيَلْبِغُ الْجَنَّةَ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْآخَرِ، فَيَهْدِيهِ إِلَى الْإِسْلَامِ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ؛ فَيَسْتَشْهَدُ». [أخرجه البخاري: ٢٨٢٦ ومسلم: ١٨٩٠].

**(٢٩) بَابٌ مَنْ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ؛ لَمْ يَدْخُلِ النَّارَ**

**١٠٩٩ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعًا يَضُرُّ أَحَدُهُمَا الْآخَرَ». قِيلَ: مَنْ هُمَا يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ». [أخرجه مسلم: ١٨٩١].

**(٣٠) بَابُ فَضْلِ مَنْ حَمَلَ عَلَى نَاقَةٍ فِي سَبِيلِ اللَّهِ**

**١١٠٠ -** عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ، فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ». [أخرجه مسلم: ١٨٩٢].

**١١٠١ -** عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي أُبْدِعُ بِي؛ فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا أَدُلُّهُ عَلَى مَنْ يَحْمِلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ؛ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ». [أخرجه مسلم: ١٨٩٣].



**(31) CHAPTER. Prepare as much strength as possible**

**1102.** ‘Uqbah bin ‘Âmir رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ say while he was delivering a speech on the pulpit: “Prepare for them as much power as you can. The power is archery. Beware, power is archery. Beware, power is archery.” He said it three times.

**(32) CHAPTER. Archery is recommended**

**1103.** ‘Uqbah bin ‘Âmir رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: “Many lands will be open to you and Allâh will suffice you, but you should not stop practising archery.”

**1104.** ‘Abdur-Rahmân bin Shumâsah reported: Fuqaim Al-Lakhmi said to ‘Uqbah bin ‘Âmir رضي الله عنه: “You frequent between these two targets and you are an old man, so you will be finding it very hard.” ‘Uqbah said: “Had it not been for a thing I heard from the Messenger of Allâh ﷺ, I would not strain myself.” Al-Hârith (one of the narrators in the chain of transmitters) said: I asked Ibn Shumâsah: “What was that?” He said that (the Prophet ﷺ) said: “He who learns archery and then gives it up, is not from us, or (he is guilty of disobedience).”

**(33) CHAPTER. Goodness is in the forelocks of the horse until the Day of Resurrection**

**1105.** Jarir bin ‘Abdullâh رضي الله عنه narrated: I saw the Messenger of Allâh ﷺ

**(٣١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾**

**١١٠٢ -** عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾» [الأنفال: ٦٠]، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ؛ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ؛ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ؛ قَالَهَا ثَلَاثًا. [أخرجه مسلم: ١٩١٧].

**(٣٢) بَابُ الْحَثِّ عَلَى الرَّمْيِ**

**١١٠٣ -** عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ، وَيُكَفِّكُمُ اللَّهُ؛ فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ». [أخرجه مسلم: ١٩١٨].

**١١٠٤ -** عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ؛ أَنَّ فُقَيْمًا اللَّخْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: تَخْتَلِفُ بَيْنَ هَذَيْنِ الْغَرَضَيْنِ وَأَنْتَ كَبِيرٌ يَشْقُ عَلَيْكَ؟! قَالَ عُقْبَةُ: لَوْلَا كَلَامٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؛ لَمْ أُعَانِهِ. قَالَ الْحَارِثُ: فَقُلْتُ لَابْنِ شُمَّاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ، ثُمَّ تَرَكَهُ؛ فَلَيْسَ مِنَّا (أَوْ: قَدْ عَصَى)». [أخرجه مسلم: ١٩١٩].

**(٣٣) بَابُ الْخَيْلِ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ**

**١١٠٥ -** عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ رَسُولَ

touching the forelock of a horse and he said :  
 "The goodness will remain in the forelocks of  
 horses (for *Jihâd*) until the Day of  
 Resurrection, for they bring about reward  
 (in the Hereafter) and booty (in this world)."  
 (Bukhâri 2852)

**1106.** Anas bin Mâlik رضي الله عنه narrated  
 that the Messenger of Allâh ﷺ said : "There  
 is a blessing in the forelocks of horses."  
 (Bukhâri 2851)

#### (34) CHAPTER. *Shikâl* horses are abominable

**1107.** Abu Hurairah رضي الله عنه reported  
 that the Messenger of Allâh ﷺ disliked  
*Shikâl* horses.

In another narration: *Shikâl* means a  
 horse with a white spot on the right and left  
 hand and leg or the reverse .

#### (35) CHAPTER. Horse racing

**1108.** Ibn 'Umar رضي الله عنهما narrated :  
 The Messenger of Allâh ﷺ used lean horses  
 for race to run from a place called Al-Hafya'  
 to Thaniyat Al-Wada' and the horses that  
 were not lean to run from Al-Thaniya to the  
 mosque of Banu Zuraiq. (The subnarrator  
 added:) Ibn 'Umar was one of those who  
 took part in the race. (Bukhâri 420)

الله ﷺ يُلَوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ  
 وَهُوَ يَقُولُ : «الْخَيْلُ مَعْقُودٌ بِنَوَاصِيهَا  
 الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ : الْأَجْرُ  
 وَالْغَنِيمَةُ». [أَخْرَجَهُ الْبُخَارِيُّ : ٢٨٥٢  
 ومسلم : ١٨٧٢].

١١٠٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ؛  
 قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْبَرَكََةُ فِي  
 نَوَاصِي الْخَيْلِ». [أَخْرَجَهُ الْبُخَارِيُّ :  
 ٢٨٥١ ومسلم : ١٨٧٤].

#### (٣٤) بَابُ كَرَاهِيَةِ الشَّكَالِ فِي الْخَيْلِ

١١٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
 عَنْهُ ؛ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ  
 الشَّكَالَ مِنَ الْخَيْلِ .

وَفِي رِوَايَةٍ : وَالشَّكَالُ أَنْ يَكُونَ  
 الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي  
 يَدِهِ الْيُسْرَى ، أَوْ فِي يَدِهِ الْيُمْنَى  
 وَرِجْلِهِ الْيُسْرَى . [أَخْرَجَهُ مُسْلِمُ :  
 ١٨٧٥].

#### (٣٥) بَابُ الْمُسَابَقَةِ بَيْنَ الْخَيْلِ وَتَضْمِيرُهَا

١١٠٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ  
 عَنْهُمَا ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ  
 بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنْ  
 الْحَفَايَا ، وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ ،  
 وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ  
 الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ ، وَكَانَ  
 ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا . [أَخْرَجَهُ  
 الْبُخَارِيُّ : ٤٢٠ ومسلم : ١٨٧٠].

(36) CHAPTER. "Not equal are those who lag behind"

1109. Abu Ishâq heard Al-Bara' رضي الله عنه saying: When this *Ayah*: "They are not equal to those of the believers who sit at home and fight in the Cause of Allâh" was revealed, the Prophet ﷺ ordered Zaid bin Thâbit to write it. Ibn Umm Maktum complained about his blindness and on that the following Revelation came: "Not equal are those believers who sit (at home) except those who are disabled" (4:95) (Bukhârî 2831)

(٣٦) بَابٌ فِي أَهْلِ التَّخَلُّفِ بِالْعُدْرِ  
وَقَوْلُهُ تَعَالَى: ﴿لَا يَسْتَوِي الْقَاعِدُونَ﴾  
الْآيَةُ

١١٠٩ - عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ  
سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي  
هَذِهِ الْآيَةِ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ  
الْمُؤْمِنِينَ... وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾،  
فَأَمَرَ رَسُولُ اللَّهِ ﷺ زَيْدًا، فَجَاءَ  
بِكُتَيْبٍ يَكْتُبُهَا، فَشَكَا إِلَيْهِ ابْنُ أُمِّ  
مَكْتُومٍ ضَرَارَتَهُ، فَتَرَلَّتْ: ﴿لَا يَسْتَوِي  
الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾  
[النساء: ٩٥]. [أخرجه البخاري: ٢٨٣١]

ومسلم: ١٨٩٨].

(37) CHAPTER. The sick who cannot fight

1110. Jâbir رضي الله عنه narrated: We were with the Prophet ﷺ in an expedition. He said: "There are some men in Al-Madinah who are with you whenever you cover a distance or cross a valley. They have been detained by illness (i.e., they will get same reward)."

(٩٧) بَابٌ مَنْ حَبَسَهُ الْمَرَضُ عَنِ  
الْغَزْوِ

١١١٠ - عَنْ جَابِرٍ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي  
غَزَاةٍ، فَقَالَ: «إِنَّ بِالْمَدِينَةِ رِجَالًا؛ مَا  
سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا؛ إِلَّا  
كَانُوا مَعَكُمْ؛ حَبَسَهُمُ الْمَرَضُ».  
[أخرجه مسلم: ١٩١١].

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*In the Name of Allâh,  
the Most Gracious, the Most Merciful*

### 35- THE BOOK OF MILITARY EXPEDITIONS

#### (1) CHAPTER. Commanders, army, battles, expeditions and rewards

1111. Buraidah رضي الله عنه narrated: Whenever the Messenger of Allâh ﷺ appointed anyone as leader of an army or detachment, he would especially exhort him to fear Allâh and to be good to the Muslims who were with him. He would say: "Fight with the Name of Allâh, and in the Cause of Allâh. Fight against those who do not believe in Allâh. Raid but do not steal from the stores. Do not be treacherous, do not mutilate the dead, and do not kill children. When you meet enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and restrain yourself from doing them any harm. Invite them to accept Islam; if they respond to you, accept it from them and desist from fighting them. Then invite them to migrate from their lands to the land of *Muhâjirin* and inform them that, if they do so, they shall have all the privileges and obligations of the *Muhâjirin*. If they refuse to migrate, tell them that they will have the status of bedouin Muslims, and will be subjected to the Commands of Allâh like other Muslims. But they will not receive any share from the spoils of war or the booty that is taken without fight except when they actually fight with the Muslims against the infidels. If they refuse to accept Islâm, demand from them the *Jizyah*. If they agree to pay, accept it from them and hold your hand. If they refuse to pay the *Jizyah*, seek Allâh's help and fight them. When you lay

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٣٥ - كتاب السير

#### (١) بَابُ فِي الْأَمْرَاءِ عَلَى الْجُيُوشِ

وَالسَّرَايَا وَالْوَصِيَّةَ لَهُمْ بِمَا يَنْبَغِي

١١١١ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ؛ أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْرُوا بِسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْرُوا، وَلَا تَغْلُوا، وَلَا تَغْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ؛ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ (أَوَّلُ: خِلَالٍ)؛ فَأَيَّتُهُنَّ مَا أَجَابُوكَ؛ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ؛ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ؛ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا؛ فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَغْرَابِ الْمُسْلِمِينَ؛ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ؛ إِلَّا أَنْ يُجَاهِدُوا مَعَ

siege to a fort and the besieged appeals to you for protection in the Name of Allâh and His Prophet, do not accord to them the guarantee of Allâh and His Prophet, but accord to them your own guarantee, and the guarantee of your companions. It is a lesser sin that the security given by you or your companions be disregarded than the security granted in the Name of Allâh and His Prophet be violated. When you besiege a fort, and the besieged want you to let them out in accordance with Allâh's Command, do not let them come out in accordance with His Command, but do so at your own command; for you do not know whether or not you have reached the judgement of Allâh or not."

المُسْلِمِينَ. فَإِنْ هُمْ أَبَوْا؛ فَسَلِّهِمُ  
الْجِزْيَةَ. فَإِنْ هُمْ أَجَابُوكَ؛ فَاقْبَلْ  
مِنْهُمْ، وَكُفَّ عَنْهُمْ. فَإِنْ هُمْ أَبَوْا؛  
فَاسْتَعِزْ بِاللَّهِ، وَقَاتِلْهُمْ.

وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ،  
فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ  
نَبِيِّهِ ﷺ؛ فَلَا تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَلَا  
ذِمَّةَ نَبِيِّهِ ﷺ، وَلَكِنْ؛ اجْعَلْ لَهُمْ ذِمَّتَكَ  
وَذِمَّةَ أَصْحَابِكَ؛ فَإِنَّكُمْ أَنْ تُخْفِرُوا  
ذِمَّتَكُمْ وَذِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ  
تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ ﷺ.

وَإِذَا حَاصَرْتَ أَهْلَ الْحِصْنِ،  
فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ؛  
فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ؛  
أَنْزِلْهُمْ عَلَى حُكْمِكَ؛ فَإِنَّكَ لَا تَدْرِي  
أَنْصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا.

قَالَ عَبْدُ الرَّحْمَنِ (يَعْنِي: ابْنُ  
مَهْدِي) هَذَا أَوْ نَحْوَهُ. [أَخْرَجَهُ مُسْلِمُ:

[١٧٣١].

## (2) CHAPTER. Being easy when calling to Islâm

1112. Abu Musa رضي الله عنه narrated that the Prophet ﷺ sent him and Mu'adh to Yemen, and he instructed both of them: "Treat the people with ease and don't be hard on them, give them glad tidings and don't fill them with aversion, and you both obey each other, and don't differ." (Bukhâri 3038)

## (٢) بَابٌ فِي أَمْرِ الْبُعُوثِ بِالتَّيْسِيرِ

١١١٢ - عَنْ أَبِي مُوسَى رَضِيَ  
اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذًا  
إِلَى الْيَمَنِ، فَقَالَ: «يَسِّرُوا وَلَا تَعْسِرُوا،  
وَبَشِّرُوا وَلَا تُنْفِرُوا، وَتَطَاوَعَا وَلَا  
تَخْتَلِفَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٣٨

وَمُسْلِمُ: ١٧٣٣].

## (3) CHAPTER. Expeditions and successors at home

## (٣) بَابٌ فِي الْبُعُوثِ وَنِيَابَةِ الْخَارِجِ عَنِ الْقَاعِدِ

1113. Abu Sa'îd Al-Khudri رضي الله عنه narrated: The Prophet ﷺ sent a message to Banu Lihyân tribe and said: "One out of two men should go to fight." Then he ﷺ said to those who were to stay behind: "Whoever takes care of the fighter's family and property, shall be rewarded by half the reward of the warrior."

#### (4) CHAPTER. Fighting age

1114. Ibn 'Umar رضي الله عنهما narrated: Allâh's Messenger ﷺ called me to present myself in front of him on the day of the battle of Uhud. I was fourteen years of age at that time, and he did not allow me to take part in that battle. But he called me in front of him on the day of the battle of the Trench when I was fifteen years old, and he allowed me to join in the battle."

Nafi' said: I went to 'Umar bin 'Abdul-Aziz رضي الله عنه who was caliph at that time and related the above narration to him. He said, "This age (fifteen) is the limit between childhood and manhood," and he wrote to his governors to give a share from the booty to those who reached the age of fifteen, and to consider those under fifteen as dependents. (Bukhârî 2664)

#### (5) CHAPTER. Prohibition of taking copies of the Holy Qur'ân to the enemy land (in the time of the Prophet ﷺ)

1115. 'Abdullâh bin 'Umar رضي الله عنهما reported that the Messenger of Allâh ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. (Bukhârî 2990)

١١١٣ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ: «لِيُخْرِجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ». ثُمَّ قَالَ لِلْفَاعِدِ: «أَنْتُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ؛ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ». [أَخْرَجَهُ مُسْلِمٌ: ١٨٩٦].

#### (٤) بَابُ الْحَدِّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ فِيمَنْ يُجَازُ لِلْقِتَالِ وَمَنْ لَا يُجَازِ

١١١٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: عَرَّضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي الْقِتَالِ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً؛ فَلَمْ يُجْزِنِي، وَعَرَّضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَوْمِئِذٍ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ: إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً، وَمَنْ كَانَ دُونَ ذَلِكَ؛ فَاجْعَلُوهُ فِي الْعِيَالِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٦٤ وَمُسْلِمٌ: ١٨٦٨].

#### (٥) بَابُ النَّهْيِ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ

١١١٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ؛ مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

[أخرجه البخاري: ٢٩٩٠ ومسلم: ١٨٦٩].

#### (6) CHAPTER. Travelling and grazing

1116. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When you travel through a fertile land, you should go slow and give the camels a chance to graze in the land. When you travel in an arid land where there is scarcity of vegetation, you should quicken their pace lest your camels grow feeble and emaciated for lack of fodder. When you halt for the night, avoid pitching your tent on the road for it is the abode of harmful insects and beasts at night."

#### (7) CHAPTER. Travel is a lot of torture

1117. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Travelling is a show of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, he should return quickly to his family." (Bukhārī 1804)

#### (8) CHAPTER. Return at nights abominable

1118. Jābir bin Abdullāh رضي الله عنهما reported that the Messenger of Allāh ﷺ forbade returning to one's home by night being suspicious of his wife or trying to find faults in them.

1119. Anas رضي الله عنه reported that the Messenger of Allāh ﷺ never returned to his

#### (٦) بَابُ فِي السَّفَرِ فِي الْخَصْبِ وَالْجَدْبِ وَالتَّعْرِيسِ عَلَى الطَّرِيقِ

١١١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخَصْبِ؛ فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ؛ فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ؛ فَإِنَّهَا مَأْوَى الْهَوَامِّ بِاللَّيْلِ». [أخرجه مسلم: ١٩٢٦].

#### (٧) بَابُ السَّفَرِ قِطْعَةً مِنَ الْعَذَابِ

١١١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ؛ فَلْيُعْجِلْ إِلَى أَهْلِهِ». [أخرجه البخاري: ١٨٠٤ ومسلم: ١٩٢٧].

#### (٨) بَابُ كَرَاهِيَةِ الطَّرِيقِ لِمَنْ قَدِمَ مِنْ سَفَرٍ لَيْلًا

١١١٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا؛ يَتَخَوَّنُهُمْ أَوْ يَطْلُبُ عَثَرَاتِهِمْ. [أخرجه مسلم: ١٩٢٨، ب (٧١٥)].

١١١٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَطْرُقُ أَهْلَهُ

family from a journey at night. He used to return either in the morning or in the evening. (Bukhâri 1800)

#### (9) CHAPTER. Invocation before fighting

1120. Ibn 'Aun said: I wrote a letter to Nâfi' asking him about invocation before fighting. Nâfi' wrote in reply to my letter that this was in the beginning of Islâm and that the Messenger of Allâh ﷺ had suddenly attacked Banu Mustaliq without warning while they were heedless, and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ took Juwairiyah on that day. (Yahya said: I think he said just Juwairiyah or Bint Hârith.)

Nâfi' said that 'Abdullâh bin 'Umar رضي الله عنه had told him the above narration and that Ibn 'Umar was in that army. (Bukhâri 2541)

#### (10) CHAPTER. The Prophet ﷺ wrote to monarchs inviting them to Islâm

1121. Anas رضي الله عنه narrated that the Prophet of Allâh ﷺ wrote to Chosroes (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) infidel head of state inviting them to Allâh, the Exalted. This Negus was not the one for whom the Messenger of Allâh ﷺ had performed the funeral prayers.

لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدُوَّةً أَوْ عَشِيَّةً. [أخرجه البخاري: ١٨٠٠ ومسلم: ١٩٢٨].

#### (٩) بَابُ فِي الدُّعَاءِ قَبْلَ الْقِتَالِ وَالْإِغَارَةِ عَلَى الْعَدُوِّ

١١٢٠ - عَنْ ابْنِ عَوْنٍ؛ قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ: فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ الْإِسْلَامِ، قَدْ أَغَارَ رَسُولُ اللَّهِ ﷺ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَمُ لَهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى سَبْيَهُمْ، وَأَصَابَ يَوْمَيْذٍ (قَالَ يَحْيَى: أَحْسِبُهُ قَالَ: جُوَيْرِيَّةً، أَوِ الْبَتَّةَ) ابْنَةَ الْحَارِثِ.

وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَكَانَ فِي ذَلِكَ الْجَيْشِ. [أخرجه البخاري: ٢٥٤١ ومسلم: ١٧٣٠].

#### (١٠) بَابُ كُتُبِ النَّبِيِّ ﷺ إِلَى الْمُلُوكِ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى

١١٢١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ. [أخرجه مسلم: ١٧٧٤].



### The Prophet's letter to Heraclius inviting him to Islam

1122. Ibn 'Abbâs رضي الله عنهما reported that Abu Sufyân رضي الله عنه informed him mouth to mouth:

During the period, which was set between me and the Messenger of Allâh ﷺ, I departed and while I was in Syria, Heraclius, the Emperor of Rome was sent a message from the Messenger of Allâh ﷺ and it was brought by Dihyah Al-Kalbi. He delivered it to the governor of Busra, and he sent it to Heraclius. When he asked to meet someone who knows the Prophet ﷺ, I was called and there were some more men from Quraish. We went to Heraclius, he made us sit before him and asked, "Who among you is closely related to that man who claims to be a Prophet?" I replied, "I am the nearest relative to him (among the group)." Heraclius said, "Bring him close to me and make his companions sit behind him." Abu Sufyân added: Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet ﷺ) and that if I told a lie they (my companions) should contradict me. By Allâh! Had I not been afraid of my companions labeling me as a liar, I would not have spoken the truth about the Prophet ﷺ. The first question he asked me about him was: "What is his family status among you?" I replied, "He belongs to a good family among us." Heraclius further asked, "Has anybody else among you ever claimed the same to be a Prophet before him?" I replied, "No." He said, "Was anybody among his ancestors a king?" I replied, "No." Heraclius asked, "Do the nobles or the poor follow him?" I replied, "It is the poor who follow

### كِتَابُ رَسُولِ اللَّهِ ﷺ إِلَى هِرَقْلٍ يَدْعُوهُ إِلَى الْإِسْلَامِ

١١٢٢ - عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ أَبَا  
سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ مِنْ فِيهِ  
إِلَى فِيهِ؛ قَالَ:

اِنْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي  
وَبَيْنَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَبَيْنَا أَنَا  
بِالشَّامِ؛ إِذْ جِيَءَ بكِتَابٍ مِنْ رَسُولِ  
اللَّهِ ﷺ إِلَى هِرَقْلٍ. قَالَ: يَعْنِي:  
عَظِيمَ الرُّومِ. قَالَ: وَكَانَ دَحِيَّةُ  
الْكَلْبِيِّ جَاءَ بِهِ، فَدَفَعَهُ إِلَى عَظِيمِ  
بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى  
هِرَقْلٍ، فَقَالَ هِرَقْلُ: هَلْ هَاهُنَا أَحَدٌ  
مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ  
نَبِيٌّ؟ قَالُوا: نَعَمْ.

قَالَ: فَدَعَيْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ،  
فَدَخَلْنَا عَلَى هِرَقْلٍ، فَأَجْلَسَنَا بَيْنَ  
يَدَيْهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ  
هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ  
أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا. فَأَجْلَسُونِي  
بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي،  
ثُمَّ دَعَا بِتَرْجُمَانِهِ، فَقَالَ لَهُ: قُلْ لَهُمْ:  
إِنِّي سَائِلٌ هَذَا عَنِ الرَّجُلِ الَّذِي يَزْعُمُ  
أَنَّهُ نَبِيٌّ، فَإِنْ كَذَّبَنِي؛ فَكَذِّبُوهُ.

قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَائْتِمِ اللَّهُ؛  
لَوْلَا مَخَافَتُهُ أَنْ يُؤَثَّرَ عَلَيَّ الْكَذِبُ؛  
لَكَذَّبْتُ.

ثُمَّ قَالَ لِتَرْجُمَانِهِ: سَلْهُ كَيْفَ حَسَبُهُ

him." He said, "Are his followers increasing or decreasing day by day?" I replied, "They are increasing." He then asked, "Does anybody among those who embrace his religion apostatize?" I replied, "No." Heraclius said, "Have you ever accused him of telling lies before his claim (to be a Prophet)?" I replied, "No." Heraclius said, "Does he ever betray or prove treacherous to his covenants?" I replied, "No. We are at truce with him but we do not know what he will do with it." I could not find opportunity to say anything against him except those answers. Heraclius asked, "Have you ever had a war with him?" I replied, "Yes." Then he said, "What was the outcome of the battles?" I replied, "Sometimes he was victorious and sometimes we were." Heraclius said, "What does he order you to do?"

I said, "He tells us to worship Allâh Alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin."

Heraclius asked the translator to convey to me the following: "I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families among their respective people. I asked you whether anybody else among you claimed such a thing, your reply was in negative. If the answer had been in affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in negative, and if it had been in affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said

فيكم؟ قال: قلت: هو فينا ذو حَسَبٍ. قال: فهل كان من آباءه ملك؟ قلت: لا. قال: فهل كنتم تتهمونه بالكذب قبل أن يقول ما قال؟ قلت: لا. قال: ومن يتبعه؛ أشراف الناس أم ضعفاؤهم؟ قال: قلت: بل ضعفاؤهم. قال: أيزيدون أم ينقصون؟ قال: قلت: لا؛ بل يزيدون. قال: هل يرتد أحد منهم عن دينه بعد أن يدخل فيه سخطه له؟ قال: قلت: لا. قال: فهل قاتلتموه؟ قلت: نعم. قال: فكيف كان قتالكم إياه؟ قال: قلت: تكون الحرب بيننا وبينه سجالاً؛ يصاب منا ونصيب منه. قال: فهل يغدر؟ قلت: لا، ونحن منه في مدة لا ندري ما هو صانع فيها. قال: فوالله؛ ما أمكنني من كلمة أدخل فيها شيئاً غير هذه. قال: فهل قال هذا القول أحد قبلك؟ قال: قلت: لا.

قال لترجماني: قل له: إني سألتك عن حسيه، فزعمت أنه فيكم ذو حَسَبٍ، وكذلك الرُّسُلُ بُعِثَ في أحساب قومها. وسألتك هل كان من آباءه ملك؟ فزعمت أن لا، فقلت: لو كان من آباءه ملك؛ قلت: رجل يطلب ملك آباءه. وسألتك عن أتباعه؛ أضعفاؤهم أم أشرافهم؟ فقلت: بل ضعفاؤهم، وهم أنباغ

what he had said, and your reply was in negative. So I wondered how a person who does not tell a lie about others, could ever tell a lie about Allâh. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor) are always the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, until it is complete in all respects. I further asked you whether anybody, apostatizes after entering in his religion. Your reply was in negative, and in fact this is (the sign of) true faith, when its sweetness enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh Alone and not to worship anything along with Him, and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet. And I know it (from the Scriptures) that he was going to appear, but I did not know that he would be from you. And if I am sure to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet."

Heraclius then asked for the letter from Allâh's Messenger ﷺ. The contents of the letter were as follows:

I begin with the Name of Allâh the All-Beneficent, the All-Merciful.

(This letter is) from Muhammad, the slave of Allâh and His Messenger to Heraclius the ruler of Byzantines. May safety be with him, who follows the right path. Then after: I invite you to Islâm, and if

الرُّسُلِ. وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتُ أَنْ لَا؛ فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ الْكَذِبَ عَلَى النَّاسِ، ثُمَّ يَذْهَبَ فَيَكْذِبُ عَلَى اللَّهِ. وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخَطُهُ لَهُ؟ فَرَعَمْتُ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَرَعَمْتُ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتُ أَنَّكُمْ قَدْ قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سِجَالًا؛ يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى، ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَرَعَمْتُ أَنَّهُ لَا يَغْدِرُ، وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ. وَسَأَلْتُكَ: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ فَرَعَمْتُ أَنْ لَا، فَقُلْتُ: لَوْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؛ قُلْتُ: رَجُلٌ أَنْتُمْ يَقُولُ قِيلَ قَبْلَهُ.

قَالَ: ثُمَّ قَالَ: يَمُ يَا مُرُكُم؟ قُلْتُ: يَا مُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ وَالْعَقَافِ. قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ حَقًّا؛ فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَمْ أَكُنْ أَظُنُّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصْتُ إِلَيْهِ؛ لَأَخْبَيْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ؛ لَعَسَلْتُ عَنْ قَدَمَيْهِ، وَلِيَتْلِعَنَّ مَلِكُهُ مَا تَحْتَ قَدَمَيَّ.

you become a Muslim, you will be safe, and Allâh will double your reward; and if you reject this invitation of Islâm, you will be committing a sin by misguiding your subjects (people).

“O people of the Scripture (Jews and Christians)! Let us agree upon a word that is just between us and you, that we worship none but Allâh and that we associate none with Him, and that none of us shall take others as *Arbâb* (lords) beside Allâh. Then, if they turn away, say: ‘Bear witness that we are Muslims.’ (3:64).”

When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abu Kabshah (Prophet Muhammad ﷺ) has become so prominent that even the king of Banu Al-Asfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet ﷺ) would be the conqueror in the near future until I embraced Islâm. (Bukhâri 7)

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَقَرَأَهُ؛ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى. أَمَّا بَعْدُ؛ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلِمًا، وَأَسْلِمْ يَوْمَئِذٍ اللَّهَ أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّيْتَ؛ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ.

﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكَ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤].

فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ؛ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ، وَكَثُرَ اللَّغَطُ، وَأَمَرَ بِنَا فَأُخْرِجْنَا. قَالَ: فَقُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمَرَ أَمْرٌ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ لِيَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ. قَالَ: فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ. [أخرجه البخاري: ٧ ومسلم: ١٧٧٣].

#### (11) CHAPTER. The suffering which the Prophet ﷺ had to bear from the hypocrites

1123. Usâmah bin Zaid رضي الله عنهما reported that the Prophet ﷺ rode a donkey

(١١) بَابٌ فِي دُعَاءِ النَّبِيِّ ﷺ إِلَى اللَّهِ وَضَبْرِهِ عَلَى أَذَى الْمُنَافِقِينَ ١١٢٣ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ رَكِبَ جِمَارًا

equipped with *Qatifah Fadakiyah* (a thick cloth-covering made in Fadak), and I was riding behind him. He was going to pay visit to Sa'd bin 'Ubâdah in Banu Al-Hârith bin Khazraj; and this incident happened before the battle of Badr. The Prophet ﷺ passed by a gathering of Muslims, polytheists, Jews and pagans in which 'Abdullâh bin Ubbin Salul was present, and 'Abdullâh bin Rawâhah was also present. When the dust raised by the donkey reached that gathering, 'Abdullâh bin Ubai covered his nose with his garment and said, "Do not cover us with dust."

Then the Prophet ﷺ greeted them and dismounted and invited them to Allâh (i.e., to embrace Islâm) and recited to them the Qur'ân. 'Abdullâh bin Ubai said, "O man! There is nothing better than this. If what you say is true, then do not trouble us in our gatherings. Return to your mount (or residence) and if somebody comes to you, then preach him." On that 'Abdullâh bin Rawâhah said, "Yes, come to our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet ﷺ kept on quietening them until they became quiet, then the Prophet ﷺ rode his animal and proceeded until he came to Sa'd bin 'Ubâdah and said, "O Sa'd! Did you not hear what Abu Hubâb said? (He meant 'Abdullâh bin Ubai.) He said such and such."

Sa'd bin 'Ubâdah said, "O Messenger of Allâh, excuse and forgive him. By Allâh, Who gave you what He has given you at the time when the people of this town (i.e., Al-Madinah) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allâh opposed that (decision) through the Truth which He gave you, he (i.e., 'Abdullâh bin Ubai) was

عليه إكاف، تَحْتَهُ قَطِيفَةٌ فَذَكِيَّةٌ، وَأُرْدَفَ وَرَاءَهُ أُسَامَةٌ، وَهُوَ يَعُودُ سَعْدَ بْنَ عَبَادَةَ فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ وَالْيَهُودِ، فِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا عَشِيَتْ الْمَجْلِسَ عَجَاجَهُ الدَّابَّةُ؛ خَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تُغَبِّرُوا عَلَيْنَا.

فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ، فَتَنَزَّلَ، فَدَعَاَهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَيُّهَا الْمَرْءُ! لَا أَحْسَنَ مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا؛ فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا؛ فَافْضُضْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ: أَغَشِنَا فِي مَجَالِسِنَا؛ فَإِنَّا نُحِبُّ ذَلِكَ.

قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هَمُّوا أَنْ يَتَوَاقَبُوا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ، حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عَبَادَةَ، فَقَالَ: «أَيُّ سَعْدُ! أَلَمْ تَسْمَعْ إِلَى مَا قَالَ أَبُو حُبَابٍ (يُرِيدُ عَبْدَ اللَّهِ بْنَ أَبِي)؟ قَالَ كَذَا وَكَذَا».

قَالَ: اغْفُ عَنْهُ يَا رَسُولَ اللَّهِ

grieved with jealousy, and that caused him to do what you have seen.” So the Prophet ﷺ pardoned him. (Bukhârî 4566)

واضْفَحْ، فَوَاللَّهِ؛ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي  
أَعْطَاكَ، وَلَقَدْ اصْطَلَحَ أَهْلُ هَذِهِ  
الْبَحِيرَةِ أَنْ يُتَّوَجَّهُ فَيُعَصَّبُ بِالْعَصَابَةِ،  
فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي  
أَعْطَاكَ؛ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ  
مَا رَأَيْتُ. فَعَفَا عَنْهُ النَّبِيُّ ﷺ. [أَخْرَجَهُ  
البخاري: ٤٥٦٦ ومسلم: ١٧٩٨].

#### (12) CHAPTER. Prohibition of treachery

1124. Abu Sa'îd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Everyone who betrays will have a treachery flag on the Day of Resurrection. The flag will be hoisted as high as his treachery. There is no treacherous worse than a ruler who betrays his subjects.”

(١٢) بَابُ النَّهْيِ عَنِ الْعَدْرِ  
١١٢٤ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ  
بِقَدْرِ عَدْرِهِ، أَلَا وَلَا غَادِرَ أَعْظَمُ  
عَدْرًا مِنْ أَمِيرٍ عَامَّةٍ». [أَخْرَجَهُ مُسْلِمُ:  
١٧٣٨].

#### (13) CHAPTER. Honoring covenants

1125. Hudhaifah bin Al-Yamân رضي الله عنه said: Nothing prevented me from being present at the battle of Badr except this incident. I came out with my father Husail to participate in the battle, but we were caught by the disbelievers of Quraish. They said: “Do you intend to go to Muhammad?” We said: “We do not intend to go to him, but we wish to go back to Al-Madinah.” So they took from us a covenant in the Name of Allâh that we would turn back to Al-Madinah and would not fight on the side of Muhammad ﷺ. So, we came to the Messenger of Allâh ﷺ and related the incident to him. He said: “Both of you proceed to Al-Madinah, we will fulfill the covenant made with them and seek Allâh's help against them.”

(١٣) بَابُ الْوَفَاءِ بِالْعَهْدِ  
١١٢٥ - عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ  
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا مَنَعَنِي أَنْ  
أَشْهَدَ بَدْرًا إِلَّا أَنِّي خَرَجْتُ أَنَا وَأَبِي  
حُسَيْلٍ. قَالَ: فَأَخَذَنَا كُفَّارٌ قُرَيْشِي.  
قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا. فَقُلْنَا:  
مَا نُرِيدُهُ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ.  
فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ لِنَنْصَرِفَ  
إِلَى الْمَدِينَةِ وَلَا نُقَاتِلَ مَعَهُ، فَأَتَيْنَا  
رَسُولَ اللَّهِ ﷺ، فَأَخْبَرْنَاهُ الْخَبَرَ،  
فَقَالَ: «انْصَرِفَا، نَفِي لَهُمْ بِعَهْدِهِمْ،  
وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ». [أَخْرَجَهُ مُسْلِمُ:  
١٧٣٨].

#### (14) CHAPTER. Do not wish to meet the enemy

(١٤) بَابُ تَرْكِ تَمَنِّي لِقَاءِ الْعَدُوِّ  
وَالصَّبْرِ إِذَا لُقُوا

1126. Abu Nadr (freed slave of 'Umar bin 'Ubaidullâh) said that he read a letter of a man from Aslam tribe from among the Companions of the Prophet ﷺ. He was 'Abdullâh bin Abu Aufa who wrote a letter to 'Umar bin 'Ubaidullâh when he proceeded to Al-Haruriyah. I read in it that during some of his military expeditions against the enemy, the Messenger of Allâh ﷺ waited until the sun declined and then he stood and addressed people saying: "O people! Do not wish to meet the enemy, and ask Allâh for safety, but when you face the enemy, be patient, and remember that *Jannah* is under the shades of swords." Then he said, "O Allâh, the Revealer of the Book, and the Mover of the clouds and the Defeater of the *Ahzâb* (the Confederates), defeat them, and grant us victory over them." (Bukhâri 3024-5)

١١٢٦ - عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى، فَكَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ حِينَ سَارَ إِلَى الْحَرُورِيَّةِ يُخْبِرُهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ يَنْتَظِرُ، حَتَّى إِذَا مَالَتِ الشَّمْسُ؛ قَامَ فِيهِمْ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ؛ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ».

ثُمَّ قَامَ النَّبِيُّ ﷺ، وَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ! اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٢٤ وَ ٣٠٢٥ وَمُسْلِمٌ: ١٧٤٢].

#### (15) CHAPTER. Invocation against enemy

See the previous *Hadith* of 'Abdullâh bin Abu Aufa رضي الله عنهما.

1127. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said on the day of the battle of Uhud: "O Allâh, if You want to defeat Muslims, there will be none on the earth to worship You."

(١٥) بَابُ الدُّعَاءِ عَلَى الْعَدُوِّ  
فِيهِ حَدِيثُ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا، وَقَدْ تَقَدَّمَ فِي الْبَابِ قَبْلَهُ. [أَخْرَجَهُ مُسْلِمٌ: ١٧٤٢].

١١٢٧ - عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: «اللَّهُمَّ! إِنَّكَ إِنْ تَشَاءُ لَا تُعَذِّبْ فِي الْأَرْضِ». [أَخْرَجَهُ مُسْلِمٌ: ١٧٤٣].

#### (16) CHAPTER. Fighting is trick

1128. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Fighting is trick."

(١٦) بَابُ الْحَرْبِ خُدْعَةٌ  
١١٢٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٧٣٩].

## (17) CHAPTER. Seeking help of non-Muslims in war

1129. 'Aishah رضي الله عنها wife of the Prophet ﷺ narrated: The Messenger of Allāh ﷺ set out for Badr. When he reached Harrat-ul-Wabarah (a place four miles from Al-Madinah), a man met him who was known for valor and courage. The Companions of the Messenger of Allāh ﷺ were pleased to see him. He said: "I have come to follow you and receive a share of the booty." The Messenger of Allāh ﷺ said to him: "Do you believe in Allāh and His Messenger?" He said: "No." The Messenger of Allāh ﷺ said: "Go back, I shall not seek help from a *Mushrik* (polytheist)." He went on until we reached Shajarah where the man met him again. The Prophet ﷺ asked him the same question again and the man gave him the same answer. He said: "Go back, I shall not seek help from a *Mushrik*." The man returned and caught up with him at Baida'. He asked him as he had asked previously: "Do you believe in Allāh and His Messenger?" The man said: "Yes." The Messenger of Allāh ﷺ said to him: "Then come with us."

## (18) CHAPTER. Women to join the army

1130. Anas bin Mâlik رضي الله عنه narrated: On the day of Hunain, Umm Sulaim رضي الله عنها took out a dagger she had in her possession. Abu Talhah saw her and said: "O Messenger of Allāh, this is Umm Sulaim. She is holding a dagger." The Messenger of Allāh ﷺ asked (her): "Why are you holding

## (١٧) بَابُ الاسْتِعَاثَةِ بِالْمُشْرِكِينَ فِي الْغَزَا

١١٢٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قَبْلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ؛ أَذْرَكَهُ رَجُلٌ، قَدْ كَانَ يُذَكِّرُ مِنْهُ جُرْأَةً وَنَجْدَةً، فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَذْرَكَهُ؛ قَالَ لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لِأَتْبِعَكَ وَأُصِيبَ مَعَكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ». قَالَ: لَا. قَالَ: «فَارْجِعْ؛ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ». قَالَتْ: ثُمَّ مَضَى، حَتَّى إِذَا كُنَّا بِالشَّجَرَةِ؛ أَذْرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ؛ قَالَ: «فَارْجِعْ؛ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ». قَالَتْ: ثُمَّ رَجَعَ، فَأَذْرَكَهُ بِالْبَيْدَاءِ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ». قَالَ: نَعَمْ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَانْطَلِقْ».

[أخرجه مسلم: ١٨١٧].

## (١٨) بَابُ فِي خُرُوجِ النِّسَاءِ مَعَ الْغَزَا

١١٣٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أُمَّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهَا اتَّخَذَتْ يَوْمَ حُنَيْنٍ خِنْجَرًا، فَكَانَ مَعَهَا، فَرَأَاهَا أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ أُمُّ سُلَيْمٍ مَعَهَا خِنْجَرٌ. فَقَالَ لَهَا



this dagger?" She said: "I took it up so that I tear open the belly of a polytheist who comes near me." The Messenger of Allāh ﷺ laughed (at these words). She said: "O Messenger of Allāh, kill all those people other than us whom you freed (on the day of the conquest of Makkah), who fled the battlefield." The Messenger of Allāh ﷺ said: "Umm Sulaim, Allāh is sufficient and He will be kind to us."

**1131.** Anas bin Mālik رضي الله عنه narrated: On the day of the battle of Uhud, the people ran away leaving the Prophet ﷺ but Abu Talhah was shielding the Prophet ﷺ with his shield in front of him. Abu Talhah was a strong and experienced archer who used to keep his bow strong and well stretched. On that day he broke two or three bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him: "Empty it in front of Abu Talhah." When the Prophet ﷺ started looking at the enemy by raising his head, Abu Talhah said: "O Allāh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy might hit you. Let my neck and chest be wounded instead of yours."

(On that day) I saw 'Āishah bint Abu Bakr and Umm Sulaim رضي الله عنهم both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then going back and filling them and coming to pour water into the mouths of the people again.

(On that day) Abu Talhah's sword fell

رسول الله ﷺ: «ما هذا الخنجر؟». قالت: اتَّخَذْتُهُ إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ؛ بَقَرْتُ بِهِ بَطْنَهُ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْحَكُ. قالت: يا رسول الله! اقْتُلْ مَنْ بَعَدَنَا مِنَ الطُّلُقَاءِ؛ أَنْهَزَمُوا بِكَ. فقال رسول الله ﷺ: «يا أُمِّ سُلَيْمٍ! إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ كَفَى وَأَحْسَنَ». [أخرجه مسلم: 1809].

**١١٣١ -** عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ؛ أَنْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوَّبٌ عَلَيْهِ بِحَقْفَةٍ. قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ التَّرْعِ، وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا. قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجُعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: «انْثُرْهَا لِأَبِي طَلْحَةَ».

قَالَ: وَبُسْرِفُ نَبِيِّ اللَّهِ ﷺ يُنْظَرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ! يَا أَيُّيَ أَنْتَ وَأُمِّي، لَا تُسْرِفْ، لَا يُصْنِكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ.

قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمِّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُمَا، وَإِنَّهُمَا لَمُسْمَرَتَانِ، أَرَى خَدَمَ سَوْقِهِمَا، تَنْقُلَانِ الْقِرْبَ عَلَى مُتُونِهِمَا، ثُمَّ تُفْرِغَانِيهِ فِي أَفْوَاهِهِمْ، ثُمَّ تَرْجِعَانِ فِتْمَلَاتِيهَا، ثُمَّ تَجِيئَانِ

from his hand twice or thrice, due to drowsiness. (Bukhârî 3811)

تُمْرَغَانِهِ فِي أَفْوَاهِ الْقَوْمِ.

وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِ أَبِي  
طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا، مِنْ  
النُّعَاسِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٨١١  
وَمُسْلِمٌ: ١٨١١].

1132. Umm 'Atiyah رضي الله عنها narrated: I took part with the Messenger of Allâh ﷺ in seven battles. I used to stay behind in the camp of men, cook their food, treat the wounded and nurse the sick.

١١٣٢ - عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ  
رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: غَزَوْتُ مَعَ  
رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، أَخْلَفُهُمْ  
فِي رِحَالِهِمْ، فَأَضْنَعُ لَهُمُ الطَّعَامَ،  
وَأُداوِي الْجَرْحَى، وَأَقُومُ عَلَى  
الْمَرْضَى. [أَخْرَجَهُ مُسْلِمٌ: ١٨١٢].

#### (19) CHAPTER. Prohibition of killing women and children

(١٩) بَابُ النَّهْيِ عَنْ قَتْلِ النِّسَاءِ  
وَالصِّبْيَانِ فِي الْغَزْوِ

1133. 'Abdullâh bin 'Umar رضي الله عنهما narrated: A woman was found killed in one of the raids, so the Messenger of Allâh ﷺ forbade killing women and children.

١١٣٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: وَجَدْتُ امْرَأَةً  
مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي، فَنَهَى  
رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ  
وَالصِّبْيَانِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠١٥  
وَمُسْلِمٌ: ١٧٤٤].

#### (20) CHAPTER. Casualties of the enemies' families

(٢٠) بَابُ مَا أُصِيبَ مِنْ ذُرَارِيِّ  
الْعَدُوِّ فِي الْبَيَاتِ

1134. As-Sa'b bin Jathâmah رضي الله عنه narrated that the Messenger of Allâh ﷺ was asked whether it was permissible to attack *Mushrik* warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from them (i.e., *Mushrikûn*).” (Bukhârî 3012)

١١٣٤ - عَنْ الصَّعْبِ بْنِ جَثَامَةَ  
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ  
ﷺ عَنِ الذَّرَارِيِّ مِنَ الْمُشْرِكِينَ؛  
يُبَيِّتُونَ، فَيُصِيبُونَ مِنْ نِسَائِهِمْ  
وَذُرَارِيَّتِهِمْ؟ فَقَالَ: «هُمْ مِنْهُمْ».  
[أَخْرَجَهُ الْبُخَارِيُّ: ٣٠١٢ وَمُسْلِمٌ: ١٧٤٥].

#### (21) CHAPTER. Cutting down enemies' trees

(٢١) بَابُ قَطْعِ نَخِيلِ الْعَدُوِّ  
وَتَحْرِيقِهَا

1135. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ had the date-palm trees of Banu An-Nadir burnt and cut down at a place called Al-Buwairah.

Hassân bin Thâbit رضي الله عنه said the following poetic verse about this event :

“The terrible burning of Al-Buwairah has been received indifferently by the nobles of Banu Lu'ai.”

Allâh then revealed :

“What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems. It was by the Leave of Allâh” (59:5) (Bukhâri 4032)

١١٣٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ.

وَلَهَا يَقُولُ حَسَّانُ رَضِيَ اللَّهُ عَنْهُ :  
وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ

حَرِيقُ الْبُؤَيْرَةِ مُسْتَطِيرٌ  
وَفِي ذَلِكَ نَزَلَتْ : ﴿ مَا قَطَعْتُمْ مِنْ  
لِيسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا ﴾  
الْآيَةِ . [أخرجه البخاري : ٤٠٣٢ ومسلم :  
١٧٤٦].

## (22) CHAPTER. Taking food from enemies' land

1136. 'Abdullâh bin Mughaffal رضي الله عنه said : I took a leather bag full of animal fat on the day of Khaibar and kept it for myself and said : “Today I will never give anyone from it.” When I turned my face, I saw the Messenger of Allâh ﷺ smiling (i.e., approved his finding). (Bukhâri 3153)

## (٢٢) بَابُ أَخْذِ الطَّعَامِ فِي أَرْضِ الْعَدُوِّ

١١٣٦ - عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ : أَصَبْتُ جِرَابًا مِنْ شَحْمِ يَوْمِ خَيْبَرَ . قَالَ : فَالْتَزِمْتُهُ ، فَقُلْتُ : لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا . قَالَ : فَالْتَقْتُ ، فِإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّمًا . [أخرجه البخاري : ٣١٥٣ ومسلم : ١٧٧٢].

## (23) CHAPTER. Booty made lawful for Muslims in particular

1137. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : “One of the Prophets went in an expedition. He said to his followers : ‘Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me. Nor should a man who has built a house but has not completed its roof, nor a man who has sheep or she-camels and is waiting for the birth of their young ones.’ So, the Prophet carried out the

## (٢٣) بَابُ تَحْلِيلِ الْغَنَائِمِ لِهَذِهِ الْأُمَّةِ خَاصَّةً

١١٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ ، فَقَالَ لِقَوْمِهِ : لَا يَتَّبِعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَنْبِيَ بِهَا وَلَمْا يَبْنِ ، وَلَا آخَرُ قَدْ بَنَى بَيْتَانَا وَلَمْا يَرْفَعْ سَقْفَهَا ، وَلَا آخَرُ قَدْ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ مُتَظَرٌّ وَلَاذَهَا .

expedition and when he reached that town at the time or nearly at the time of the Afternoon prayer, he said to the sun: 'O sun! you and I are under Allāh's Order. O Allāh! Stop it (i.e., the sun) from setting.' It was stopped till Allāh made him victorious. Then he collected the booty and a fire came to burn it, but it did not burn it. He said (to his men): 'Some of you have stolen something from the booty. So one man from every tribe should give me the *Bai'ah* (pledge) by shaking hands with me.' (They did so and) one man's hand got stuck in the hand of the Prophet. Then that Prophet said (to the man): 'The theft has been committed by your people. So all the men of your tribe should give me the *Bai'ah* by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said: 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it down, and the fire came and consumed the booty." The Prophet ﷺ added: "Then Allāh saw our weakness and disability, so He made booty legal for us." (Bukhārī 3124)

#### (24) CHAPTER. Spoils of war

**1138.** Mus'ab bin Sa'd reported that his father said: Four Verses were revealed regarding me. I picked a sword and took it to the Prophet ﷺ and said: "O Messenger of Allāh: Let it be a spoil for me." The Prophet ﷺ said: "Put it back where you took from." Then I asked him the same and he ﷺ said: "Put it down." I again asked to have it and the Prophet ﷺ said: "Leave it." Then I said: "Will I be considered like anyone who got nothing?" The Prophet ﷺ said: "Put it

قَالَ: فَغَزَا فَأَذْنَى لِلْقَرَّةِ حِينَ صَلَاةِ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ. فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيَّ شَيْئًا. قَالَ: فَحَبَسَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ.

قَالَ: فَجَمَعُوا مَا غَنِمُوا، فَأُقْبِلَتِ النَّارُ لِتَأْكُلَهُ، فَأَبَتْ أَنْ تَطْعَمَهُ، فَقَالَ: فِيكُمْ غُلُولٌ، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَبَايَعُوهُ، فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الْغُلُولُ؛ فَلْتُبَايِعْنِي قَبِيلَتِكَ. فَبَايَعَتْهُ. قَالَ: فَلَصِقَتْ بِيَدِ رَجُلَيْنِ أَوْ ثَلَاثَةٍ، فَقَالَ: فِيكُمْ الْغُلُولُ، أَنْتُمْ غَلَلْتُمْ. قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ. قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ، فَأُقْبِلَتِ النَّارُ، فَأَكَلَتْهُ.

فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ مِنْ قَبْلِنَا، ذَلِكَ بِأَنَّ اللَّهَ تَعَالَى رَأَى ضَعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا. [أخرجه

البخاري: ٣١٢٤ ومسلم: ١٧٤٧].

#### (٢٤) بَابُ فِي الْأَنْفَالِ

**١١٣٨ -** عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ، أَصَبْتُ سَيْفًا، فَأَتَى بِهِ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! تَقْلِينِي. فَقَالَ: «ضَعْهُ». ثُمَّ قَامَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ». ثُمَّ قَامَ، فَقَالَ: تَقْلِينِي يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعْهُ». فَقَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ!

where you took it from,” and these Verses were revealed: “They ask you (O Muhammad) about the spoils of war. Say: ‘The spoils are for Allâh and the Messenger, so fear Allâh’ (8:1).”

نَفْلَنِيهِ، أَلْجَعَلَ كَمَنْ لَا غَنَاءَ لَهُ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعُهُ مِنْ حَيْثُ أَخَذْتُهُ». قَالَ: فَتَرَكْتُ هَذِهِ الْآيَةَ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ [الأنفال: ١] أخرجه مسلم: [١٧٤٨].

**(25) CHAPTER. Spoils given to warriors other than booty**

**(٢٥) بَابُ تَنْفِيلِ السَّرَايَا**

**1139.** Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ sent an expedition to Najd, and he was in it. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each by the Messenger of Allâh ﷺ. (Bukhâri 3134)

١١٣٩ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ فِيهَا، فَأَصَبْنَا إِبِلًا وَغَنَمًا، فَلَبَعَثْتُ سُهْمَانًا اثْنَيْ عَشَرَ بَعِيرًا، وَنَفَلْنَا رَسُولَ اللَّهِ ﷺ بَعِيرًا بَعِيرًا. [أخرجه البخاري: ٣١٣٤ ومسلم: ١٧٤٩].

**(26) CHAPTER. The fifth of spoils**

**(٢٦) بَابُ تَخْمِيسِ الْأَنْفَالِ**

**1140.** Ibn ‘Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ used to give extra share of spoils to some of the members of the expedition he used to send, in addition to the booty shares with the army in general and one-fifth of all is obligatory (for Allâh and the Prophet ﷺ).

١١٤٠ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنْفِلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لِأَنْفُسِهِمْ خَاصَّةً، سِوَى قِسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ فِي ذَلِكَ وَاجِبٌ كُلُّهُ. [أخرجه البخاري: ٣١٣٥ ومسلم: ١٧٥٠].

**(27) CHAPTER. Who kills an enemy can take his belongings**

**(٢٧) بَابُ إِعْطَاءِ الْقَاتِلِ سَلْبِ الْمَقْتُولِ**

**1141.** Abu Qatâdah رضي الله عنه narrated: We set out in the company of the Messenger of Allâh ﷺ on the day (of the battle) of Hunain. When we faced the enemy, the Muslims had a round. I saw a *Mushrik* was

١١٤١ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُتَيْنٍ، فَلَمَّا التَقَيْنَا؛ كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ.

about to kill a Muslim, I turned round and came to him from behind and hit him on his shoulder with the sword. He (i.e., the *Mushrik*) turned towards me and seized me so violently that I felt as if it were death itself. But death overtook him, and he released me. I followed 'Umar bin Al-Khattâb رضي الله عنه and asked (him), "What is wrong with the people (fleeing)." He replied, "This is the Will of Allâh." After the people returned, the Prophet ﷺ sat and said, "Anyone who killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and the Messenger of Allâh ﷺ said, "O Abu Qatâdah! What is your story?" Then I told him. A man (got up and) said, "O Messenger of Allâh! He is telling the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." Then Abu Bakr Siddiq رضي الله عنه said, "No, by Allâh, he will not agree to give you the spoils gained by one of Allâh's Lions who fights on behalf of Allâh and His Messenger." The Prophet ﷺ said, "Abu Bakr has spoken the truth." So, the Prophet ﷺ gave the spoils to me. I sold that armor (i.e., the spoils) and with its price I bought a garden at Banu Salamah, and this was my first property which I gained after embracing Islâm. (Bukhârî 3142)

قَالَ: قَرَأْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدْرْتُ إِلَيْهِ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ عَلَى حَبْلِ عَاتِقِهِ، وَأَقْبَلَ عَلَيَّ، فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمَرَ اللَّهُ عَزَّ وَجَلَّ.

ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ؟ فَلَهُ سَلْبُهُ». قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ مِثْلَ ذَلِكَ. قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ ذَلِكَ الثَّالِثَةَ، فَقُمْتُ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟». فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ يَا رَسُولَ اللَّهِ! سَلَبَ ذَلِكَ الْقَتِيلُ عِنْدِي؛ فَأَرْضِيهِ مِنْ حَقِّهِ. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ: لَا هَا اللَّهُ، إِذَا؛ لَا يَعُودُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ، يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ ﷺ، فَيُعْطِيكَ سَلْبَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ؛ فَأَعْطِيهِ إِيَّاهُ». فَأَعْطَانِي.

قَالَ: فَبِعْتُ الدَّرْعَ، فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ؛ فَإِنَّهُ لِأَوَّلِ مَالٍ

**(28) CHAPTER. Decision about the killer who can take the belongings of the killed enemy**

1142. 'Abdur-Rahmân bin 'Auf رضي الله عنه narrated : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw myself between two young *Ansâri* boys, and I wished if I were between some stronger than them. One of them called my attention saying, "O uncle! Do you know Abu Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I was told that he abuses the Messenger of Allâh ﷺ. By Him in Whose Hand is my life, if I see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to the Messenger of Allâh ﷺ to inform him of that. The Messenger of Allâh ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." The Messenger of Allâh ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu'âdh bin 'Amr bin Al-Jamuh." The two boys were Mu'âdh bin 'Amr bin Al-Jamuh and Mu'âdh bin 'Afra'. (Bukhârî 3141)

تَأَثَّلْتُ فِي الْإِسْلَامِ. [أَخْرَجَهُ الْبُخَارِيُّ:  
٣١٤٢ ومسلم: ١٧٥١].

**(٢٨) بَابُ إِعْطَاءِ السَّلْبِ بَعْضَ الْقَاتِلِينَ بِالْاجْتِهَادِ**

١١٤٢ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ؛ نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي؛ فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَةٍ أَشْنَانُهُمَا، تَمَيَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعٍ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمُّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أَخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ رَأَيْتُهُ؛ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مَيِّتًا. قَالَ: فَتَعَجَّبْتُ لِذَلِكَ. فَغَمَزَنِي الْآخَرُ، فَقَالَ مِثْلَهَا. قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ: أَلَا تَرَيَانِ؟ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِ عَنْهُ.

قَالَ: فَابْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟». فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ. فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟». قَالَا: لَا. فَنَظَرَ فِي السَّيْفَيْنِ، فَقَالَ: «كِلَاكُمَا قَتَلَهُ». وَقَضَى بِسَلْبِهِ لِمُعَاذٍ

بن عمرو بن الجَمُوح .

والرَّجُلَانِ: مُعَاذُ بْنُ عَمْرِو بْنِ  
الْجَمُوحِ، وَمُعَاذُ بْنُ عَفْرَاءَ. [أخرجه

البخاري: ٣١٤١ ومسلم: ١٧٥٢].

**(29) CHAPTER. Forbidding taking spoils by guessing**

**(٢٩) بَابُ مَنْعِ الْقَاتِلِ السَّلْبِ  
بِالْاجْتِهَادِ**

1143. 'Auf bin Mâlik رضي الله عنه narrated :  
A man from the Himyar tribe killed an enemy  
and wanted to take the booty. Khâlid bin  
Walid رضي الله عنه, who was the commander  
over them, forbade him. 'Auf bin Mâlik (the  
narrator) came to the Messenger of Allâh ﷺ  
and informed him of what happened. The  
Prophet ﷺ asked Khalid: "Why did you  
prevent him from taking the booty?" Khâlid  
said: "I thought it was too much." The  
Prophet ﷺ said: "Hand it over to him."  
When Khâlid passed by 'Auf, the latter  
pulled him by his cloak and said: "Did I  
not promise to tell the Messenger of Allâh ﷺ  
about you?" When the Messenger of Allâh  
ﷺ heard it, he was angry and said: "Khâlid,  
don't give it to him; Khâlid, don't give it to  
him. Are not you going to leave my  
commanders alone? You are like a person  
who took camels and sheep for grazing. He  
grazed them and when it was time for them to  
drink, he brought them to a pool. So they  
drank its clear water and left the murky water  
below. So the clear water (i.e., the best  
reward) is for you and the turbid water (i.e.,  
blame) is for them."

١١٤٣ - عَنْ عَوْفِ بْنِ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَتَلَ رَجُلٌ مِنْ  
جَمِيرٍ رَجُلًا مِنَ الْعَدُوِّ، فَأَرَادَ سَلْبَهُ،  
فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ،  
وَكَانَ وَالِيًا عَلَيْهِمْ، فَأَتَى رَسُولَ اللَّهِ  
ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ  
لِخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلْبَهُ؟»  
قَالَ: اسْتَكْرَهْتُهُ يَا رَسُولَ اللَّهِ! قَالَ:  
«ادْفَعْهُ إِلَيْهِ». فَمَرَّ خَالِدٌ بِعَوْفٍ، فَجَرَّ  
بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا  
ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟  
فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ، فَاسْتَعْصَبَ،  
فَقَالَ: «لَا تُعْطِيَهُ يَا خَالِدُ! لَا تُعْطِيَهُ يَا  
خَالِدُ! هَلْ أَنْتُمْ تَارِكُونَ لِي أُمْرَائِي؟!  
إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ  
اسْتُرْعِيَ إِبِلًا أَوْ غَنَمًا، فَرَعَاهَا، ثُمَّ  
تَحَيَّنَ سَفْيَهَا، فَأَوْرَدَهَا حَوْضًا،  
فَشَرَعَتْ فِيهِ، فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ  
كَدْرَهُ، فَصَفْوُهُ لَكُمْ وَكَدْرُهُ عَلَيْهِمْ».

[أخرجه مسلم: ١٧٥٣].

**(30) CHAPTER. Giving all spoils to the warrior**

**(٣٠) بَابُ فِي إِعْطَاءِ جَمِيعِ السَّلْبِ  
لِلْقَاتِلِ**

1144. Salamah bin Al-Akwa' رضي الله عنه

١١٤٤ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ



narrated: We fought the battle of Hawâzin with the Messenger of Allâh ﷺ. One day when we were having our lunch with the Messenger of Allâh ﷺ, a man came riding a red camel. He made it kneel down, extracted a strip of leather from its girth and tethered the camel with it. Then he came and ate with the people and looked (curiously around). We were in a poor condition as some of us were on foot. All of a sudden, he left us hurriedly, came to his camel, untethered it, made it kneel down, mounted it and urged the beast which took the flight. A man on a brown she-camel chased him (taking him for a spy). Salamah (the narrator) said: I followed on foot. I ran on until I was near the thigh of the she-camel. I advanced further until I was near the haunches of the camel. I advanced still further until I caught hold of the nose string of the camel. I made it kneel down. As soon as it placed its knees on the ground, I drew my sword and struck off the head of the rider who fell down. I brought back the camel, driving it along with the man's baggage and weapons. The Messenger of Allâh ﷺ came forward to meet me, and people were with him. He asked: "Who has killed the man?" People said: "Ibn Al-Akwa'." He said: "All of the man's belongings are to be given to Ibn Al-Akwa'."

رضي الله عنه؛ قال: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ، فَبَيْنَا نَحْنُ نَتَصَحَّى مَعَ رَسُولِ اللَّهِ ﷺ؛ إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ، فَأَنَاحَهُ، ثُمَّ انْتَزَعَ طَلْقًا مِنْ حَقْبِهِ، فَقَيَّدَ بِهِ الْجَمَلَ، ثُمَّ تَقَدَّمَ يَتَعَدَّى مَعَ الْقَوْمِ، وَجَعَلَ يَظْطَرُّ، وَفِينَا ضَعْفَةٌ وَرِقَّةٌ فِي الظَّهْرِ وَبَعْضُنَا مُشَاةٌ؛ إِذْ خَرَجَ يَشْتَدُّ، فَأَتَى جَمَلَهُ، فَأَطْلَقَ قَيْدَهُ، ثُمَّ أَنَاحَهُ، وَقَعَدَ عَلَيْهِ، فَأَنَارَهُ فَاشْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ رَجُلٌ عَلَى نَاقَةٍ وَرَفَاءَ. قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، وَكُنْتُ عِنْدَ وَرِكَ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ حَتَّى كُنْتُ عِنْدَ وَرِكَ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ، فَأَنَحْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الْأَرْضِ؛ اخْتَرَطْتُ سَيْفِي، فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَندَر، ثُمَّ جِئْتُ بِالْجَمَلِ أَقْوَدَهُ، عَلَيْهِ رَحْلُهُ وَسِلَاحُهُ، فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» قَالُوا: ابْنُ الْأَكْوَعِ. قَالَ: «لَهُ سَلْبُهُ أَجْمَعُ». [أخرجه مسلم: ١٧٥٤].

### (31) CHAPTER. Spoils and exchange of war prisoners

1145. Iyâs bin Salamah reported that his father (Salamah bin Al-Akwa' رضي الله عنه) said: We fought against Fazârah tribe and Abu Bakr رضي الله عنه was our commander. He was appointed by the Messenger of Allâh ﷺ.

### (٣١) بَابُ فِي التَّنْفِيلِ وَفِدَاءِ الْمُسْلِمِينَ بِالْأَسَارِ

١١٤٥ - عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: غَزَوْنَا فَزَارَةَ وَعَلَيْنَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَيْنَا، فَلَمَّا كَانَ

When we were an hour's ride from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night for rest and then we attacked from all sides and reached their watering place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of people that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazârah. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who gave me that girl as a prize. So we arrived in Al-Madinah. I had not yet disrobed her when the Messenger of Allâh ﷺ met me in the street and said: "Give me that girl, O Salamah." I said: "O Messenger of Allâh, she has fascinated me, and I have not yet taken her clothes off her." When on the next day, the Messenger of Allâh ﷺ again met me in the street, he said: "O Salamah, give me that girl, may Allâh bless your father." I said: "She is for you, O Messenger of Allâh! By Allâh, I have not yet taken her clothes off her." The Messenger of Allâh ﷺ sent her to people in Makkah as ransom for a number of Muslims who were held as prisoners in Makkah.

بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةً، أَمَرَنَا أَبُو بَكْرٍ، فَعَرَّسْنَا، ثُمَّ شَنَّ الْعَارَةَ، فَوَرَدَ الْمَاءَ، فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ وَسْبَى، وَأَنْظَرُ إِلَى عُتْقِي مِنَ النَّاسِ، فِيهِمُ الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ، فَلَمَّا رَأَوْا السَّهْمَ، وَفَقَوْا، فَجِئْتُ بِهِمْ أَسَوْفُهُمْ، وَفِيهِمْ امْرَأَةٌ مِنْ بَنِي فَزَارَةَ، عَلَيْهَا قِشْعٌ مِنْ أَدَمَ (قَالَ: الْقِشْعُ: النَّطْعُ)، مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ الْعَرَبِ، فَسُقْتُهُمُ حَتَّى أَتَيْتُ بِهَا أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَلَّنِي أَبُو بَكْرٍ ابْتَنَاهَا.

فَقَدِمْنَا الْمَدِينَةَ، وَمَا كَشَفْتُ لَهَا ثَوْبًا، فَلَقِينِي رَسُولُ اللَّهِ ﷺ فِي السُّوقِ، فَقَالَ: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ؛ لَقَدْ أَعْجَبْتَنِي، وَمَا كَشَفْتُ لَهَا ثَوْبًا. ثُمَّ لَقِينِي رَسُولُ اللَّهِ ﷺ مِنَ الْعِدِّ فِي السُّوقِ، فَقَالَ لِي: «يَا سَلَمَةُ! هَبْ لِي الْمَرْأَةَ لِلَّهِ أَبُوكَ». فَقُلْتُ: هِيَ لَكَ يَا رَسُولَ اللَّهِ، فَوَاللَّهِ؛ مَا كَشَفْتُ لَهَا ثَوْبًا.

فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ، فَقَدَى بِهَا نَاسًا مِنَ الْمُسْلِمِينَ، كَانُوا أُسِرُوا بِمَكَّةَ. [أَخْرَجَهُ مُسْلِمٌ:

[١٧٥٥].

1146. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Any village which has surrendered without a formal war and you stay therein, you have a share that will be in the form of an award in the spoils obtained from it. If a village disobeys Allâh and His Messenger and actually fights against the Muslims, one-fifth of the booty belongs to Allâh and His Messenger and the rest is for you."

(33) CHAPTER. Where to spend the *Fai'* (booty)

1147. Mâlik bin Aus said: 'Umar bin Al-Khattâb رضي الله عنه sent someone for me. I went to him when the sun rose high and it became hot. 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. He said, "O Mâlik! Some families of your people came to me and I ordered provisions to them, so take it and distribute it among them." I said, "O Commander of the Believers! I wish that you order someone else to do it." He said, "O Mâlik! Take it." While I was sitting there, (his doorman) Yarfa came saying, "O Commander of the Believers! 'Uthmân, 'Abdur-Rahmân bin 'Auf, Az-Zubair and Sa'd (bin Abu Waqqâs) are asking to come in, may I admit them?" 'Umar said, "Yes." So they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Abbâs and 'Ali?" 'Umar said, "Yes." So, they were admitted. 'Abbâs said, "O Commander of the Believers! Judge between me and this (i.e., 'Ali)." [They had a dispute regarding the property of Banu An-Nadir which Allâh had given to His Messenger ﷺ as *Fai'*.] The group (i.e., 'Uthmân and his companions) said, "O

١١٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا؛ فَسَهْمُكُمْ فِيهَا، وَأَيُّمَا قَرْيَةٍ عَصَتْ اللَّهَ وَرَسُولَهُ؛ فَإِنَّ حُمْسَهَا لِلَّهِ وَلِرَسُولِهِ، ثُمَّ هِيَ لَكُمْ». [أخرجه مسلم: ١٧٥٦].

(٣٣) بَابٌ فِيمَا يُصْرَفُ الْفَيْءُ إِذَا لَمْ يُوجَفَ عَلَيْهِ بِقِتَالٍ

١١٤٧ - عَنْ مَالِكِ بْنِ أَوْسٍ؛ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ. قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَى سَرِيرٍ، مُقْضِبًا إِلَى رِمَالِهِ، مُتَكِنًا عَلَى وِسَادَةٍ مِنْ أَدَمَ، فَقَالَ لِي: يَا مَالُ! إِنَّهُ قَدْ دَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ؛ فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ. قَالَ: قُلْتُ: لَوْ أَمَرْتُ بِهَذَا غَيْرِي. قَالَ: خُذْهُ يَا مَالُ!

قَالَ: فَجَاءَ يَرْفَا، فَقَالَ: هَلْ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟ فَقَالَ عُمَرُ: نَعَمْ. فَأَذِنَ لَهُمْ، فَدَخَلُوا. ثُمَّ جَاءَ، فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! اقْضِ بَيْنِي وَبَيْنَ هَذَا (وَذَكَرَ كَلَامًا). قَالَ: فَقَالَ الْقَوْمُ: أَجَلْ يَا

Commander of the Believers! Judge between them and relieve both of them from each other."

Mâlik bin Aus said: I knew that both of them had sent these people before them to favor for the judgement.

'Umar said, "Be patient! I adjure you by Allâh, by Whose Permission the heaven and the earth exist, do you know that the Messenger of Allâh ﷺ said, 'We Prophets are not inherited, and whatever we leave, is *Sadaqah* (to be used for charity).'" They said, "Yes." 'Umar then turned to 'Abbâs and 'Ali رضي الله عنهما and said, "I adjure you by Allâh, by Whose Permission the heaven and the earth exist, do you know that the Messenger of Allâh ﷺ said, 'We Prophets are not inherited, and whatever we leave, is *Sadaqah* (to be used for charity).'" They said, "Yes." 'Umar then said, "Allâh bestowed on His Messenger ﷺ a special favor of something of this *Fai*' (booty) which he gave to nobody else." 'Umar then recited the Verse: "And whatever Allâh gives His Messenger (Muhammad ﷺ) as spoils from the people of towns are for for Allâh and His Messenger" (59:7) [I don't know whether he recited or not the Verse which is before it.]

'Umar added, "So, the Messenger of Allâh ﷺ distributed among you the property of Banu An-Nadîr. And by Allâh, neither did he take possession of it and leave you nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you and this property remained out of it. The Messenger of Allâh ﷺ used to take the annual expenses of his family, and used to keep the rest of its revenue to be spent in the Cause of Allâh. The Messenger of Allâh ﷺ kept on doing this during all his lifetime. I adjure you by Allâh, do you know this?" They replied in the affirmative. 'Umar then said to 'Ali and

أَمِيرَ الْمُؤْمِنِينَ! فَافْضِ بَيْنَهُمْ وَأَرْخِهُمْ.

فَقَالَ مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ إِلَيَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِذَلِكَ.

فَقَالَ عُمَرُ: اتَّيَدَا. أُنَشِّدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ؟» قَالُوا: نَعَمْ. ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: أُنَشِّدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ: أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ؟» قَالَا: نَعَمْ.

فَقَالَ عُمَرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ خَصَّ رَسُولَ اللَّهِ ﷺ بِخَاصَّةٍ لَمْ يُخَصَّصْ بِهَا أَحَدًا غَيْرُهُ؛ قَالَ: «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ» (مَا أَدرِي هل قرأ الآية التي قبلها أم لا).

قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللَّهِ؛ مَا اسْتَأْتَرَ عَلَيْكُمْ، وَلَا أَخَذَهَا دُونَكُمْ، حَتَّى بَقِيَ هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَةَ سَيِّئِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ أَسْوَةَ الْمَالِ.

ثُمَّ قَالَ: أُنَشِّدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ: أَتَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ. ثُمَّ نَشَدَ عَبَّاسًا

'Abbâs, "I ask you by Allâh, do you know this?" They said, "Yes." 'Umar added, "When the Messenger of Allâh ﷺ died, 'Abu Bakr said, 'I am the successor of the Messenger of Allâh ﷺ.' So, Abu Bakr took over that property and managed it in the same way the Messenger of Allâh ﷺ used to, and Allâh knows that he was right, pious, and rightly guided, and he was a follower of what was right. Then Abu Bakr died and I became Abu Bakr's successor. I kept that property in my possession for the first two years of my caliphate, managing it in the same way as the Messenger of Allâh ﷺ used to and as Abu Bakr used to. And Allâh knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e., 'Ali and 'Abbâs) have come to talk to me, having the same claim and presenting the same case. You, 'Abbâs, came to me asking for your share from your nephew's property, and this man, i.e., 'Ali, came to me asking for his wife's share from her father's property. I told you both that the Messenger of Allâh ﷺ said, 'Our properties are not to be inherited, but what we leave is *Sadaqah* (to be used in charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish. The condition will be that you would take the pledge of Allâh that you would manage it in the same way as the Messenger of Allâh ﷺ used to, and as Abu Bakr used to and as I have done since I was in charge of it.' So, both of you said to me, 'Hand it over to us,' and on that condition I handed it over to you. So, I adjure you by Allâh, did I hand it over on this condition?" The group said, "Yes." Then 'Umar faced 'Ali and 'Abbâs saying, "I ask you by Allâh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different

وَعَلِيًّا بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ.

قَالَ: فَلَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ؛ قَالَ: أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَجِئْتُمَا تَطْلُبُ مِيرَاثَكَ مِنْ ابْنِ أَخِيكَ، وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا. فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً». فَرَأَيْتُمَا كَاذِبًا أَيْمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ.

ثُمَّ تُوَفِّي أَبُو بَكْرٍ وَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، وَوَلِيُّ أَبِي بَكْرٍ، فَرَأَيْتُمَانِي كَاذِبًا أَيْمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلَّيْتُهَا، ثُمَّ جِئْتَنِي أَنْتَ وَهَذَا، وَأَنْتُمَا جَمِيعٌ، وَأَمْرُكُمَا وَاحِدٌ، فَقُلْتُمَا: اذْفَعْهَا إِلَيْنَا. فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا، عَلَى أَنْ عَلَيَكُمَا عَهْدُ اللَّهِ أَنْ تَعْمَلَا فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُمَاهَا بِذَلِكَ. قَالَ: أَكْذَلِك؟ قَالَا: نَعَمْ. قَالَ: ثُمَّ جِئْتُمَانِي لِأَقْضِي بَيْنَكُمَا؟ وَلَا وَاللَّهِ لَا أَقْضِي بَيْنَكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا؛ فُرِّدَا هَا إِلَيَّ. [أخرجه البخاري: ٣٠٩٤ ومسلم:

decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me.” (Bukhārī 3094)

1148. ‘Āishah رضي الله عنها reported: Fātimah رضي الله عنها the daughter of the Messenger of Allāh ﷺ sent someone to Abu Bakr رضي الله عنه (when he was a caliph), asking for her inheritance of what the Messenger of Allāh ﷺ had left. She meant the property given to him by Allāh from the *Fai*’ (i.e., booty gained without fighting) in Al-Madinah and Fadak, and what remained of the *Khumus* of the Khaibar booty. Abu Bakr رضي الله عنه said, “The Messenger of Allāh ﷺ said, ‘Our property is not inherited. Whatever we leave is *Sadaqah* (alms), but the family of (the Prophet) Muhammad can eat of this property.’ By Allāh, I will not make any change in the state of the *Sadaqah* of the Messenger of Allāh ﷺ and will leave it as it was during the lifetime of the Messenger of Allāh ﷺ, and will dispose of it as the Messenger of Allāh ﷺ used to.” So Abu Bakr refused to give anything of that to Fātimah رضي الله عنها. So she became angry with Abu Bakr and kept away from him, and did not talk to him until she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband ‘Ali bin Abu Tālib رضي الله عنه buried her at night without informing Abu Bakr and he did the funeral prayer by himself. When Fātimah رضي الله عنها was alive, people used to respect ‘Ali much, but after her death, ‘Ali رضي الله عنه noticed a change in the people’s attitude towards him. So ‘Ali sought reconciliation with Abu Bakr رضي الله عنه and gave him the *Bai’ah* (pledge). ‘Ali had not given the *Bai’ah* during those months (i.e., the period between the Prophet’s death and

١١٤٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا بَنَتْ رَسُولَ اللَّهِ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَمِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ». وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا عَمَلَنَّ فِيهَا بِمَا عَمَلَ بِهِ رَسُولُ اللَّهِ ﷺ.

فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَيْئًا، فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ. قَالَ: فَهَجَرْتُهُ، فَلَمْ تَكَلِّمُهُ حَتَّى تُوفِّيَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوفِّيَتْ؛ دَفَنَهَا زَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ لَيْلًا، وَلَمْ يُؤْذَنْ بِهَا أَبُو بَكْرٍ، وَصَلَّى عَلَيْهَا عَلِيٌّ.

وَكَانَ لِعَلِيِّ مِنَ النَّاسِ وَجْهَةٌ حَيَاةَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَلَمَّا تُوفِّيَتْ؛

Fâtimah's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," (as he disliked that 'Umar bin Khattâb should come with him). 'Umar said to Abu Bakr, "No, by Allâh, you should not go to them alone." Abu Bakr said, "What do you think they will do to me? By Allâh, I will go to them."

So Abu Bakr went to them, and then 'Ali bin Abu Tâlib uttered the testimony and said, "O Abu Bakr, we know well your merits and what Allâh has given you. We are not jealous of the good which Allâh has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Muhammad the Messenger of Allâh ﷺ."

Then Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand is my life, to keep good relations with the relatives of the Messenger of Allâh ﷺ is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I never deviated from justice, nor will I leave any rule or regulation which I saw the Messenger of Allâh ﷺ following in disposing of it, but I will follow it." 'Ali said to Abu Bakr, "I promise to give you the *Bai'ah* (pledge) in this afternoon."

So when Abu Bakr had performed *Zuhr* (noon) prayer, he ascended the pulpit and uttered the testimony and then mentioned the story of 'Ali and his failure to give the *Bai'ah* (pledge) and accepted the excuses he offered. Then 'Ali prayed Allâh for forgiveness, uttered testimony, praised Abu Bakr's right, and said that he had not done what he had done because of jealousy of Abu Bakr or as a protest of what Allâh had favored him with. 'Ali added, "But we used to consider that we too had some right in this

اَسْتَكْرَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَجُوهَ النَّاسِ، فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ بِأَيْعَ تِلْكَ الْأَشْهُرِ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ أَتَيْنَا، وَلَا يَأْتِنَا مَعَكَ أَحَدٌ (كَرَاهِيَةً مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ). فَقَالَ عُمَرُ لِأَبِي بَكْرٍ: وَاللَّهِ؛ لَا تَدْخُلُ عَلَيْهِمْ وَحَدَكَ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا بِي؟! إِنِّي وَاللَّهِ لَا يَتَيْنَهُمْ.

فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلِيٌّ بْنُ أَبِي طَالِبٍ، ثُمَّ قَالَ: إِنَّ قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سِوَاكَ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَحْنُ نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ.

فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ؛ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ؛ لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ؛ فَإِنِّي لَمْ أَلْ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا؛ إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعِشِيَّةَ لِلْبَيْعَةِ.

فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلَاةَ الظُّهْرِ؛ رَفِيَ عَلَى الْمِنْبَرِ، فَتَشَهَّدَ، وَذَكَرَ شَأْنَ

affair (of rulership) and that he (i.e., Abu Bakr) did not consult us in this matter, and therefore we felt bad about it." On that, all the Muslims became happy (with 'Ali's statement) and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he accepted what the people had done (i.e., giving the *Bai'ah* to Abu Bakr). (Bukhâri 4240-1)

عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَتَخَلَّفَهُ عَنِ  
الْبَيْعَةِ، وَعُذِّرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ ثُمَّ  
اسْتَغْفَرَ.

وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ  
اللَّهُ عَنْهُ، فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَأَنَّهُ  
لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى  
أَبِي بَكْرٍ، وَلَا إِنكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ  
عَزَّ وَجَلَّ بِهِ، وَلَكِنَّا كُنَّا نَرَى لَنَا فِي  
الْأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا بِهِ،  
فَوَجَدْنَا فِي أَنْفُسِنَا.

فَسَرَّ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا:  
أَصَبَتْ. فَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ  
رَضِيَ اللَّهُ عَنْهُ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ  
بِالْمَعْرُوفِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٤٠  
و٤٢٤١ وَمُسْلِمٌ: ١٧٥٩].

**1149.** Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "My heirs will not inherit a dinar or a dirham (i.e., money), for whatever I leave excluding the adequate support of my wives and the wages of my employees, is to be given in charity." (Bukhâri 2776)

**١١٤٩ -** عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا  
يَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ  
نِسَائِي وَمُؤَوَّاتَةِ عَامِلِي؛ فَهُوَ صَدَقَةٌ».  
[أَخْرَجَهُ الْبُخَارِيُّ: ٢٧٧٦ وَمُسْلِمٌ: ١٧٦٠].

### (34) CHAPTER. Cavalry and artillery shares

### (٣٤) بَابُ سُهْمَانِ الْفَارِسِ وَالرَّاحِلِ

**1150.** 'Abdullâh bin 'Umar رضي الله عنهما narrated: The Messenger of Allâh ﷺ allotted two shares of spoils for the horseman and one share for the warriors on foot.

**١١٥٠ -** عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
قَسَمَ فِي النَّفْلِ لِلْفَرَسِ سَهْمَيْنِ  
وَلِلرَّاحِلِ سَهْمًا. [أَخْرَجَهُ مُسْلِمٌ:  
١٧٦٢].

### (35) CHAPTER. No share of spoils for women

**(٣٥) بَابُ لَا يُسَهَّمُ لِلنِّسَاءِ مِنَ الْغَنِمَةِ  
وَيُحْذَرْنَ وَقَتْلَ الْوِلْدَانِ فِي الْعَرْوِ**



**1151.** Yazid bin Hurmuz said: Najdah wrote to Ibn 'Abbās رضي الله عنهما inquiring of him five things. Ibn 'Abbās said: "If I had not the fear of committing a sin in concealing knowledge, I should not have written to him." Najdah wrote to him: "Tell me whether the Messenger of Allāh ﷺ took women along in expeditions, if he did, whether he allotted them a regular share from the booty? Whether he killed the children of the enemy in the war? How long an orphan would be considered as such?" Ibn 'Abbās wrote to him: "You have written asking me whether the Messenger of Allāh ﷺ took women along in expeditions. He did take them to the battle, they would treat the wounded and were given a reward from the booty, but he did not assign any regular share for them. The Messenger of Allāh ﷺ did not kill children of the enemy, so you should not kill children. Also you have written to me asking at what age an orphan ceases to be an orphan. A man would grow a beard, but he still is too weak to fend for himself and unable to handle his own affairs. When he becomes capable of handling his own affairs, then he is no longer an orphan. And you wrote to me, inquiring about *Khumus*, for whom it is meant. In this connection we (the kinsmen of the Messenger of Allāh ﷺ) used to say: 'It is for us,' but our people have denied us this right."

١١٥١ - عَنْ يَزِيدَ بْنِ هُرْمُزٍ؛ أَنَّ نَجْدَةَ كَتَبَتْ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خُمْسٍ خِلَالٍ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْ لَا أَنْ أَكْتُمَ عِلْمًا؛ مَا كَتَبْتُ إِلَيْهِ.

كَتَبَتْ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ؛ فَأَخْبِرْنِي: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصَّبِيَّانَ؟ وَمَتَى يَنْقُضِي بَيْتُ الْيَتِيمِ؟ وَعَنِ الْخُمْسِ لِمَنْ هُوَ؟

فَكَتَبَتْ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ، فَيُدَاوِينَ الْجَرْحَى، وَيُحْدِثِينَ مِنَ الْغَنِيمَةِ، وَأَمَّا بِسَهْمٍ؛ فَلَمْ يَضْرِبْ لَهُنَّ.

وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ؛ فَلَا يَقْتُلُ الصَّبِيَّانَ.

وَكَتَبَتْ تَسْأَلُنِي: مَتَى يَنْقُضِي بَيْتُ الْيَتِيمِ؟ فَلَعَمْرِي؛ إِنَّ الرَّجُلَ لَتَنْبُتُ لِحْيَتُهُ وَإِنَّهُ لَضَعِيفُ الْأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحٍ مَا يَأْخُذُ النَّاسُ؛ فَقَدْ ذَهَبَ عَنْهُ الْيَتَمُ.

وَكَتَبَتْ تَسْأَلُنِي عَنِ الْخُمْسِ: لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَقُولُ: هُوَ لَنَا. فَأَبَى عَلَيْنَا قَوْمُنَا ذَلِكَ. [أَخْرَجَهُ مُسْلِمُ:]

[١٨١٢].

**1152.** Abu Hurairah رضي الله عنه narrated : The Messenger of Allâh ﷺ dispatched some cavalrymen to Najd and they brought a man from the tribe of Banu Hanifah who was called Thumâmah bin Uthâl, the Chief of Yamâmah. They tied him to one of the pillars of the mosque. The Messenger of Allâh ﷺ went to him and said, "What have you got, O Thumâmah?" He replied, "I have got a good thing, O Muhammad! If you kill me, you would kill a man whose blood will be retaliated ; and if you free me, you would free a grateful man ; and if you want wealth, I would give whatever you want." He was left until the next day, then the Messenger of Allâh ﷺ said to him, "What have you got, O Thumâmah?" He said, "If you kill me, you would kill a man whose blood will be retaliated ; and if you free me, you would free a grateful man ; and if you want wealth, I would give whatever you want." The Messenger of Allâh ﷺ left him until the day after, then he said, "What have you got, O Thumâmah?" He said, "If you kill me, you would kill a man whose blood will be retaliated ; and if you free me, you would free a grateful man ; and if you want wealth, I would give whatever you want." The Messenger of Allâh ﷺ said, "Release Thumâmah." So he (i.e., Thumâmah) went to an orchard near the mosque, took a bath and then entered the mosque and said, "I testify that *La ilâha illallâh* (There is no true God except Allâh), and I testify that Muhammad is His slave and Messenger. By Allâh! O Muhammad! There was no face on the surface of the earth that I hated more than yours, but now, your face has become the most beloved face to me. By Allâh, there was no religion that I hated most like yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most

١١٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَتَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟». فَقَالَ: عِنْدِي يَا مُحَمَّدٌ خَيْرٌ، إِنْ تَقَتَّلْتُ؛ تَقَتَّلَ ذَا دَمٍ، وَإِنْ تُنْعِمَ؛ تُنْعِمَ عَلَيَّ شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ؛ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ. فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنَ الْعَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟». قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمَ؛ تُنْعِمَ عَلَيَّ شَاكِرٍ، وَإِنْ تَقَتَّلْتُ؛ تَقَتَّلَ ذَا دَمٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ؛ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ. فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ بَعْدَ الْعَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟». فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ: إِنْ تُنْعِمَ؛ تُنْعِمَ عَلَيَّ شَاكِرٍ، وَإِنْ تَقَتَّلْتُ؛ تَقَتَّلَ ذَا دَمٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ؛ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ».

فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاعْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

beloved town to me. Your cavalry arrested me at the time when I was intending to perform the 'Umrah, now what do you think?" The Messenger of Allâh ﷺ gave him glad tidings and ordered him to perform the 'Umrah. So when he came to Makkah, someone said to him, "You have become a Sâbian?" Thumâmah replied, "No! By Allâh, I have embraced Islam with Muhammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâmah unless the Messenger of Allâh ﷺ gives his permission." (Bukhârî 4372)

وَرَسُولُهُ، يَا مُحَمَّدُ! وَاللَّهِ؛ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ؛ فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَاللَّهِ؛ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ، وَاللَّهِ؛ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ؛ فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ، وَأَمَرَهُ أَنْ يَعْتَمِرَ.

فَلَمَّا قَدِمَ مَكَّةَ؛ قَالَ لَهُ قَائِلٌ: أَصَبَوْتَ؟ فَقَالَ: لَا، وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَلَا وَاللَّهِ؛ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٧٢ وَمُسْلِمٌ: ١٧٦٤].

### (37) CHAPTER. Deporting Jews from Al-Madinah

1153. Abu Hurairah رضي الله عنه narrated: While we were in the mosque, the Messenger of Allâh ﷺ came in and said, "Let us go to the Jews." So we went along with him until we reached them. The Messenger of Allâh ﷺ stood up and addressed them, "O Jews! Embrace Islam and you will be safe!" The Jews replied, "O Abul-Qâsim! You have conveyed the Message of Allâh to us." The Messenger of Allâh ﷺ said, "That is what I want from you." He repeated his first statement for the second time, and they said, "You have conveyed the Message of Allâh, O Abul-Qâsim." Then he said it for

١١٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ؛ إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَنَادَاهُمْ، فَقَالَ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ.

the third time and then added : “You should know that the earth belongs to Allâh and His Messenger . And I want to expel you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger.” (Bukhâri 6944)

### (38) CHAPTER. Expelling Jews and Christians from the Arabian Peninsula

1154. ‘Umar bin Al-Khattâb رضي الله عنه said : I heard the Messenger of Allâh ﷺ say : “I will expel the Jews and Christians from the Arabian Peninsula so that only Muslims remain in it.”

### (39) CHAPTER. Breaking covenant

1155. ‘Aishah رضي الله عنها narrated : Sa’d رضي الله عنه was wounded on the day of Khandaq (i.e., Trench) when a man from Quraish, called Ibn Al-‘Ariqah, hit him (with an arrow). He shot an arrow at Sa’d’s medial arm vein. The Messenger of Allâh ﷺ pitched a tent for Sa’d in the mosque to keep him nearby. When the Prophet ﷺ returned from the (battle) of Al-Khandaq (i.e., Trench) and laid down his arms and took a bath, Jibril (Gabriel) عليه السلام came to him while he was shaking the dust off his head, and said, “You have laid down the arms? By Allâh, I have not laid them down. Go towards them (to attack them).” The Messenger of Allâh ﷺ said, “Where?” Jibril pointed towards Banu

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ». فَقَالَ لَهُمُ الثَّالِثَةُ، فَقَالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أَجْلِبَكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا؛ فَلْيَبِعْهُ، وَإِلَّا؛ فاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٩٤٤ وَمُسْلِمٌ: ١٧٦٥].

### (٣٧) بَابُ إِخْرَاجِ الْيَهُودِ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ

١١٥٤ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَّعَ إِلَّا مُسْلِمًا». [أَخْرَجَهُ مُسْلِمٌ: ١٧٦٧].

### (٣٩) بَابُ الْخُكْمِ فِيمَنْ حَارَبَ وَنَقَضَ الْعَهْدَ

١١٥٥ - عَنْ عَائِشَةَ رضي الله عنها؛ قَالَتْ: أُصِيبَ سَعْدُ رضي الله عنه يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ ابْنُ الْعَرِيقَةِ، رَمَاهُ فِي الْأُكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ.

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ؛ وَضَعَ السَّلَاحَ، فَاعْتَسَلَ، فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ وَهُوَ يَنْقُضُ رَأْسَهُ مِنَ الْغُبَارِ، فَقَالَ: وَضَعْتَ السَّلَاحَ؟ وَاللَّهِ؛ مَا وَضَعْنَاهُ، أَخْرَجَ

Quraizah. So the Messenger of Allâh ﷺ went to Banu Quraizah (and besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict on them. Sa'd said, "I give my judgement that their warriors be killed, their women and children be taken as captives, and their properties be distributed."

In another narration, the Messenger of Allâh ﷺ said to Sa'd: "You have passed on them the Judgement of Allâh, the Glorified," or he said: "You have judged by the Judgement of the King." (Bukhâri 4122)

إِلَيْهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيْنَ؟». فَأشارَ إِلَى بَنِي قُرَيْظَةَ.

فَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ، فَتَزَلَّوْا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ، فَردَّ رَسُولُ اللَّهِ ﷺ الْحُكْمَ فِيهِمْ إِلَى سَعْدٍ؛ قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنَّ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنَّ تُسَبَى الذَّرِيَّةُ وَالنِّسَاءُ، وَتُقَسَمَ أَمْوَالُهُمْ.

قَالَ هِشَامٌ: قَالَ أَبِي: فَأُخْبِرْتُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ حَكَمْتُ فِيهِمْ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ».

وَفِي رِوَايَةٍ: «حَكَمْتُ بِحُكْمِ اللَّهِ». وَقَالَ مَرَّةً: «لَقَدْ حَكَمْتُ بِحُكْمِ الْمَلِكِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٢٢]

ومسلم: [١٧٦٨].

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*In the Name of Allāh,  
the Most Gracious, the Most Merciful*

### 36- THE BOOK OF EMIGRATION AND EXPEDITIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٣٦ - كِتَابُ الْهِجْرَةِ وَالْمَغَازِي

#### (1) CHAPTER. Emigration of the Prophet ﷺ

ﷺ

1156. Al-Barâ' bin 'Âzib رضي الله عنهما reported: Abu Bakr رضي الله عنه came to my father and purchased a saddle from him. He said to 'Âzib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price of the saddle. My father said, "O Abu Bakr! Tell me what happened to you on your journey with the Messenger of Allāh ﷺ (during Migration)." He said, "Yes, we travelled the whole night, and also the next day until midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide for the Prophet ﷺ to sleep (for a while). I then said, 'Sleep, O Messenger of Allāh, and I will guard you.' So he slept, and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had. I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madīnah.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The subnarrator said that he saw Al-Barâ' striking one of his hands with the other, demonstrating how the shepherd removed

#### (١) بَابُ فِي هِجْرَةِ النَّبِيِّ ﷺ وَأَيَّاهِ

١١٥٦ - عَنْ أَبِي إِسْحَاقَ؛ قَالَ:

سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: جَاءَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً، فَقَالَ لِعَازِبٍ: ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلُهُ مَعِيَ إِلَى مَنْزِلِي. فَقَالَ لِي أَبِي: اخْمِلْهُ. فَحَمَلْتُهُ، وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ! حَدَّثَنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟

قَالَ: نَعَمْ؛ أَشْرَيْنَا لَيْلَتَنَا كُلَّهَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلَا الطَّرِيقُ فَلَا يَمُرُّ فِيهِ أَحَدٌ، حَتَّى رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ، لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَتَرَلْنَا عِنْدَهَا، فَأَتَيْتُ الصَّخْرَةَ، فَسَوَّيْتُ بِيَدِي مَكَانًا يَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظِلِّهَا، ثُمَّ بَسَطْتُ عَلَيْهِ فُرُوقَهُ، ثُمَّ قُلْتُ: نَمْ يَا رَسُولَ اللَّهِ! وَأَنَا أَنْفَضُ لَكَ مَا حَوْلَكَ. فَنَامَ.

وَخَرَجْتُ أَنْفَضُ مَا حَوْلَهُ؛ فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ،

the dust). The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the *Wudu'* with it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Messenger of Allāh!' He drank until I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Surāqah bin Mālik followed us and I said, 'We have been discovered, O Messenger of Allāh!' He said, "Be not sad, surely Allāh is with us." The Messenger of Allāh ﷺ invoked Allāh against him (i.e., Surāqah), and so the legs of his horse sank into the earth up to its belly. Surāqah said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allāh, I will turn back those who are in your pursuit.' The Prophet ﷺ invoked good on him and he was saved. Then, whenever he met somebody on the way, he told him, 'I have looked for him here in vain.' So he turned them back. Thus Surāqah fulfilled his promise." (Bukhārī 3615)

يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَلَقِيْتُهُ، فَقُلْتُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ. قُلْتُ لَهُ: أَفِي غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: أَتَحْلُبُ لِي؟ قَالَ: نَعَمْ. فَأَخَذَ شَاةً، فَقُلْتُ لَهُ: انْفُضِ الصَّرْعَ مِنَ الشَّعَرِ وَالثَّرَابِ وَالْقَذَى (قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ بِيَدِهِ عَلَى الْأُخْرَى يَنْفُضُ). فَحَلَبُ لِي فِي قَعْبٍ مَعَهُ كُتْبَةٌ مِنْ لَبَنٍ. قَالَ: وَمَعِيَ إِدَاوَةٌ أَرْتَوِي فِيهَا لِلنَّبِيِّ ﷺ لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأَ.

قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ، فَوَافَقْتُهُ اسْتَيْقَظَ، فَصَبَبْتُ عَلَى اللَّبَنِ مِنَ الْمَاءِ حَتَّى بَرَدَ أَشْفَلُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ مِنْ هَذَا اللَّبَنِ. قَالَ: فَشَرِبَ حَتَّى رَضِيْتُ. ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟». قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: فَارْتَحَلْنَا بَعْدَمَا زَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ ابْنُ مَالِكٍ. قَالَ: وَنَحْنُ فِي جَلْدٍ مِنَ الْأَرْضِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أُتَيْنَا. فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا».

فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَارْتَطَمَتْ فَرْسُهُ إِلَى بَطْنِهَا أَرَى، فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمَا قَدْ دَعَوْتُمَا عَلَيَّ؛ فَادْعُوا لِي؛ فَإِنَّ اللَّهَ لَكُمْ أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ، فَدَعَا اللَّهَ، فَجَاءَا، فَجَعَا لَا يُلْقَى أَحَدًا إِلَّا قَالَ:

فَدُ كَفَيْتُكُمْ مَا هَاهُنَا. فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ. قَالَ. وَوَفَّى لَنَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦١٥ وَمُسْلِمٌ: ٣٠١٤، ب (٢٠٠٩)].

## (2) CHAPTER. Badr Battle

**1157.** Anas bin Mâlik رضي الله عنه narrated: When the Messenger of Allâh ﷺ heard about the arrival of Abu Sufyân, he consulted his Companions. Abu Bakr رضي الله عنه spoke (expressing his views), but he (the Prophet ﷺ) did not pay heed to him. Then spoke 'Umar رضي الله عنه (expressing his views), but he (the Prophet ﷺ) did not pay heed to him (either). Then Sa'd bin 'Ubâdah رضي الله عنه stood up and said: "O Messenger of Allâh, you want us to speak. By Allâh in Whose Hand is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to urge our horses to the most distant place such as Bark Al-Ghimâd, we would do so."

Then the Messenger of Allâh ﷺ called upon the people. So they set out and encamped at Badr. (Soon) the water-wardens of the Quraish arrived. Among them was a black slave belonging to Banu Al-Hajjâj, the Companions of the Messenger of Allâh ﷺ caught him and questioned him about Abu Sufyân and his companions. He said: "I have nothing to do with Abu Sufyân, but Abu Jahl, 'Utbah, Shaibah and Umaiya bin Khalaf are there." When he said this, they beat him. Then he said: "All right. I shall tell you about Abu Sufyân." They stopped beating him and then asked him (again) about Abu Sufyân. He again said: "I have nothing to do with Abu Sufyân, but Abu Jahl, 'Utbah, Shaibah and Umaiya bin Khalaf are there." When he said this, they beat him again. The Messenger of Allâh ﷺ

## (٢) بَابٌ فِي غَزْوَةِ بَدْرٍ

**١١٥٧ -** عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَاوَرَ حِينَ بَلَغَهُ إِقْبَالُ أَبِي سُفْيَانَ. قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَأَعْرَضَ عَنْهُ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: إِيَّاْنَا تُرِيدُ يَا رَسُولَ اللَّهِ؟ وَالَّذِي نَفْسِي بِيَدِهِ؛ لَوْ أَمَرْتَنَا أَنْ نُخْضِضَهَا الْبَحْرَ؛ لَأَخْضَضْنَاهَا، وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغِمَادِ؛ لَفَعَلْنَا.

قَالَ: فَتَدَبَّرَ رَسُولُ اللَّهِ النَّاسَ، فَانْطَلَقُوا، حَتَّى نَزَلُوا بِدْرًا، وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ، وَفِيهِمْ غُلَامٌ أَسْوَدُ لَيْتِي الْحَجَّاجِ، فَأَخَذُوهُ، فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؛ فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ، وَلَكِنْ؛ هَذَا أَبُو جَهْلٍ وَغُثْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلْفٍ، فَإِذَا قَالَ ذَلِكَ؛ ضَرَبُوهُ، فَقَالَ: نَعَمْ؛ أَنَا أَخْبِرُكُمْ، هَذَا أَبُو سُفْيَانَ، فَإِذَا تَرَكَوهُ، فَسَأَلُوهُ، فَقَالَ: مَا لِي بِأَبِي سُفْيَانَ عِلْمٌ، وَلَكِنْ؛ هَذَا أَبُو جَهْلٍ وَغُثْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ خَلْفٍ فِي



was performing *Salât*. When he saw this, he finished his prayer and said: "By Allâh in Whose Hand is my life, you beat him when he tells you the truth, and let him go when he tells you a lie." Then the Messenger of Allâh ﷺ said: "This is the place where so-and-so will be killed." He placed his hand on the earth (saying) here and here. (And) none of them dropped dead in other than the places indicated by the Prophet ﷺ.

**1158.** Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ sent a spy to see what Abu Sufyân did with his caravan. This spy returned while only the Messenger of Allâh ﷺ and I were in the house (the subnarrator said that no mention was made if some wives of the Prophet ﷺ were also there). The Messenger of Allâh ﷺ having heard the spy, went out and said to his Companions: "We are going in pursuit of something. So whose transport is ready, let him join us." Some sought his permission to go to fetch their camels from the outskirts of Al-Madinah. He said: "No. Let only those join us whose animal are ready." The Messenger of Allâh ﷺ proceeded with his Companions to Badr before the pagans. Then the pagans arrived and the Messenger of Allâh ﷺ said: "Nobody should do anything before I allow him." The pagans came close, and the Messenger of Allâh ﷺ said: "Move on to the *Jannah* the width of which is (as big as) the heavens and the earth." 'Umayr bin Al-Humâm Al-Ansâri رضي الله عنه said: "O Messenger of Allâh, the *Jannah* is as wide as the heavens and the earth?" The Prophet ﷺ said: "Yes." 'Umayr expressed the words of joy. The Prophet ﷺ

النَّاسِ، فَإِذَا قَالَ هَذَا أَيْضاً؛ ضَرَبُوهُ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي، فَلَمَّا رَأَى ذَلِكَ؛ انْصَرَفَ، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَتَضْرِبُونَهُ إِذَا صَدَقَكُمْ، وَتَتْرَكُونَهُ إِذَا كَذَبَكُمْ». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مَضْرُوعُ فُلَانٍ». قَالَ: وَبَضِعَ يَدَهُ عَلَى الْأَرْضِ هَاهُنَا وَهَاهُنَا. قَالَ: فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: 1779].

١١٥٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرَ رَسُولِ اللَّهِ ﷺ (قَالَ: لَا أَدْرِي مَا اسْتَنْتَى بَعْضُ نِسَائِهِ). قَالَ: فَحَدَّثَهُ الْحَدِيثَ.

قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَتَكَلَّمَ، فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِراً؛ فَلْيَرْكَبْ مَعَنَا». فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظُهُرَانِهِمْ فِي عِلْوِ الْمَدِينَةِ، فَقَالَ: «لَا؛ إِلَّا مَنْ كَانَ ظَهْرُهُ حَاضِراً».

فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ».

فَدَنَا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ

asked about the reason of expressing joy. 'Umar said: "By Allāh, O Messenger of Allāh! I want to be one of its dwellers." The Messenger of Allāh ﷺ said: "You are." 'Umar got some dates out of his pocket and started eating them. Then he said: "If I finish eating these dates, it will be a long life." He threw them away and started fighting and was martyred.

ﷺ: «قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ». قَالَ: يَقُولُ عُمَيْرُ ابْنُ الْحُمَامِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ». قَالَ: بَخْ، بَخْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخْ بَخْ؟». قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ؛ إِلَّا رَجَاءٌ أَنْ أَكُونَ مِنْ أَهْلِهَا. قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا».

فَأَخْرَجَ تَمْرَاتٍ مِنْ قَرْنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَيْتُنِي أَنَا حَبِيبُ حَتَّى أَكُلَ تَمْرَاتِي هَذِهِ؛ إِنَّهَا لِحَيَاةٍ طَوِيلَةٍ. قَالَ: قَرَمِي بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ. [أَخْرَجَهُ مُسْلِم: ١٩٠١].

### (3) CHAPTER. Angels as support; ransom to release war prisoners; and booty allowance

1159. Ibn 'Abbās رضي الله عنهما narrated that 'Umar bin Al-Khattāb رضي الله عنه said: On the day of Badr, the Messenger of Allāh ﷺ looked at the pagans who were one thousand — whereas his Companions were three hundred and nineteen. Then the Prophet of Allāh ﷺ faced the *Qiblah* (Ka'bah), raised his hands and started invoking Allāh: "O Allāh! Give me what You promised me. O Allāh, if this group of Muslims perishes, none will worship You on the earth." The Prophet ﷺ carried on raising his hands and facing the *Qiblah* invoking until his upper garment fell off his shoulders. Abu Bakr رضي الله عنه came and put on his garment back on his shoulders. Abu Bakr held his

### (٣) بَابٌ فِي الْإِنْدَادِ بِالْمَلَائِكَةِ وَفِدَاءِ الْأَسَارَى وَتَحْلِيلِ الْغَنِمَةِ

١١٥٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ؛ نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلَاثُ مِئَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيَّ اللَّهِ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِرْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ آتِ مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبُدُ فِي

shoulders from behind and said: "O Prophet of Allāh. It is enough you invoke your *Rubb*. He will (certainly) fulfill His Promise."

Allāh then revealed: "Remember when you sought help from your *Rubb* and He answered you (saying): 'I will help you with a thousand of angels each behind the other, in succession.'" (8:9)

Abu Zumail said: Ibn 'Abbās told me that while a Muslim was making an effort to chase a pagan, he heard the sound of a whip and a voice saying: "Come on Hayzum (name of the horse of an angel)." He looked and saw the horseman (he was chasing) dead. He looked at him and saw his nose and face cracked as a result of a whiplash. The face was greenish. He went and told the Messenger of Allāh ﷺ what he saw and he said: "You told the truth. That was a help from the third heaven." Muslims killed on that day seventy and took seventy as prisoners of war.

Abu Zumail told that Ibn 'Abbās said: When we captured the prisoners, the Messenger of Allāh ﷺ said to Abu Bakr and 'Umar رضي الله عنهما: "What do you say about these captives?" Abu Bakr said: "O Prophet of Allāh, they are our cousins and kins. I suggest you take ransoms which will strengthen ourselves against the infidels, and probably Allāh would guide them to Islam."

The Messenger of Allāh ﷺ asked 'Umar: "What do you say Ibn Al-Khattāb?" He said: "Nay. By Allāh, I do not agree with Abu Bakr. But I suggest that you allow us to behead them all. Let 'Ali kill 'Aqīl, and let me kill my relative. They are the chiefs of infidels." The Prophet ﷺ liked what Abu Bakr said, and not what 'Umar said.

'Umar said: I came to the Messenger of Allāh ﷺ the next day, and found both, the Messenger of Allāh ﷺ and Abu Bakr crying. I said: "O Messenger of Allāh, tell me what

الْأَرْضِ".

فَمَا زَالَ يَهْتَفُ بِرَبِّهِ، مَاذَا يَدِيهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَ رِدَاءَهُ، فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ؛ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذْ تَسْتَفِئُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّينَ﴾ [الأنفال: ٩]، فَأَمَدَّهُ اللَّهُ بِالْمَلَائِكَةِ.

قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ؛ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَسْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ؛ إِذْ سَمِعَ ضَرْبَهُ بِالسَّوْطِ قَوْفَهُ وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْرُومَ! فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ، فَخَرَّ مُسْتَلْقِيًا، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَأَخْضَرَ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ، فَحَدَّثَ بِذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ». فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسْرَوْا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسْرَوْا الْأَسَارِي؛ قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «مَا تَرَوْنَ فِي هَؤُلَاءِ

made you and your Companion cry? If I can cry, I would; or I would force myself to cry.” The Messenger of Allāh ﷺ said: “I am crying for the suggestion which your Companions made about taking ransom. Their punishment was displayed to me closer than this tree (which was near him).” Thereupon, Allāh revealed: “It does not behave a Prophet that he should have captives until he engages in much slaughter in the land” until “So eat from that which you won as booty, lawful for you.” (8:67-9)

الأسارى؟». فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ! هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ، أَرَى أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً، فَتَكُونَ لَنَا قُوَّةً عَلَى الْكُفَّارِ، فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟». قَالَ: قُلْتُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ؛ مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ، وَلَكِنِّي أَرَى أَنْ تُمْكِنَّا فَتَضْرِبَ أَعْنَاقَهُمْ، فَتُمْكِنَ عَلَيْنَا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ، وَتُمْكِنَنِي مِنْ فُلَانٍ (نَسِيًّا لِعُمَرَ)؛ فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هَؤُلَاءِ أَيْمَةُ الْكُفْرِ وَصَنَادِيدُهَا.

فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ، وَلَمْ يَهُوَ مَا قُلْتُ، فَلَمَّا كَانَ مِنَ الْعَدَدِ جِئْتُ؛ فَإِذَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ قَاعِدَيْنِ وَهُمَا يَبْكِيَانِ. قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ؛ بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ؛ تَبَاكَيْتُ لِبُكَائِكُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ، لَقَدْ عَرَضَ عَلَيَّ عَذَابُهُمْ أَذْنَى مِنْ هَذِهِ الشَّجَرَةِ (شَجَرَةِ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ ﷺ)».

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يَتَخِفَ فِي الْأَرْضِ﴾... إِلَى قَوْلِهِ: ﴿فَكُلُوا مِمَّا

غَنِمْتُمْ حَلَالًا طَيِّبًا ﴿[الأنفال: ٦٧-٦٩]،  
فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ. [أخرجه مسلم:  
١٧٦٣].

(4) CHAPTER. Prophet's talk to the dead of  
Badr

1160. Anas bin Mâlik رضي الله عنه narrated :  
The Messenger of Allâh ﷺ left for three days  
the bodies of pagans who were killed in Badr,  
then went to them and stood calling : "O Abu  
Jahl bin Hishâm, O Umayyah bin Khalaf, O  
'Utbah bin Rabi'ah, O Shaibah bin Rabi'ah!  
Have you found what your *Rubb* promised  
you right? I have found what my *Rubb*  
promised me right." 'Umar رضي الله عنه upon  
hearing what the Prophet ﷺ said asked : "O  
Messenger of Allâh! How do they hear  
(you)? And how do they answer while they  
have become rotten?" The Messenger of  
Allâh ﷺ said : "By Whom in Whose Hand is  
my life, you do not hear what I say better  
than them, but they can not answer." Then  
the Messenger ﷺ ordered the Companions  
to pull the dead bodies of the pagans and  
throw them in a well at Badr.

(٤) بَابُ كَلَامِ النَّبِيِّ ﷺ لِقَتْلَى بَدْرِ  
بَعْدَ مَوْتِهِمْ

١١٦٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ قَتْلَى  
بَدْرِ ثَلَاثًا، ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ،  
فَنَادَاهُمْ، فَقَالَ: «يَا أَبَا جَهْلَ بْنَ  
هِشَامٍ! يَا أُمَيَّةَ بْنَ خَلْفٍ! يَا عَتَبَةَ بْنَ  
رَبِيعَةَ! يَا شَيْبَةَ بْنَ رَبِيعَةَ! أَلَيْسَ قَدْ  
وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؛ فَإِنِّي  
قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا».   
فَسَمِعَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ قَوْلَ النَّبِيِّ  
ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ  
يَسْمَعُونَ؟! وَأَنَّى يُجِيبُونَ وَقَدْ جَيِّقُوا؟!   
قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ مَا أَنتُمْ  
بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنَّهُمْ لَا  
يَقْدِرُونَ أَنْ يُجِيبُوا». ثُمَّ أَمَرَ بِهِمْ،  
فَسَحَبُوا، فَأَلْقَوْا فِي قَلْبِ بَدْرِ.

[أخرجه مسلم: ٢٨٧٤].

(5) CHAPTER. Uhud Battle

1161. Anas bin Mâlik رضي الله عنه narrated  
that when the enemy got the upper hand on  
the day of the Battle of Uhud, the Messenger  
of Allâh ﷺ was left with only seven men from  
the *Ansâr* (supporters) and two men from  
Quraish emigrants of the Prophet's tribe.  
When the enemy advanced towards him and  
overwhelmed him, he said : "Who would turn  
them away from us and will go to *Jannah* (or :  
will be my Companion in *Jannah*)?" A man

(٥) بَابُ فِي غَزْوَةِ أُحُدٍ

١١٦١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُفْرِدَ يَوْمَ  
أُحُدٍ فِي سَبْعَةٍ مِنَ الْأَنْصَارِ وَرَجُلَيْنِ  
مِنْ قُرَيْشٍ، فَلَمَّا رَهَقُوهُ؛ قَالَ: «مَنْ  
يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ (أَوْ: هُوَ رَفِيقِي  
فِي الْجَنَّةِ)؟». فَتَقَدَّمَ رَجُلٌ مِنَ  
الْأَنْصَارِ، فَقَاتَلَ حَتَّى قُتِلَ. ثُمَّ رَهَقُوهُ

from the *Ansâr* came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again, and he repeated the words: "Who will turn them away from us and will go to *Jannah* (or: will be my Companion in *Jannah*)?" Another man from the *Ansâr* came forward and fought until he was killed. This state of affair continued until the seven *Ansâr* were killed (one after the other). Then the Messenger of Allâh ﷺ said to his two Companions: "We have not done justice to our Companions."

أَيْضًا، فَقَالَ: «مَنْ يَرْدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ (أَوْ: هُوَ رَفِيقِي فِي الْجَنَّةِ)؟». فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَاتَلَ حَتَّى قُتِلَ. فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُتِلَ السَّبْعَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا». [أخرجه مسلم: 1789].

#### (6) CHAPTER. The Prophet ﷺ was wounded on Uhud day

1162. Abu Hâzim reported that Sahl bin Sa'd As-Sâ'idi was asked about the wound of the Messenger of Allâh ﷺ on the day (of the battle) of Uhud. He said: "The face of the Messenger of Allâh ﷺ was wounded and one of his front teeth was broken, and the helmet over his head was smashed. Fâtimah رضي الله عنها the daughter of the Messenger of Allâh ﷺ washed off the blood while 'Ali bin Abu Tâlib رضي الله عنه held water. When Fâtimah saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) until it turned into ashes which she put over the wound and thus the bleeding stopped." (Bukhârî 2911)

#### (٦) بَابُ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ

١١٦٢ - عَنْ أَبِي حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ؟ فَقَالَ: جُرِحَ وَجْهُ رَسُولِ اللَّهِ ﷺ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَهَشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا بَنَتْ رَسُولَ اللَّهِ ﷺ تَغْسِلُ الدَّمَ، وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يَسْكُبُ عَلَيْهَا بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً؛ أَخَذَتْ قِطْعَةً حَصِيرٍ، فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ. [أخرجه البخاري: 2911 ومسلم: 1790].

1163. Anas رضي الله عنه narrated: The front tooth of the Messenger of Allâh ﷺ was broken on the day of the battle of Uhud, and his head was wounded; blood rushed out (so) he ﷺ said: "How would the people succeed

١١٦٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كُسِرَتْ رِبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَشَجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ؛

who wounded their Prophet and broke his tooth?" The Prophet ﷺ was invoking Allâh. Allâh revealed: "You have no concern in the matter"(3:128)

شَجُّوا نَبِيَّهُمْ، وَكَسَرُوا رَبَاعِيَّتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟!». فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨]. [أخرجه مسلم: ١٧٩١].

(7) CHAPTER. Jibril and Michael عليه السلام fought for the Prophet ﷺ on the day of Uhud

(٧) بَابُ قِتَالِ جِبْرِيلَ وَمِيكَائِيلَ عَنِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ

1164. Sa'd bin Abu Waqqâs رضي الله عنه narrated: I saw on Uhud day, on the right of the Messenger of Allâh ﷺ and on his left, two men wearing white clothes. I did not see these two men (Jibril and Michael عليها السلام) before or any more after that.

١١٦٤ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيْضٌ، مَا رَأَيْتُهُمَا قَبْلَ وَلَا بَعْدَ؛ يَعْنِي: جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ. [أخرجه مسلم: ٢٣٠٦].

In another narration: They fought vehemently for him.

وَفِي رَوَايَةٍ: يُقَاتِلَانِ عَنْهُ كَاشِدًا الْقِتَالَ.

(8) CHAPTER. Anger of Allâh against whoever the Messenger of Allâh ﷺ kills

(٨) بَابُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ رَسُولُ اللَّهِ ﷺ

1165. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ (pointing to his broken canine tooth) said: "Allâh's Wrath has become severe on the people who harmed the Messenger of Allâh. Allâh's Wrath has become severe on a man who is killed by the Messenger of Allâh in the Cause of Allâh."

١١٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا هَذَا بِرَسُولِ اللَّهِ ﷺ»، وَهُوَ حَيِّئٌ يُشِيرُ إِلَى رَبَاعِيَّتِهِ.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَزَّ وَجَلَّ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ» [أخرجه البخاري: ٤٠٧٣ ومسلم: ١٧٩٣].

(9) CHAPTER. The suffering Prophet's people received from his people

(٩) بَابُ مَا لَقِيَ النَّبِيُّ ﷺ مِنْ أَدَى قَوْمِهِ

1166. 'Aishah رضي الله عنها the wife of the

١١٦٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

Prophet ﷺ narrated that she asked the Messenger of Allāh ﷺ, "O Messenger of Allāh! Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet ﷺ replied, "I have suffered from your people, and the worst was on the day of 'Aqabah. I introduced myself to Ibn Kulāl, and he rejected my request. I left depressed. Then I found myself in Qarn Ath-Th'âlib. I looked up and saw a patch of cloud giving shade, and there was Jibril. He called me and said: 'Allāh, the Exalted, heard what your people said to you, and their response. He has sent the Angel of mountains to be at your Command.' The Angel of mountains called me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let the two mountains fall on them'." The Messenger of Allāh ﷺ said, "No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship none besides Him." (Bukhârî 3231)

عنها زَوْجَ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحُدٍ؟ فَقَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ؛ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي؛ فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَلْتَنِي، فَنَظَرْتُ؛ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ».

قَالَ: «فَنَادَانِي مَلَكُ الْجِبَالِ، وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ؛ فَمَا شِئْتَ؟ إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ الْأَحْسَنِينَ». فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا». [أَخْرَجَهُ الْبُخَارِيُّ:

٣٢٣١ ومسلم: ١٧٩٥].

1167. Jundub bin Sufyân رضي الله عنه narrated: In one of the battles in the Cause of Allāh, a finger of the Messenger of Allāh ﷺ was wounded and bled. He said: "You are just a finger that bled, and what you suffered

١١٦٧ - عَنْ جُنْدُبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَمِيتُ إِصْبِعُ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ، فَقَالَ:



is in the Cause of Allâh.” (Bukhârî 2802)

«هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيَّتْ،

وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٠٢ وَمُسْلِمُ:

١٧٩٦].

**1168.** Ibn Mas‘ūd رضي الله عنه narrated: The Messenger of Allâh ﷺ was performing prayers by the Ka'bah. Abu Jahl was sitting with some of his companions. One of them said to the others, “Who of you will go to Banu so-and-so to bring the intestines of a camel which was slaughtered yesterday and put it on the back of Muhammad, when he prostrates himself?” The most wretched of them brought it. He waited until the Prophet ﷺ prostrated himself and then placed it on his back between his shoulders, and they started laughing and leaning against one another. I was watching but could not do any thing. I wished I had some people with me to hold out against them. The Prophet ﷺ was in prostration and he did not lift his head until someone went and told Fâtimah رضي الله عنها who came with Juwairiyah and removed it from his back. He raised his head and said thrice, “O Allâh! Punish Quraish.” When they heard his voice, they stopped laughing and feared his invocation. Then he said: “O Allâh, punish Abu Jahl and ‘Utbah bin Rabi‘ah and Shaibah bin Rabi‘ah and Al-Walid bin ‘Uqbah and Umaiyah bin Khalaf and ‘Uqbah bin Abu Mu‘ait.” He mentioned the seventh whose name I cannot recall. By Allâh in Whose Hands is my life, I saw the dead bodies of those men who were counted by the Prophet ﷺ in the *Qâlib*, one of the wells of Badr on the day of Badr Battle.

Abu Ishâq said: Walid bin ‘Uqbah’s name in this narration is wrongly added. (Bukhârî 240)

١١٦٨ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ

اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ

يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ

وَأَصْحَابُ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ

جَزُورٌ بِالْأَمْسِ، فَقَالَ أَبُو جَهْلٍ:

«أَيُّكُمْ يَقُومُ إِلَى سَلَا جَزُورِ بَنِي فُلَانٍ،

فَيَأْخُذُهَا، فَيَضَعُهَا فِي كَتِفِي مُحَمَّدٍ ﷺ

إِذَا سَجَدَ؟ فَانْبَعَثَ أَشَقَى الْقَوْمِ،

فَأَخَذَهَا، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ؛ وَضَعَهَا

بَيْنَ كَتِفَيْهِ. قَالَ: فَاسْتَضْحَكُوا،

وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَى بَعْضٍ، وَأَنَا

قَائِمٌ أَنْظُرُ، لَوْ كَانَتْ لِي مَنَعَةٌ؛

طَرَحْتُهَا عَنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ،

وَالنَّبِيُّ ﷺ سَاجِدٌ مَا يَرْفَعُ رَأْسَهُ.

حَتَّى انْطَلَقَ إِنْسَانٌ، فَأَخْبَرَ فَاطِمَةَ

رَضِيَ اللَّهُ عَنْهَا، فَجَاءَتْ وَهِيَ

جُورِيَّةٌ، فَطَرَحَتْهُ عَنْهُ، ثُمَّ أَقْبَلَتْ

عَلَيْهِمْ تَسْبِيحُ.

فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ؛ رَفَعَ

صَوْتَهُ، ثُمَّ دَعَا عَلَيْهِمْ - وَكَانَ إِذَا

دَعَا؛ دَعَا ثَلَاثًا، وَإِذَا سَأَلَ؛ سَأَلَ

ثَلَاثًا - ثُمَّ قَالَ: «اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ

(ثَلَاثَ مَرَّاتٍ)»، فَلَمَّا سَمِعُوا صَوْتَهُ؛

دَهَبَ عَنْهُمْ الصَّحْكُ، وَخَافُوا

دَعْوَتَهُ، ثُمَّ قَالَ: «اللَّهُمَّ عَلَيكَ بِأَبِي

جَهْلُ بْنُ هِشَامٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ،  
وَشَيْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُقْبَةَ،  
وَأُمَيَّةُ بْنُ خَلْفٍ، وَعُقْبَةُ بْنُ أَبِي  
مُعَيْطٍ...»، وَذَكَرَ السَّابِعَ وَلَمْ  
أَحْفَظْهُ.

فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ؛  
لَقَدْ رَأَيْتُ الَّذِينَ سَمَى صَرَعَى يَوْمَ  
بَدْرٍ، ثُمَّ سُجِبُوا إِلَى الْقَلْبِ؛ قَلْبِ  
بَدْرٍ.

قَالَ أَبُو إِسْحَاقَ: الْوَلِيدُ بْنُ عُقْبَةَ  
غَلَطَ فِي هَذَا الْحَدِيثِ. [أَخْرَجَهُ  
الْبُخَارِيُّ: ٢٤٠ وَمُسْلِمٌ: ١٧٩٤].

#### (10) CHAPTER. Patience of the Prophets at the troubles of their people

#### (١٠) بَابُ صَبْرِ الْأَنْبِيَاءِ عَلَى أذى قَوْمِهِمْ

**1169.** ‘Abdullâh bin Mas‘ûd رضي الله عنه narrated: As if I see the Messenger of Allâh ﷺ talking about the Prophet whose people had beaten him, and caused him to bleed and while he was cleaning the blood off his face, he said: “O Allâh! Forgive my people, for they do not know.” (Bukhârî 3477)

١١٦٩ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي؛ فَإِنَّهُمْ لَا يَعْلَمُونَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٧٧ وَمُسْلِمٌ: ١٧٩٢].

#### (11) CHAPTER. Killing Abu Jahl

#### (١١) بَابُ قَتْلِ أَبِي جَهْلٍ

**1670.** Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ said, “Who will go and see what Abu Jahl is doing?” Ibn Mas‘ûd went and found that the two sons of ‘Afrâ’ had struck him fatally (and he was on his knees). ‘Abdullâh bin Mas‘ûd said taking him by the beard, “Are you Abu Jahl?” Abu Jahl said, “Can there be a man superior to one you have killed (or said: one whom his own folk have killed)?” Narrator said: Abu

١١٧٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرُ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟». فَأَنْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَكَ. قَالَ: فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: أَأَنْتَ أَبُو جَهْلٍ؟ قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ (أَوْ قَالَ:

Mijliz said that Abu Jahl said: "Would that someone else other than a peasant have killed me." (Bukhârî 3962-3)

فَتَلَّه قَوْمُهُ؟!

قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكْأَرٍ قَتَلَنِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٩٦٢ ٣٩٦٣ وَمُسْلِمٌ: ١٨٠٠.]

## (12) CHAPTER. Killing of Ka'b bin Al-Ashraf

## (١٢) بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ

1171. Jâbir رضي الله عنه narrated: The Messenger of Allâh ﷺ said: "Wwill kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muhammad bin Maslamah رضي الله عنه got up saying, "O Messenger of Allâh! Would you like me to kill him?" The Prophet ﷺ said, "Yes," Muhammad bin Maslamah said, "Then allow me to say (something against you to deceive Ka'b)." The Prophet ﷺ said, "Go ahead and say." Then Muhammad bin Maslamah went to Ka'b and said, "That man (i.e., Muhammad ﷺ) demands *Sadaqah* from us, and he has troubled us, and I have come to borrow something from you." On that Ka'b said, "By Allâh, you will get tired of him!" Muhammad bin Maslamah said, "Now that we have followed him, we do not want to leave him until we see how his end is going to be. I want you to give me a loan." He asked, "What do you mortgage to me?" Muhammad bin Maslamah and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs and would you take our women?" Ka'b said, "Then keep your children as a mortgage." They said: "We would be abused for mortgaging our children for a couple of weights of dates. But we will mortgage our arms to you." Muhammad bin

١١٧١ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ». فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! أَتُجِبُّ أَنْ أَقْتَلَهُ؟ قَالَ: «نَعَمْ». قَالَ: ائْذَنْ لِي فَلَا قَوْلَ. قَالَ: «قُلْ».

فَأَتَاهُ، فَقَالَ لَهُ، وَذَكَرَ مَا بَيْنَهُمَا، وَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً، وَقَدْ عَنَانَا. فَلَمَّا سَمِعَهُ؛ قَالَ: وَأَيْضًا وَاللَّهِ لَتَمَلُّنَّهُ. قَالَ: إِنَّا قَدْ اتَّبَعْنَاهُ الْآنَ، وَنَكَرَهُ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ. قَالَ: وَقَدْ أَرَدْتُ أَنْ تُسَلِّفَنِي سَلْفًا. قَالَ: فَمَا تَرْهَنُنِي؟ قَالَ: مَا تُرِيدُ؟ قَالَ: تَرْهَنُنِي نِسَاءَكُمْ. قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ، أَنْزَهَنَكَ نِسَاءَنَا؟ قَالَ: تَرْهَنُونِي أَوْلَادَكُمْ. قَالَ: يُسَبِّ ابْنُ أَحَدِنَا، فَيَقَالُ: رَهْنٌ فِي وَسْقَيْنِ مِنْ تَمْرٍ، وَلَكِنْ رَهْنُكَ اللَّامَةُ (يَعْنِي: السَّلَاحَ). قَالَ: فَتَعَمْ. وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسٍ بْنِ جَبْرِ

Maslamah and his companion promised Ka'b that they or he (Muhammad bin Maslamah) would return to him at night with Al-Hârith, Abu 'Abs bin Jabr and 'Abbâd bin Bishr. They came in the night and called him. His wife said: "I hear the sound of blood." He said: "It is only Muhamnad bin Maslamah and his foster brother. A noble man should respond in the night even to receive a stabbing."

Muhammad said: "When he comes, I will put my hand on his head. Once I have a good grip of it, finish him off." Ka'b bin Al-Ashraf came down to them, wrapped in his clothes and diffusing perfume. Muhammad bin Maslamah said, "I can smell perfume on you." Ka'b replied, "I have the best Arab woman who uses perfume." Muhammad bin Maslamah requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and requested Ka'b again, "Will you let me (smell your head) again?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions): "Get him!" So they killed him. (Bukhârî 4037)

### (13) CHAPTER. The battle of Patches

1172. Abu Musa رضي الله عنه narrated: We went out in the company of the Messenger of Allâh ﷺ in a raid and we were six men having one camel upon which we rode in rotation. So, (due to excessive walking) our feet became blistered and my feet became blistered and my toenails fell off. We used to wrap our feet with pieces of cloth, and for this reason, the raid was called *Dhât-ur-Riqâ'* (Raid of Patches) as we wrapped our feet with rags." Abu Burdah said: When Abu Musa narrated this (*Hadîth*), he felt regretful to have done so as if he disliked to have

وَعَبَّادِ بْنِ بَشِيرٍ .

قَالَ: فَجَاؤُوا، فَدَعَوْهُ لَيْلًا، فَتَزَلَّ إِلَيْهِمْ. قَالَ سَفِيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُهُ: إِنِّي لَأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ. قَالَ: إِنَّمَا هَذَا مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعُهُ وَأَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ لَيْلًا؛ لَأَجَابَ.

قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ؛ فَسَوْفَ أَمُدُّ يَدِي إِلَى رَأْسِهِ، فَإِذَا اسْتَمَكَنْتُ مِنْهُ؛ فَدُونَكُمْ. قَالَ: فَلَمَّا نَزَلَ؛ نَزَلَ وَهُوَ مُتَوَشِّحٌ، فَقَالُوا: نَجِدْ مِنْكَ رِيحَ الطَّيِّبِ. قَالَ: نَعَمْ؛ تَحْتِي فُلَانَةٌ، هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ. قَالَ: فَتَأَذَّنْ لِي أَنْ أَشَمَّ مِنْهُ؟ قَالَ: نَعَمْ؛ فَشَمَّ. فَتَنَاولَ، فَشَمَّ، ثُمَّ قَالَ: أَتَأَذَّنْ لِي أَنْ أَعُوذَ؟ قَالَ: فَاسْتَمَكَنْ مِنْ رَأْسِهِ، ثُمَّ قَالَ: دُونَكُمْ. قَالَ: فَقَتَلُوهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٠٣٧ وَمُسْلِمٌ: ١٨٠١].

### (١٣) بَابُ غَزْوَةِ الرَّقَاعِ

١١٧٢ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ يَبِينَا بَعْضُ نَعْتَيْبِهِ. قَالَ: فَتَقَبَّيْتُ أَقْدَامُنَا، فَتَقَبَّيْتُ قَدَمَائِي، وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرْقَ، فَسُمِّيَتْ غَزْوَةُ ذَاتِ الرَّقَاعِ؛ لِأَنَّ كُنَّا نَعْصَبُ عَلَى أَرْجُلِنَا مِنَ الْخِرْقِ. قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ أَبُو مُوسَى

disclosed a good deed of his. In another narration he said: "And Allâh will reward for it." (Bukhârî 4128)

بِهَذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذَلِكَ. قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ...

وفي رواية: والله يُجْزِي بِهِ.  
[أخرجه البخاري: ٤١٢٨ ومسلم: ١٨١٦.]

#### (14) CHAPTER. Battle of Ahzâb

#### (١٤) بَابُ فِي غَزْوَةِ الْأَحْزَابِ، وَهِيَ الْخَنْدَقُ

1173. Ibrâhim At-Taimi reported on the authority of his father who said: We were sitting in the company of Hudhaifah. A man said: "If I had been alive at the time of the Messenger of Allâh ﷺ, I would have fought by his side and striven hard." Hudhaifah said: "You might have done that? I was with the Messenger of Allâh ﷺ on the night of the battle of Ahzâb, and we were gripped by a violent wind and severe cold. The Messenger of Allâh ﷺ said: 'Is there a man who can go and bring me the news of the enemy, and he shall be ranked with me on the Day of Resurrection.' We all kept quiet and none of us responded to him. (Again) he ﷺ said: 'Is there a man who can go and bring me the news of the enemy, and he shall be ranked with me on the Day of Resurrection.' We kept quiet and none of us responded to him. He again said: 'Is there a man who can go and bring me the news of the enemy, and he shall be ranked with me on the Day of Resurrection.' Then he said: 'Stand up Hudhaifah, bring me the news of the enemy.' When he called me by name, I had no alternative but to stand up. He said: 'Go and bring me information about the enemy, and do nothing that may provoke them against me.' When I left him, I felt warm as if I was walking in a bath parlor until I reached them. When I saw Abu Sufyân

١١٧٣ - عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ، فَقَالَ رَجُلٌ: لَوْ أَذْرَكْتُ رَسُولَ اللَّهِ؛ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ. فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْأَحْزَابِ وَأَخَذْتُنَا رِيحٌ شَدِيدَةٌ وَقَرٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟». فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟». فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟». فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ. فَقَالَ: «فَمَنْ يَا حُذَيْفَةُ؟ فَأْتِنَا بِخَبَرِ الْقَوْمِ». فَلَمْ أَجِدْ بُدًّا إِذْ دَعَانِي بِاسْمِي أَنَّ أَقْوَمَ. قَالَ: «ادْهَبْ فَأْتِنِي بِخَبَرِ الْقَوْمِ، وَلَا تَدْعُرْهُمْ عَلَيَّ». فَلَمَّا وَلَيْتُ مِنْ عِنْدِهِ؛ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ حَتَّى أَتَيْتُهُمْ،

warming his back against the fire, I put an arrow in the middle of the bow, intending to shoot him, but I recalled the words of the Messenger of Allāh ﷺ — ‘Do not provoke them against me.’ Had I shot him, I would have hit him. But I returned, and felt warm as if I was walking in a bath parlor. I went to him, and gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allāh ﷺ wrapped me in a part of a cloak which he had used for prayers. So, I slept until morning. When it was morning, he said: ‘Rise, O heavy sleeper.’”

**1174.** Al-Barâ' رضي الله عنه narrated: I saw the Messenger of Allāh ﷺ on the day (of the battle) of Al-Khandaq (the Trench) carrying soil with us, and the soil covered the whiteness of his belly. He was reciting the following:

“O Allāh, were it not for You, we would not have been guided, nor would we have given in charity, nor performed *Salât*,”

“So, bestow on us tranquility; they refused to respond to us. When they want to do a mischief, we do not respond to them.”

The narrator said: or may be he ﷺ said:

“When they want to spread mischief, we refuse.”

The Prophet ﷺ raised his voice while reciting these verses. (Bukhârî 3034)

**1175.** Anas رضي الله عنه narrated: The Companions were reciting on the day of Al-Khandaq: “We are those who have given *Bai'ah* (pledge) to Muhammad ﷺ for Islam

فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ،  
فَوَضَعْتُ سَهْمًا فِي كَيْدِ الْقَوْسِ،  
فَأَرَدْتُ أَنْ أَرْمِيَهُ، فَذَكَرْتُ قَوْلَ رَسُولِ  
اللَّهِ ﷺ: «وَلَا تَدْعُرْهُمْ عَلَيَّ»، وَلَوْ  
رَمَيْتُهُ؛ لَأَصَبْتُهُ.

فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ  
الْحِمَامِ، فَلَمَّا أَتَيْتُهُ، فَأَخْبَرْتُهُ بِخَبْرِ  
الْقَوْمِ وَفَرَعْتُ؛ فُرِزْتُ، فَأَلْبَسَنِي  
رَسُولُ اللَّهِ ﷺ مِنْ فَضْلِ عِبَاءَةٍ كَانَتْ  
عَلَيْهِ يَصْلِي فِيهَا، فَلَمْ أَزَلْ نَائِمًا حَتَّى  
أَصْبَحْتُ، فَلَمَّا أَصْبَحْتُ؛ قَالَ: «فُمْ  
يَا نَوْمَانُ!». [أخرجه مسلم: ١٧٨٨].

**١١٧٤ -** عَنِ الْبَرَاءِ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ  
الْأَخْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ  
وَارَى التُّرَابَ بَيَاضَ بَطْنِيهِ، وَهُوَ  
يَقُولُ:

«وَاللَّهِ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَأَنْزَلَنْ سَكِينَةً عَلَيْنَا  
إِنَّ الْأُلَى قَدْ أَبَوْا عَلَيْنَا»  
قَالَ: وَرُبَّمَا قَالَ:

«إِنَّ الْمَلَأَ قَدْ أَبَوْا عَلَيْنَا  
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»  
وَيَرْفَعُ بِهَا صَوْتَهُ. [أخرجه البخاري:

٣٠٣٤ ومسلم: ١٨٠٣].

**١١٧٥ -** عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ  
اللَّهُ عَنْهُ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ  
كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

as long as we live.” The Prophet ﷺ kept on replying, “O Allāh, there is no good except the good of the Hereafter; so confer Your forgiveness to the *Ansār* and *Muhājirin* (emigrants).” (Bukhārī 2835)

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا  
عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا  
(أَوْ قَالَ: عَلَى الْجِهَادِ مَا بَقِينَا  
أَبَدًا؛ شَكَّ حَمَّادٌ).

والنبي ﷺ يقول:  
«اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ  
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»  
[أخرجه البخاري: ٢٨٣٥ ومسلم:  
١٨٠٥].

#### (15) CHAPTER. About Banu Quraizah

1176. ‘Abdullāh bin ‘Umar رضي الله عنهما narrated: When the Messenger of Allāh ﷺ returned from the battle of Al-Ahzāb (the Confederates), he said to us, “Let no one perform the *‘Asr* prayer but at Banu Quraizah.” Some of them feared to miss it so they performed it on the way. Some of them decided not to pray but at Banu Quraizah as the Messenger of Allāh ﷺ said even if they miss it. And when the Prophet ﷺ was told about it, he did not censure anyone of them. (Bukhārī 946)

(١٥) بَابُ ذِكْرِ بَنِي قُرَيْظَةَ  
١١٧٦ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَادَى فِينَا  
رَسُولُ اللَّهِ ﷺ يَوْمَ أَنْصَرَفَ عَنِ  
الْأَحْزَابِ أَنْ: «لَا يُصَلِّيَنَّ أَحَدُ الظُّهْرِ  
إِلَّا فِي بَنِي قُرَيْظَةَ». فَتَخَوَّفَ نَاسٌ  
فَوُتَ الْوَقْتُ، فَصَلُّوا دُونَ بَنِي  
قُرَيْظَةَ، وَقَالَ آخَرُونَ: لَا نُصَلِّي إِلَّا  
حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ، وَإِنْ فَاتَنَا  
الْوَقْتُ. قَالَ: فَمَا عَنَّفَ وَاحِدًا مِنْ  
الْفَرِيقَيْنِ. [أخرجه البخاري: ٩٤٦  
ومسلم: ١٧٧٠].

#### (16) CHAPTER. Dhu Qarad Battle

1177. Iyās bin Salamah (bin Al-Akwa‘) reported that his father said: We arrived at Hudaibiyah with the Messenger of Allāh ﷺ and we were fourteen hundred. There were fifty goats with us which could not be watered (by the small quantity of water in a local well). So, the Messenger of Allāh ﷺ sat on the side of the well. Either he prayed or spat into the well. The water swelled up. We drank and watered (the beasts as well). Then

(١٦) بَابُ فِي غَزْوَةِ ذِي قَرَدٍ  
١١٧٧ - عَنْ إِيَّاسِ بْنِ سَلَمَةَ؛  
قَالَ: حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ؛  
قَالَ: قَدِمْنَا الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ  
ﷺ وَنَحْنُ أَرْبَعُ عَشْرَةَ مِئَةً، وَعَلَيْهَا  
خَمْسُونَ شَاةً لَا تُرْوِيهَا.  
قَالَ: فَفَعَّدَ رَسُولُ اللَّهِ ﷺ عَلَى  
جَبَا الرِّكَّةِ، فِيمَا دَعَا، وَإِمَامًا بَسَقَ

the Messenger of Allāh ﷺ called us to take the oath of allegiance, as he was sitting at the base of a tree. I was the first man to take the oath. Then other people took the oath. When half the number of people had done so, he said to me: "You give the pledge, O Salamah." I said: "I was one of those who did so in the first instance." He said: "Do it again." Then the Messenger of Allāh ﷺ saw that I was without weapons. He gave me a shield. Then he continued to take pledges from people until it was the last batch of them. He said (to me): "Won't you give your pledge, O Salamah?" I said: "O Messenger of Allāh, I gave it with the first batch of the people and then again when you were in the middle of people." He said: "Do that again." So I gave the pledge thrice. Then he said to me: "O Salamah, where is the shield which I gave to you?" I said: "O Messenger of Allāh, my uncle 'Amir met me and he was without any weapons. So I gave the shield to him." The Messenger of Allāh ﷺ laughed and said: "You are like a person who said: 'O Allāh, I seek a friend who is dearer to me than myself.'"

(When all Companions had sworn allegiance to the Prophet ﷺ), the polytheists sent messages of peace, until people could move from our camp to that of the Makkans and vice versa. Finally, the peace treaty was concluded. I was a dependant of Talhah bin 'Ubaidullāh. I watered his horse and rubbed its back. I served Talhah (doing chores for him) and ate from his food. I left my family and my property as an emigrant in the Cause of Allāh and His Messenger ﷺ. When we and the people of Makkah had concluded a peace treaty and people of one side began to mix with those of the other, I came to a tree, swept away its thorns and lay down (for rest) at its base. Then four of the polytheists from

فيها. قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا.

قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ. قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ، ثُمَّ بَايَعَ وَبَايَعَ، حَتَّى إِذَا كَانَ فِي وَسْطِ مِنَ النَّاسِ. قَالَ: «بَايَعَ يَا سَلَمَةُ». قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ. قَالَ: «وَأَيْضًا». قَالَ: وَرَأَى رَسُولُ اللَّهِ ﷺ عَزْلًا (يَعْنِي: لَيْسَ مَعَهُ سِلَاحٌ). قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ ﷺ حَجَفَةً أَوْ دَرَقَةً، ثُمَّ بَايَعَ، حَتَّى إِذَا كَانَ فِي آخِرِ النَّاسِ؛ قَالَ: «أَلَا تُبَايِعُنِي يَا سَلَمَةُ؟». قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ يَا رَسُولَ اللَّهِ فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ. قَالَ: «وَأَيْضًا». قَالَ: فَبَايَعْتُهُ الثَّالِثَةَ. ثُمَّ قَالَ لِي: «يَا سَلَمَةُ! أَتَيْنَ حَجَمَتُكَ (أَوْ: دَرَقَتُكَ) الَّتِي أَعْطَيْتُكَ؟». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! لَقِيتَنِي عَمِي عَامِرٌ عَزْلًا، فَأَعْطَيْتُهُ إِيَّاهَا. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ: اللَّهُمَّ ابْعِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي».

ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ حَتَّى مَشَى بَعْضُنَا فِي بَعْضٍ وَاصْطَلَحْنَا.

قَالَ: وَكُنْتُ تَبِيعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَسْقِي فَرَسَهُ، وَأَحْسُهُ،



the Makkans came to me and began to talk ill of the Messenger of Allāh ﷺ. I hated them and moved to another tree. They hung their weapons (to the branches of the trees) and lay down (for rest). Somebody from the lower part of the valley cried out: "O *Muhâjirin!* Ibn Zunaim has been murdered." I drew my sword and attacked these four while they were asleep. I seized their arms and collected them up in my hand, and said: "By Him Who has honored the face of Muhammad, none of you shall raise his head, or else, I will smite his face." (Then) I came driving them along to the Prophet ﷺ. (At the same time), my uncle 'Âmir came (to him) with a man from 'Abalât called Mikraz. 'Âmir was dragging him on a horse with a thick covering on its back along with seventy polytheists. The Messenger of Allāh ﷺ cast a glance at them and said: "Let them go (so that) they may prove guilty of breach of the treaty more than once (before we take action against them)." So the Messenger of Allāh ﷺ forgave them. On this occasion, Allāh revealed the Qur'ânic Verse: "It is He Who restrained their hands from you and your hands from them in the valley of Makkah after He has granted you a victory over them." (48:24)

Then we started moving back to Al-Madinah, and halted at a place where there was a mountain between us and Banu Lihyân who were polytheists. The Messenger of Allāh ﷺ asked Allāh's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allāh ﷺ and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Al-Madinah. The Messenger of Allāh ﷺ sent his camels with his slave, Rabâh, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels.

وَأَخَذُمُ، وَأَكُلُ مِنْ طَعَامِهِ، وَتَرَكْتُ أَهْلِي وَمَالِي مُهَاجِرًا إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ ﷺ. قَالَ: فَلَمَّا اضْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ؛ أَتَيْتُ شَجَرَةً، فَكَسَحْتُ شَوْكَهَا، فَاضْطَجَعْتُ فِي أَصْلِهَا. قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقْعُونَ فِي رَسُولِ اللَّهِ ﷺ، فَأَبْغَضْتُهُمْ، فَتَحَوَّلْتُ إِلَى شَجَرَةٍ أُخْرَى، وَعَلَقُوا سِلَاحَهُمْ وَاضْطَجَعُوا، فَبَيْنَمَا هُمْ كَذَلِكَ؛ إِذْ نَادَى مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لِّلْمُهَاجِرِينَ! قَتَلَ ابْنُ زُنَيْمٍ. قَالَ: فَاخْتَرْتُ سَيْفِي، ثُمَّ شَدَدْتُ عَلَى أُولَئِكَ الْأَرْبَعَةِ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلَاحَهُمْ، فَجَعَلْتُهُ ضِعْثًا فِي يَدِي. قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ؛ لَا يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ؛ إِلَّا ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ. قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسُوفَهُمْ إِلَى رَسُولِ اللَّهِ ﷺ.

قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلَاتِ، يُقَالُ لَهُ: مِكْرَزٌ، يَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى فَرَسٍ مُجَجَّفٍ فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ، فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «دَعُوهُمْ؛ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثَنَاهُ».

فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ ﷺ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ

When the day dawned, 'Abdur-Rahmân Al-Fazâri made a raid and drove away all the camels of the Messenger of Allâh ﷺ and killed the man who looked after them. I said: "O Rabâh, ride this horse, take it to Talhah bin 'Ubaidullâh and inform the Messenger of Allâh ﷺ that the polytheists have made away with his camels." Then I stood upon a hillock and turning my face to Al-Madinah, shouted thrice: "Come to our help!" Then I set out in pursuit of the raiders, shooting at them with arrows and chanting a verse: "I am the son of Al-Akwa'. And today is the day of defeat for the mean." I would overtake a man from them, shoot at him an arrow which would pierce through his shoulder saddle and reach his shoulder, and then I would say: "Take it," chanting at the same time the verse: "And I am the son of Al-Akwa'. And today is the day of defeat for the mean." By Allâh, I continued shooting at them and hamstringing their animals. Whenever a horseman turned towards me, I would come to a tree and hide myself sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain passage. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allâh ﷺ released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with a pile of stones so that the Messenger of Allâh ﷺ and his Companions might recognise them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so-and-so, son of Badr Al-Fazâri joined them. They sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazâri said: "Who

عَنكُمْ وَإِيْدِيَكُمْ عَنْهُمْ يَبْطِنُ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ﴿١٠﴾ الْآيَةُ كُلُّهَا.

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ، فَزَلْنَا مَنْرَلًا، بَيْنَنَا وَبَيْنَ بَنِي لَحْيَانَ جَبَلٌ، وَهُمْ الْمُشْرِكُونَ، فَاسْتَعْفَرَ رَسُولُ اللَّهِ ﷺ لِمَنْ رَفِيَ هَذَا الْجَبَلُ اللَّيْلَةَ كَأَنَّهُ طَلِيعَةُ لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ. قَالَ سَلَمَةُ: فَرَقِيتُ تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ قَدِمْنَا الْمَدِينَةَ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهْرِهِ مَعَ رِبَاحٍ غُلَامَ رَسُولِ اللَّهِ ﷺ وَأَنَا مَعَهُ، وَخَرَجْتُ مَعَهُ بِفَرَسٍ طَلْحَةَ أَنْدِيهِ مَعَ الظُّهْرِ.

فَلَمَّا أَصْبَحْنَا؛ إِذَا عَبْدُ الرَّحْمَنِ الْفَزَارِيُّ قَدْ أَغَارَ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَاسْتَأْفَقَهُ أَجْمَعُ، وَقَتَلَ رَاعِيَهُ. قَالَ: فَقُلْتُ: يَا رَبَاحُ! خُذْ هَذَا الْفَرَسَ فَأَبْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، وَأَخْبِرْ رَسُولَ اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَى سَرِحِهِ.

قَالَ: ثُمَّ قُمْتُ عَلَى أَكْمَةٍ، فَاسْتَنْبَلْتُ الْمَدِينَةَ، فَنَادَيْتُ ثَلَاثًا: يَا صَبَّاحَاهُ! ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ أَرْمِيهِم بِالنَّبْلِ، وَأَرْتَجِرُ أَقْوُلُ:

أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضْعِ. فَأَلَحَقْتُ رَجُلًا مِنْهُمْ، فَأَصُكُ سَهْمًا فِي رَحْلِهِ حَتَّى خَلَصَ نَضْلُ السَّهْمِ إِلَى كَفِّهِ. قَالَ: قُلْتُ: خُذْهَا وَأَنَا

is that fellow I see?" They said: "This fellow has harassed us. By Allâh, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands." He said: "Four of you should make a dash at him (and kill him)." (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: "Do you recognise me?" They said: "No. Who are you?" I said: "I am Salamah, son of Al-Akwa'. By Him Who has honored the face of Muhammad ﷺ, I can kill any of you if I like but none of you will be able to kill me." One of them said: "I think (he is right)."

So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allâh ﷺ, who came riding through the trees. Lo! The foremost among them was Akhram Al-Asadi. Behind him was Abu Qatâdah Al-Ansâri and behind him was Al-Miqdâd bin Al-Aswad Al-Kindi رضي الله عنهم. I caught hold of the rein of Akhram's horse. (Seeing this), they (the raiders) fled. I said: "O Akhram, guard yourself against them until Allâh's Messenger and his Companions join you." He said: "O Salamah, if you believe in Allâh and the Day of Resurrection and (if) you know that Jannah is a reality and Hell is a reality, (then) do not stand between me and martyrdom." So I let him go. Akhram and 'Abdur-Rahmân (Fazâri) met in a duel. Akhram hamstrung 'Abdur-Rahmân's horse and the latter struck him with his lance and killed him. 'Abdur-Rahmân turned about riding Akhram's horse. Abu Qatâdah, a horseman of the Messenger of Allâh ﷺ, met 'Abdur-Rahmân in a duel, pierced him with his lance and killed him. By Allâh, Who has honored the face of Muhammad ﷺ, I followed them running on my feet (so fast) that I couldn't

ابنُ الأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضْعِ.  
قَالَ: فَوَاللَّهِ؛ مَا زِلْتُ أُرْمِيهِمْ  
وَأَعْقُرُ بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ؛  
أَتَيْتُ شَجَرَةً، فَجَلَسْتُ فِي أَصْلِهَا،  
ثُمَّ رَمَيْتُهُ فَعَقَرْتُ بِهِ، حَتَّى إِذَا تَصَاقَى  
الْجَبَلُ، فَدَخَلُوا فِي تَضَائِقِهِ؛ عَلَوْتُ  
الْجَبَلَ، فَجَعَلْتُ أُرْدِيهِمْ بِالْحِجَارَةِ.  
قَالَ: فَمَا زِلْتُ كَذَلِكَ أَبْتُعُهُمْ، حَتَّى  
مَا خَلَقَ اللَّهُ تَعَالَى مِنْ بَعِيرٍ مِنْ ظَهْرِ  
رَسُولِ اللَّهِ ﷺ، إِلَّا خَلَفْتُهُ وَرَاءَ  
ظَهْرِي، وَخَلَّوْا بَيْنِي وَبَيْنَهُ، ثُمَّ  
أَبْتُعْتُهُمْ أُرْمِيهِمْ؛ حَتَّى أَلْقَوْا أَكْثَرَ مِنْ  
ثَلَاثِينَ بُرْدَةً وَثَلَاثِينَ رُمْحًا يَسْتَخِفُّونَ،  
وَلَا يَطْرَحُونَ شَيْئًا؛ إِلَّا جَعَلْتُ عَلَيْهِ  
أَرَامًا مِنَ الْحِجَارَةِ، يَعْرِفُهَا رَسُولُ اللَّهِ  
ﷺ وَأَصْحَابُهُ.

حَتَّى أَتَوْا مُتَصَاقِبًا مِنْ ثِيَابِهِ؛ فَإِذَا  
هُمْ قَدْ أَتَاهُمْ فَلَانُ ابْنِ بَدْرِ الْفَزَارِيِّ،  
فَجَلَسُوا يَتَضَحَّوْنَ (يَعْنِي: يَتَعَدَّوْنَ)  
وَجَلَسْتُ عَلَى رَأْسِ قَرْوٍ. قَالَ  
الْفَزَارِيُّ: مَا هَذَا الَّذِي أَرَى؟ قَالُوا:  
لَقِينَا مِنْ هَذَا الْبَرَحِ، وَاللَّهِ؛ مَا فَارَقْنَا  
مُنْذُ غَلَسَ يَرْمِينَا حَتَّى انْتَرَعَ كُلُّ شَيْءٍ  
فِي أَيْدِينَا. قَالَ: فَلَيْقُمْ إِلَيْهِ نَقَرٌ مِنْكُمْ  
أَرْبَعَةً. قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ  
فِي الْجَبَلِ. قَالَ: فَلَمَّا أَمْكُونِي مِنَ  
الْكَلَامِ. قَالَ: قُلْتُ: هَلْ تَعْرِفُونِي؟  
قَالُوا: لَا، وَمَنْ أَنْتَ؟ قَالَ: قُلْتُ:  
أَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، وَالَّذِي كَرَّمَ

see behind me the Companions of Muhammad ﷺ, nor any dust raised by their horses. (I followed them) until before sunset, for they were thirsty, they reached a valley for a drink, which had a spring of water and was called Dhu Qarad, but they saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley, and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: "Take this. I am the son of Al-Akwa', and today is the day of defeat of the people who are mean." The fellow (who was wounded) said: "May his mother weep over him! Are you the Akwa' who has been chasing us since morning?" I said: "Yes, O enemy of yourself, the same Akwa'." They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allāh ﷺ. I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed *Wudu'* with the water and drank the milk.

I then came to the Messenger of Allāh ﷺ while he was at (the spring of) water from which I had driven them away. The Messenger of Allāh ﷺ had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists. Bilāl had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allāh ﷺ. I said: "O Messenger of Allāh, let me select from our people one hundred men and I will spare none of them to tell their story." (At these words of mine), the Messenger of Allāh ﷺ laughed so much that his molar teeth could be seen in the light of the fire, and he said: "O Salamah, do you think you can do this?" I said: "Yes, by Allāh Who has honored you."

وَجَهَ مُحَمَّدٍ ﷺ؛ لَا أَطْلُبُ رَجُلًا مِنْكُمْ؛ إِلَّا أَذْرَكْتُهُ، وَلَا يَطْلُبْنِي رَجُلٌ مِنْكُمْ فَيُذْرِكُنِي. قَالَ أَحَدُهُمْ: أَنَا أَظُنُّ.

قَالَ: فَرَجَعُوا، فَمَا بَرَحْتُ مَكَانِي حَتَّى رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ. قَالَ: فَإِذَا أَوْلَهُمُ الْأَخْرَمَ الْأَسَدِيَّ، عَلَى إِثْرِهِ أَبُو قَتَادَةَ الْأَنْصَارِيُّ، وَعَلَى إِثْرِهِ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رَضِيَ اللَّهُ عَنْهُمْ. قَالَ: فَأَخَذْتُ بَعَانِ الْأَخْرَمِ. قَالَ: فَوَلُّوا مُدِيرِينَ. قُلْتُ: يَا أَخْرَمُ! اخْذَرْهُمْ؛ لَا يَفْتَطَعُوكَ حَتَّى يَلْحَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. قَالَ: يَا سَلَمَةُ! إِنْ كُنْتَ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ؛ فَلَا تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ. قَالَ: فَخَلَيْتُهُ، فَالْتَقَى هُوَ وَعَبْدُ الرَّحْمَنِ. قَالَ: فَعَقَرَ بَعْدَ الرَّحْمَنِ فَرَسَهُ، وَطَعَنَهُ عَبْدُ الرَّحْمَنِ، فَقَتَلَهُ، وَتَحَوَّلَ عَلَى فَرَسِهِ، وَلَحِقَ أَبُو قَتَادَةَ فَارِسُ رَسُولِ اللَّهِ ﷺ بَعْدَ الرَّحْمَنِ، فَطَعَنَهُ، فَقَتَلَهُ، فَوَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ؛ لَتَبِعْتُهُمْ أَغْدُو عَلَى رَجُلِي، حَتَّى مَا أَرَى وَرَائِي مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا.

حَتَّى يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى شَيْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ: ذُو قَرَدٍ؛ لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ. قَالَ:

He said: "Now they have reached the land of Ghatafân where they are being feted." (At this time) a man from the Ghatafân came along and said: "So-and-so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: 'They (Akwa' and his companions) have come.' So, they went away fleeing." When it was morning, the Messenger of Allâh ﷺ said: "Our best horseman today is Abu Qatâdah and our best footman today is Salamah." Then he gave me two shares of the booty — the share meant for the horseman and the share meant for the footman, and combined both of them for me.

Intending to return to Al-Madinah, he put me behind him on his she-camel named Al-'Adbâ'. While we were travelling, a man from the *Ansâr* who could not be beaten in a race, said: "Is there anyone who could compete (with me) a race to Al-Madinah? Is there any competitor?" He continued repeating this. When I heard his talk, I said: "Don't you show consideration to a dignified person and don't you have awe for a noble man?" He said: "No, unless he is the Messenger of Allâh ﷺ." I said: "O Messenger of Allâh, may my father and mother be your ransom, let me get down so that I may beat this man (in the race)." He said: "If you wish (you may)." I said (to the man): "I am coming to you." I then turned my feet, sprang up and ran and gasped (for a while). When one or two elevated places were left and again followed his heel and again gasped (for a while). When one or two elevated places were left and I dashed until I joined him and gave a blow between his shoulders. I said: "By Allâh, you have been overtaken." He said: "I think so." Thus, I reached Al-Madinah ahead of him. By Allâh, we had stayed there only three nights when

فَنَظَرُوا إِلَيَّ أَغْدُو وَرَاءَهُمْ، فَحَلَّائُهُمْ عَنْهُ (بَعْنِي: أَجْلَيْتُهُمْ عَنْهُ)؛ فَمَا ذَاقُوا مِنْهُ قَطْرَةً.

قَالَ: وَيَخْرُجُونَ، فَيَسْتَدُونَ فِي ثِيَابِهِ. قَالَ: فَأَعْدُو، فَأَلْحَقَ رَجُلًا مِنْهُمْ، فَأَصْبَحَهُ بِسَهْمٍ فِي نَعْصِ كَيْفِهِ. قَالَ: قُلْتُ: خُذْهَا وَأَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمَ يَوْمُ الرُّضْعِ. قَالَ: يَا ثَكِلَتُهُ أُمُّهُ! أَكْوَعُهُ بُكْرَةً؟ قَالَ: قُلْتُ: نَعَمْ يَا عَدُو نَفْسِي! أَكْوَعُكَ بُكْرَةً. قَالَ: وَأَرَدَدُوا فَرَسَيْنِ عَلَى ثِيَابِهِ. قَالَ: فَجِئْتُ بِهِمَا أَسُوهُمَا إِلَى رَسُولِ اللَّهِ ﷺ.

قَالَ: وَلَحِقَنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذْقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ، فَتَوَضَّأْتُ، وَشَرِبْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي حَلَّائُهُمْ عَنْهُ؛ فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ تِلْكَ الْإِبِلَ، وَكُلَّ شَيْءٍ اسْتَقْدَنَهُ مِنَ الْمُسْرِكِينَ، وَكُلَّ رُمَحٍ وَبُرْدَةٍ، وَإِذَا بِلَالٍ نَحَرَ نَاقَةً مِنَ الْإِبِلِ الَّتِي اسْتَقْدَنْتُ مِنَ الْقَوْمِ، وَإِذَا هُوَ يَسْوِي لِرَسُولِ اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! خَلَنِي فَأَنْتَخِبَ مِنَ الْقَوْمِ مِثَّةَ رَجُلٍ فَأَتْبَعَ الْقَوْمَ، فَلَا يَبْقَى مِنْهُمْ مُخْبِرٌ إِلَّا قَتَلْتُهُ. قَالَ: فَضَجَكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ، فَقَالَ: «يَا سَلَمَةُ! أَتَرَاكَ كُنْتَ

we set out to Khaibar with the Messenger of Allāh ﷺ. (On the way) my uncle, 'Āmir, began to recite the following verses for the people :

“By Allāh, had it not been for Allāh, we would never be guided aright; we would have neither given charity nor performed prayers,”

“(O Allāh!) We cannot do without Your favors; keep us steadfast when we encounter the enemy. And send down tranquillity upon us.”

The Messenger of Allāh ﷺ said: “Who is this?” ‘Āmir said: “It is ‘Āmir.” He said: “May Allāh forgive you!” Whenever the Messenger of Allāh ﷺ asked forgiveness for a particular person, he was sure to be martyred. ‘Umar bin Khattāb رضي الله عنه who was riding on his camel called out: “O Prophet of Allāh, I wish you had allowed us to enjoy the company of ‘Āmir longer.” Salamah continued: When we reached Khaibar, its king named Marhab advanced brandishing his sword and chanting:

“Khaibar knows that I am Marhab; a fully armed and well-experienced warrior; when the war comes spreading its flames.”

My uncle, ‘Āmir, came out to combat with him, saying:

“Khaibar certainly knows that I am ‘Āmir, a fully armed veteran who plunges into adventure.”

They exchanged blows. Marhab's sword struck the shield of ‘Āmir who bent forward to attack his opponent from below, but his own sword recoiled upon him and cut the main artery in his forearm which caused his death. Salamah said: I came out and heard some of the Companions of the Prophet ﷺ say: “‘Āmir has nullified his good deeds, he killed himself.” So I came to the Prophet ﷺ crying and said: “O Messenger of Allāh, ‘Āmir's deeds are nullified?” The Messenger

فَاعِلًا؟». قُلْتُ: نَعَمْ وَالَّذِي أَكْرَمَكَ. فَقَالَ: «إِنَّهُمْ الْآنَ لَيَقْرُونَ فِي أَرْضِ غَطَفَانَ».

قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ، فَقَالَ: نَحَرَ لَهُمْ فَلَانٌ جَزُورًا، فَلَمَّا كَشَفُوا جِلْدَهَا؛ رَأَوْا غُبَارًا، فَقَالُوا: أَتَاكُمْ الْقَوْمُ! فَخَرَجُوا هَارِبِينَ.

فَلَمَّا أَصْبَحْنَا؛ قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرَ رَجَالِنَا سَلَمَةُ». قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ ﷺ سَهْمَيْنِ: سَهْمَ الْفَارِسِ وَسَهْمَ الرَّاجِلِ، فَجَمَعَهُمَا لِي جَمِيعًا. ثُمَّ أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ وَرَاءَهُ عَلَى الْعُضْبَاءِ رَاجِعِينَ إِلَى الْمَدِينَةِ.

قَالَ: فَيَيْنَمَا نَحْنُ نَسِيرُ؛ قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا يُسَبِّقُ شَدًّا. قَالَ: فَجَعَلَ يَقُولُ: أَلَا مُسَابِقُ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ؟ فَجَعَلَ يُعِيدُ ذَلِكَ. قَالَ: فَلَمَّا سَمِعْتُ كَلَامَهُ؛ قُلْتُ: أَمَا تُكْرِمُ كَرِيمًا وَلَا تَهَابُ شَرِيفًا؟ قَالَ: لَا، إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! بَأَبِي أَنْتَ وَأُمِّي؛ ذَرْنِي فَلَا مُسَابِقَ الرَّجُلِ. قَالَ: «إِنْ شِئْتَ». قَالَ: قُلْتُ: أَذْهَبُ إِلَيْكَ. وَتَبَّتُ رِجْلِي، فَطَفَرْتُ، فَعَدَوْتُ. قَالَ: فَزَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرْفَيْنِ؛ أَسْتَبْقِي نَفْسِي، ثُمَّ عَدَوْتُ فِي إِثْرِهِ، فَزَبَطْتُ عَلَيْهِ شَرَفًا أَوْ

of Allâh ﷺ said: "Who said that?" I said: "Some of your Companions." He said: "He who said that, has told a lie, for 'Âmir there is a double reward." Then he sent me to 'Ali who had sore eyes, and said: "I will give the banner to a man who loves Allâh and His Messenger, and whom Allâh and His Messenger love." So I went to 'Ali, brought him leading him along and he had sore eyes, and I took him to the Messenger of Allâh ﷺ who spat in his eyes and he recovered. The Messenger of Allâh ﷺ gave him the banner (and 'Ali went to meet Marhab in a single duel). The latter advanced chanting:

"Khaibar knows that I am Marhab; a fully armed and well-experienced warrior; when the war comes spreading its flames."

'Ali رضي الله عنه chanted in reply:

"I am the one whose mother named me a Lion, and I am like a lion of the forest with a terror-striking countenance. I give my opponents quick death."

He struck off the head of Marhab and killed him. And then the conquest was made by him.

شَرَفَيْنِ. قَالَ: ثُمَّ إِنِّي رَفَعْتُ حَتَّى أَلْحَقَهُ. قَالَ: فَأَصُكُّهُ بَيْنَ كَيْفَيْهِ. قَالَ: قُلْتُ: قَدْ سُبِقْتَ وَاللَّهِ. قَالَ: أَنَا أَظُنُّ. قَالَ: فَسَبَقْتُهُ إِلَى الْمَدِينَةِ.

قَالَ: فَوَاللَّهِ؛ مَا لَبِثْنَا إِلَّا ثَلَاثَ لَيَالٍ حَتَّى خَرَجْنَا إِلَى خَيْبَرَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ:

تَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَعْنَيْنَا

فَنَبَّتِ الْأَقْدَامُ إِن لَّا قَيْنَا وَأَنْزَلْنَ سَكِينَةً عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا؟».

قَالَ: أَنَا عَامِرٌ. قَالَ: «غَفَرَ لَكَ رَبُّكَ». قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ يَخْصُهُ إِلَّا اسْتَشْهَدَ.

قَالَ: فَنَادَى عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ عَلَى جَمَلٍ لَهُ: يَا نَبِيَّ اللَّهِ! لَوْلَا مَا مَتَّعَنَا بِعَامِرٍ.

قَالَ: فَلَمَّا قَدِمْنَا خَيْبَرَ؛ قَالَ: خَرَجَ مَلَائِكُهُمْ مَرْحَبٌ يَخْطُرُ بِسَيْفِهِ وَيَقُولُ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحَبٌ شَاكِي السَّلَاحِ بَطْلٌ مُجَرَّبٌ

إِذَا الْحُرُوبُ أَقْبَلَتْ تَلْهَبُ قَالَ: وَبَرَزَ لَهُ عَمِّي عَامِرٌ فَقَالَ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي عَامِرٌ شَاكِي السَّلَاحِ بَطْلٌ مُغَامِرٌ

قَالَ: فَاخْتَلَفَا ضَرْبَيْنِ، فَوَقَعَ  
سَيْفُ مَرْحَبٍ فِي ثُرْسٍ عَامِرٍ، وَذَهَبَ  
عَامِرٌ يَسْفُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَى  
نَفْسِهِ، فَقَطَعَ أَكْحَلَهُ، فَكَانَتْ فِيهَا  
نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ؛ فَإِذَا نَقَرٌ مِنْ  
أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطَلَ  
عَمَلُ عَامِرٍ؛ قَتَلَ نَفْسَهُ. قَالَ: فَأَتَيْتُ  
النَّبِيَّ ﷺ وَأَنَا أَبْكِي، فَقُلْتُ: يَا  
رَسُولَ اللَّهِ! بَطَلَ عَمَلُ عَامِرٍ؟ قَالَ  
رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ ذَلِكَ؟».  
قَالَ: قُلْتُ: نَاسٌ مِنْ أَصْحَابِكَ.  
قَالَ: «كَذَبَ مَنْ قَالَ ذَلِكَ، بَلْ لَهُ  
أَجْرُهُ مَرَّتَيْنِ».

ثُمَّ أَرْسَلَنِي إِلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ  
وَهُوَ أَرْمَدُ، فَقَالَ: «لَأُعْطِيََنَّ الرَّايَةَ  
رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ  
وَرَسُولُهُ». قَالَ: فَأَتَيْتُ عَلِيًّا رَضِيَ  
اللَّهُ عَنْهُ، فَجِئْتُ بِهِ أَقْوَدُهُ وَهُوَ أَرْمَدُ،  
حَتَّى أَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَبَسَقَ  
فِي عَيْنَيْهِ، فَبَرَأَ، وَأَعْطَاهُ الرَّايَةَ.

وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمْتُ خَيْرَ أُنِّي مَرْحَبٌ

شَاكِيَ السَّلَاحِ بَطَلَ مُجَرَّبٌ

إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ:

أَنَا الَّذِي سَمَّيْنِي أُمِّي حَيْدَرَهُ

كَلَيْتُ غَابَاتِ كَرِيهِ الْمَنْظَرَهُ

أَوْفِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهُ



قَالَ: فَضْرَبَ رَأْسَ مَرْحَبٍ،  
فَقَتَلَهُ، ثُمَّ كَانَ الْفَتْحُ عَلَى يَدَيْهِ.

[أخرجه مسلم: ١٨٠٧].

#### (17) CHAPTER. Hudaibiyah and agreement of the Prophet ﷺ with Quraish

1178. Al-Barâ' bin 'Âzib رضي الله عنهما narrated: When the Prophet ﷺ was forbidden to enter Makkah, the Makkans agreed with him that he could enter Makkah and be there for three days, but no weapons should be taken into Makkah except with their swords in cases. And that no Makkan should follow the Prophet ﷺ, nor could the Prophet ﷺ forbid any emigrant from remaining in Makkah. When Allâh's Messenger ﷺ concluded peace treaty with the pagans at Hudaibiyah, 'Ali رضي الله عنه wrote the document and he mentioned in it: "I begin with the Name of Allâh, the All-Gracious, the All-Merciful. This is what Muhammad, the Messenger of Allâh ﷺ has agreed." The pagans said: "Were we to know that you are the Messenger of Allâh, we would give the pledge of loyalty. Write: Muhammad bin 'Abdullâh." The Messenger ﷺ asked 'Ali to rub it out, but 'Ali said, "By Allâh, I will not rub it out." The Prophet ﷺ rubbed it out when 'Ali showed him the line and wrote: Muhammad bin 'Abdullâh, and made peace with them on the condition that the Prophet ﷺ and his Companions would enter Makkah and stay there for three days, and that they would enter with their swords in sheaths. Then the Messenger of Allâh ﷺ and his Companions remained in Makkah three days (as agreed). On the third day, the Makkans said to 'Ali رضي الله عنه: "This is the last day according to the conditions for your fellow." 'Ali told the Prophet ﷺ and they departed. (Bukhârî 2698)

#### (١٧) بَابُ قِصَّةِ الْحُدَيْبِيَّةِ وَصُلْحِ النَّبِيِّ ﷺ مَعَ قُرَيْشٍ

١١٧٨ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ الْبَيْتِ؛ صَالَحَهُ أَهْلُ مَكَّةَ عَلَى أَنْ يَدْخُلَهَا، فَيَقِيمَ بِهَا ثَلَاثًا، وَلَا يَدْخُلَهَا إِلَّا بِجُلْبَانِ السِّلَاحِ: السَّيْفِ وَقِرَابِهِ، وَلَا يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا، وَلَا يَمْنَعُ أَحَدًا يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ.

قَالَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: «اُكْتُبِ الشَّرْطَ بَيْنَنَا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ». فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ؛ تَابَعْنَاكَ. وَلَكِنْ؛ اُكْتُبْ: مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا، فَقَالَ عَلِيٌّ: لَا وَاللَّهِ؛ لَا أَمْحَاهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا». فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا، وَكَتَبَ: «ابْنُ عَبْدِ اللَّهِ».

فَأَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّالِثُ؛ قَالُوا لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ؛ فَأْمُرْهُ؛ فليُخْرَجْ. فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ: «نَعَمْ». فَخَرَجَ. [أخرجه

البخاري: ٢٦٩٨ ومسلم: ١٧٨٣].

1179. Anas bin Mâlik رضي الله عنه narrated: When they (Companions of the Prophet ﷺ) were overwhelmed with grief and distress on his return from Hudaibiyah where he had slaughtered his sacrificial animals (not being allowed to proceed to Makkah), the Qur'anic Verses: "We have granted you clear victory so that Allâh forgives your past and future sins" until "a supreme success." (48:1-5) were revealed to him. (At this) he said: "An Ayah has been revealed to me which is dearer to me than the whole world."

١١٧٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۖ لِيَغْفِرَ لَكَ اللَّهُ... إِلَى قَوْلِهِ: ﴿فَوَرَّكَ عَظِيمًا﴾؛ مَرْجِعُهُ مِنَ الْحُدَيْبِيَّةِ، وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَأَبُ، وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَّةِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا». [أخرجه مسلم: ١٧٨٦].

#### (18) CHAPTER. Khaibar Expedition

1180. Abu Hurairah رضي الله عنه narrated: When we went out with the Prophet ﷺ and Allâh gave us victory over Khaibar, we gained neither gold nor silver as booty, but we gained clothes, goods and food. Then we departed with the Messenger of Allâh ﷺ to the valley, and at that time the Messenger of Allâh ﷺ had a slave who had been given to him by one of Banu Ad-Dubaib. While the slave was undoing the saddle of the Messenger of Allâh ﷺ, he was shot dead with an arrow. The people said: "Congratulations to him for the martyrdom." The Messenger of Allâh ﷺ said: "No, by Him in Whose Hand is my life, the sheet (of cloth) which he had stolen on the day of Khaibar from the booty before the distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are the things I took (illegally)." On that the Messenger of Allâh ﷺ said, "This is a strap (or: these are two straps) of Fire." (Bukhârî 4234)

#### (١٨) بَابُ غَزَاةِ خَيْبَرَ

١١٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَفَتَحَ اللَّهُ عَلَيْنَا، فَلَمْ نَغْنَمْ ذَهَبًا وَلَا وَرَقًا، غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ، ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي، وَمَعَ رَسُولُ اللَّهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُدَامٍ، يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ، مِنْ بَنِي الْأَضْيَبِ، فَلَمَّا نَزَلْنَا الْوَادِي؛ قَامَ عَبْدُ رَسُولِ اللَّهِ ﷺ يَحُلُّ رَحْلَهُ، فَرُمِيَ بِسَهْمٍ، فَكَانَ فِيهِ حَتْفُهُ، فَقُلْنَا: هَنِيئًا لَهُ الشَّهَادَةُ يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ إِنَّ الشَّمْلَةَ لَتَلْتَهُبُ عَلَيْهِ نَارًا، أَخَذَهَا مِنَ الْغَنَائِمِ يَوْمَ خَيْبَرَ، لَمْ تُصِبْهَا الْمَقَاسِمُ». قَالَ: فَفَرَعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَبْتُ يَوْمَ خَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ (أَوْ: شِرَاكَانِ

مِنْ نَارٍ). [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٣٤ وَمُسْلِمٌ: ١١٥].

**(19) CHAPTER. Muhâjirin gave the Ansâr their donations later**

1181. Anas bin Mâlik رضي الله عنه narrated: "When the emigrants came to Al-Madinah, they had nothing, whereas the *Ansâr* had land and property. The *Ansâr* shared with them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessities for cultivation." His (i.e., Anas's) mother Umm Sulaim, who was also the mother of 'Abdullâh bin Abu Talhah, gave some date-palms to the Messenger of Allâh ﷺ who gave them to his freed slave-girl Umm Aiman, who was also the mother of Usâmah bin Zaid. When the Messenger of Allâh ﷺ finished from fighting in Khaibar and returned to Al-Madinah, the emigrants returned to the *Ansâr* the fruit shares which the *Ansâr* had given them. The Messenger of Allâh ﷺ also returned the date-palms to the mother of Anas. The Messenger of Allâh ﷺ gave Umm Aiman other trees from his garden in lieu of the old gift. Ibn Shihâb said: Umm Aiman, the mother of Usâmah bin Zaid رضي الله عنهم was a maid of 'Abdullâh bin Abdul-Muttalib. She was Abyssinian. When Aminah gave birth to the Messenger of Allâh ﷺ after his father's death, Umm Aiman was nursing him. When the Messenger of Allâh ﷺ grew up, he freed Umm Aiman. Zaid bin Hârithah married Umm Aiman and she died five months after the Messenger of Allâh ﷺ died. (Bukhârî 2630)

**(١٩) بَابُ رَدِّ الْمُهَاجِرِينَ عَلَى الْأَنْصَارِ الْمَنَاحَ بَعْدَ الْفَتْحِ عَلَيْهِمْ**

١١٨١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ الْمَدِينَةَ؛ قَدِمُوا وَلَيْسَ بِأَيِّدِيهِمْ شَيْءٌ، وَكَانَ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ كُلِّ عَامٍ، وَيَكْفُونَهُمُ الْعَمَلَ وَالْمَوْنَةَ.

وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَى أُمَّ سُلَيْمٍ، وَكَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَ أَحَاً لَأَنَسٍ لِأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذَاقًا لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَوْلَاتَهُ أُمَّ أُسَامَةَ ابْنَ زَيْدٍ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَرَعَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، وَانْصَرَفَ إِلَى الْمَدِينَةِ؛ رَدَّ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَاحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ.

قَالَ: فَزَدَ رَسُولُ اللَّهِ ﷺ إِلَى أُمِّي عِذَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شَأْنِ أُمِّ أَيْمَنَ أُمَّ أُسَامَةَ ابْنَ زَيْدٍ رَضِيَ اللَّهُ

عَنْهُمْ؛ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَكَانَتْ مِنَ الْحَبَشَةِ، فَلَمَّا وَلَدَتْ أَمِنَهُ رَسُولَ اللَّهِ ﷺ بَعْدَمَا تُؤَفِّي أَبَوْهُ، فَكَانَتْ أُمُّ أَيْمَنَ تَحْضُنُهُ، حَتَّى كَبِرَ رَسُولُ اللَّهِ ﷺ، فَأَعْتَقَهَا، ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ، ثُمَّ تُؤَفِّيَتْ بَعْدَمَا تُؤَفِّي رَسُولُ اللَّهِ ﷺ بِخَمْسَةِ أَشْهُرٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٣٠ وَمُسْلِمٌ: ١٧٧١.]

(20) CHAPTER. The conquest of Makkah

(٢٠) بَابُ فِي فَتْحِ مَكَّةَ، وَدُخُولِهَا بِالْقِتَالِ عُنُوةً وَمِنْهُمْ عَلَيْهِمُ

1182. ‘Abdullâh bin Rabâh narrated from Abu Hurairah رضي الله عنه: Many deputations came to Mu‘âwiyah رضي الله عنه. This was in the month of Ramadân. We would prepare food for one another. Abu Hurairah was one of those who frequently invited us to his house. I said: “Should I not prepare food and invite them to my house?” So I ordered meals to be prepared. Then I met Abu Hurairah in the evening and said: “(You will have) your meals with me tonight.” He said: “You went ahead of me.” I said: “Yes,” and invited them. (When they had finished the meal) Abu Hurairah said: “Should I not tell you one of your traditions, O assembly of the *Ansâr*?” He then gave an account of the conquest of Makkah and said: “The Messenger of Allâh ﷺ advanced until he reached Makkah. He deputed Zubair on his right flank and Khâlid on the left, and he despatched Abu ‘Ubaidah with the force that had no armor. They advanced to the interior of the valley. The Messenger of Allâh ﷺ was in the midst of a large contingent of fighters. He saw me and said: ‘O Abu Hurairah.’ I said: ‘I am here at your call, O Messenger of

١١٨٢ - عَنْ عَبْدِ اللَّهِ بْنِ رِبَاحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: وَفَدَتْ وَفُودٌ إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ، وَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ، فَقُلْتُ: أَلَا أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ إِلَى رَحْلِي؟ فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ، ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ، فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ. فَقَالَ: سَبَقْتَنِي؟ قُلْتُ: نَعَمْ. فَدَعَوْتُهُمْ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَلَا أَعْلَمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الْأَنْصَارِ؟ ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ، فَقَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَدِمَ مَكَّةَ، فَبَعَثَ الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنَّبَتَيْنِ، وَبَعَثَ خَالِدًا عَلَى الْمُجَنَّبَةِ الْأُخْرَى، وَبَعَثَ أَبَا عُبَيْدَةَ

Allâh!' He said: 'Let no one come to me except the *Ansâr*, so call to me the *Ansâr* (only).' So they gathered round him. The Quraish also gathered their ruffians and their (lowly) followers, and said: 'We send these forward. If they obtain anything, we shall be with them (to share it), and if misfortune befalls them, we shall pay (as compensation) whatever we are asked for.' The Messenger of Allâh ﷺ said (to the *Ansâr*): 'You see the ruffians and the (lowly) followers of the Quraish.' And he indicated by (striking) one of his hands over the other that they should be killed, and said: 'Meet me at As-Safa'. Then we went on (and) if any one of us wanted a certain person to be killed, he was killed, and none could offer any resistance. Then Abu Sufyân came and said: 'O Messenger of Allâh! The blood of the Quraish has become very cheap. There will be no Quraish from this day on.' Then the Prophet ﷺ said: 'Whoever enters the house of Abu Sufyân, will be safe.' Some of the *Ansâr* whispered among themselves: '(After all), love for his city and tenderness towards his relations have overpowered him.' (At this moment) Revelation came to the Prophet ﷺ and when he was going to receive the Revelation, we knew it. When he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allâh ﷺ until the Revelation came to an end. When the Revelation came to an end, the Messenger of Allâh ﷺ said: 'O you the assembly of *Ansâr*! They said: 'Here we are responding to you, O Messenger of Allâh.' He said: 'You were saying that love for his city and tenderness towards his people have overpowered this man.' They said: 'So it was.' He said: 'No, never. I am a slave of Allâh, and His Messenger. I migrated to Allâh and to you. I shall live with you and die with you.' So, they (the *Ansâr*) turned

على الحُسْرِ، فَأَخَذُوا بَطْنَ الْوَادِي، وَرَسُولُ اللَّهِ ﷺ فِي كَتَبَةٍ. قَالَ: فَظَنَرُ، فَرَأَنِي، فَقَالَ: «أَبُو هُرَيْرَةَ؟». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «لَا يَأْتِينِي إِلَّا أَنْصَارِي (زَادَ غَيْرُ شِبَّانَ، فَقَالَ: اهْتَفَ لِي بِالْأَنْصَارِ)».

قَالَ: فَأُطَافُوا بِهِ، وَوَبَّشَتْ قُرَيْشُ أَوْبَاشًا وَأَتْبَاعًا، فَقَالُوا: نَقْدُمُ هَؤُلَاءِ، فَإِنْ كَانَ لَهُمْ شَيْءٌ؛ كُنَّا مَعَهُمْ، وَإِنْ أَصِيبُوا؛ أُعْطِينَا الَّذِي سُئِلْنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَوْنَ إِلَى أَوْبَاشِ قُرَيْشٍ وَأَتْبَاعِهِمْ». ثُمَّ قَالَ بِيَدَيْهِ إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ قَالَ: «حَتَّى تُؤَافُونِي بِالصَّفَا».

قَالَ: فَاَنْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يُقْتَلَ أَحَدًا؛ إِلَّا قُتِلَ، وَمَا أَحَدٌ مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا.

قَالَ: فَجَاءَ أَبُو سُفْيَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أُبَيِّحُ خَضْرَاءَ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ. ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ». فَقَالَتِ الْأَنْصَارُ بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ؛ فَأَذْرَكْتُهُ رَغْبَةً فِي قَرْيَتِهِ، وَرَأْفَةً بِعَشِيرَتِهِ.

قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ، وَكَانَ إِذَا جَاءَ الْوَحْيُ؛ لَا يَخْفَى عَلَيْنَا، فَإِذَا جَاءَ؛ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَنْقُضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ؛ قَالَ

towards him in tears and they were saying : 'By Allâh, we said what we said because of our tenacious attachment to Allâh and His Messenger.' The Messenger of Allâh ﷺ said : 'Surely, Allâh and His Messenger believe you and accept your apology.' People turned to the house of Abu Sufyân and people locked their doors. The Messenger of Allâh ﷺ proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'bah. He reached an idol by the side of the Ka'bah, which was worshipped by people. The Messenger of Allâh ﷺ had a bow in his hand, and he was holding it from a corner. When he came near the idol, he poked its eye with the bow and (while doing so) he was saying: 'Truth has come and falsehood has vanished.' (17:81) When he finished the circumambulation, he came to Safa, ascended it to a height from where he could see the Ka'bah, raised his hands (in prayer) and began to praise Allâh and prayed what he wanted to pray."

رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ!». قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ؛ فَأَذْرَكْتَهُ رَغْبَةً فِي قَرِيْبِهِ؟». قَالُوا: قَدْ كَانَ ذَلِكَ. قَالَ: «كَلَّا، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، وَالْمَحْيَا مَحْيَاكُمْ، وَالْمَمَاتُ مَمَاتُكُمْ». فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: وَاللَّهِ؛ مَا قُلْنَا الَّذِي قُلْنَا إِلَّا الضَّنَّ بِاللَّهِ وَبِرَسُولِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِيكُمْ وَيَعِذِّرَانِيكُمْ».

قَالَ: فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ، وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ. قَالَ: وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ إِلَى الْحَجَرِ، فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ؛ قَالَ: فَأَتَى عَلَى صَنْمٍ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ. قَالَ: وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ، وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ، فَلَمَّا أَتَى عَلَى الصَّنَمِ؛ جَعَلَ يَطْعُنُ فِي عَيْنِهِ، وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ». [الإسراء: ٨١] فَلَمَّا فَرَغَ مِنْ طَوَافِهِ؛ أَتَى الصَّفَا، فَعَلَا عَلَيْهِ حَتَّى نَظَرَ الْبَيْتَ، وَرَفَعَ يَدَيْهِ، فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو بِمَا شَاءَ اللَّهُ أَنْ يَدْعُو. [أخرجه مسلم: ١٧٨٠].

1183. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: The Prophet ﷺ entered Makkah and (at that time) there were three hundred and sixty idols around the Ka'bah. He started stabbing the idols with a stick he had in his hand and reciting: "The truth has come and falsehood has vanished, falsehood is vanishing." (17:81) "Truth has come, and falsehood never initiates nor re-establishes a thing." (34:49) Ibn Abu 'Umar said: That was the day Makkah was conquered. (Bukhâri 2478)

١١٨٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُ مِائَةٍ وَسِتُّونَ نَصْبًا، فَجَعَلَ يَطْعُمُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ: ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]، ﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبا: ٤٩].

زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٧٨ وَمُسْلِمٌ: ١٧٨١].

#### (23) CHAPTER. No Quraishi to be confined to death

1184. 'Abdullâh bin Muti' narrated from his father: I heard the Prophet ﷺ say on the day of the conquest of Makkah: "No Quraishi will be killed bound hand and foot from this day until the Day of Resurrection."

(٢٣) بَابُ لَا يُقْتَلُ قُرَيْشِي صَبْرًا بَعْدَ الْفَتْحِ

١١٨٤ - عَنْ عَبْدِ اللَّهِ بْنِ مُطِيعٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ: «لَا يُقْتَلُ قُرَيْشِي صَبْرًا بَعْدَ هَذَا الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ». [أَخْرَجَهُ مُسْلِمٌ: ١٧٨٢].

#### (24) CHAPTER. Pledge for Jihâd, Islam and good deeds

1185. Mujâshi' bin Mas'ûd رضي الله عنه narrated: I took my brother Abu Ma'bad to the Messenger of Allâh ﷺ after the conquest of Makkah and said, "O Messenger of Allâh! I have come to you with my brother so that you may take a Bai'ah (pledge) from him for emigration." The Prophet ﷺ said, "The emigrants (i.e., those who emigrated to Al-Madinah before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his Bai'ah?" The Prophet ﷺ said, "I will take his

(٢٤) بَابُ الْمُبَايَعَةِ بَعْدَ الْفَتْحِ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ

١١٨٥ - عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جِئْتُ بِأَخِي أَبِي مَعْبَدٍ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَايِعُهُ عَلَى الْهَجْرَةِ. قَالَ: «مَضَتْ الْهَجْرَةُ بِأَهْلِهَا». قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايِعُهُ؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ». قَالَ أَبُو عَثْمَانَ (يَعْنِي: النَّهْدِيَّ): فَلَقِيتُ أَبَا مَعْبَدٍ، فَأَخْبَرْتُهُ

*Bai'ah* for Islām, and for *Jihād* (i.e., fighting in Allāh's Cause) and doing good deeds." Abu Uthmān (An-Nahdi) said: I met Abu Ma'bad and told him what Mujāshi' said and he approved and said: "He told the truth." (Bukhārī 4305-6)

**(25) CHAPTER. No emigration after the Conquest**

1186. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ was asked about emigration (to Al-Madinah) and he said: "No emigration after the conquest of Makkah but *Jihād* and good and pure intention will be there; and if you are called for *Jihād*, respond."

**(26) CHAPTER. Doing good deeds**

1187. Abu Sa'īd Al-Khudri رضي الله عنه narrated: A bedouin asked the Messenger of Allāh ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakāt*?" The bedouin said, "Yes, I have camels and I pay their *Zakāt*." The Prophet ﷺ said, "Do good whenever you happen to be, Allāh will not wrong any of your deeds." (Bukhārī 1452)

**(27) CHAPTER. Staying in the desert after migration**

1188. Salamah bin Al-Akwa' رضي الله عنه reported that he visited Al-Hajjāj (bin Yusuf). Al-Hajjāj said, "O son of Al-Akwa'! You have turned on your heels

بِقَوْلِ مُجَاشِيْعٍ، فَقَالَ: صَدَقَ. [أَخْرَجَهُ الْبَخَارِيُّ: ٤٣٠٥ وَ ٤٣٠٦ وَمُسْلِمٌ: ١٨٦٣.]

**(٢٥) بَابٌ لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ**

١١٨٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهَجْرَةِ، فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ؛ فَانْفِرُوا». [أَخْرَجَهُ مُسْلِمٌ: ١٨٦٣، ب (١٣٥٣).]

**(٢٦) بَابُ الْأَمْرِ بِعَمَلِ الْخَيْرِ مَنْ اسْتَدَّتْ عَلَيْهِ الْهَجْرَةُ**

١١٨٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ؟ فَقَالَ: «وَيْحَكَ! إِنَّ شَأْنَ الْهَجْرَةِ لَشَدِيدٌ؛ فَهَلْ لَكَ مِنْ إِبِلٍ؟». قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟». قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ؛ فَإِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئًا». [أَخْرَجَهُ الْبَخَارِيُّ: ١٤٥٢ وَمُسْلِمٌ: ١٨٦٥.]

**(٢٧) بَابٌ مَنْ أَذِنَ لَهُ فِي الْبَدْوِ بَعْدَ الْهَجْرَةِ**

١١٨٨ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ، فَقَالَ: يَا ابْنَ الْأَكْوَعِ!



(i.e., deserted Islâm) by staying (in the desert) with the bedouins.” Salamah replied, “No, but the Messenger of Allâh ﷺ allowed me to stay with the bedouins in the desert.” (Bukhârî 7087)

## (28) CHAPTER. The battle of Hunain

1189. Kathir bin ‘Abbâs bin Abdul-Muttalib reported that ‘Abbâs (his father) said : I was in the company of the Messenger of Allâh ﷺ on the day of Hunain. Abu Sufyân bin Hârith bin ‘Abdul-Muttalib and I stayed with the Messenger of Allâh ﷺ and we did not separate from him. And the Messenger of Allâh ﷺ was riding on his white mule which had been given to him by Farwah bin Nufâthah Al-Judhâmi. When the Muslims had an encounter with the infidels, the Muslims fled in retreat, but the Messenger of Allâh ﷺ charged on his mule at the infidels. I was holding the bridle of the mule of the Messenger of Allâh ﷺ checking it from going too fast. Abu Sufyân was holding the stirrup of the (mule of the) Messenger of Allâh ﷺ, who said : “O Abbâs, call out to the people of Al-Samurah.” ‘Abbâs (who was a man with a loud voice) called out at the top of his voice : “Where are the people of Samurah?” ‘Abbâs said : And by Allâh, when they heard my voice, they came back (to us) as cows come back to their calves, and said : “We are here, we are here!” They began to fight the infidels. Then there was a call to the *Ansâr*. Those (who called out to them) shouted : “O party of the *Ansâr*! O party of the *Ansâr*!” Banu Al-Hârith bin Al-Khazraj were the last to be called. Those (who called out to them) shouted : “O Banu Al-Hârith bin Al-Khazraj! O Banu Hârith bin Al-Khazraj!” And the Messenger of Allâh ﷺ, who was riding his mule, stretched his neck forward

ارْتَدَدَتْ عَلَى عَقَبَيْكَ؟ تَعَرَّبَتْ؟ قَالَ : لا ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ . [أَخْرَجَهُ الْبَخَارِيُّ : ٧٠٨٧ ومسلم : 1862].

## (٢٨) بَابُ غَزْوَةِ حُنَيْنٍ

١١٨٩ - عَنْ كَثِيرِ بْنِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ : قَالَ عَبَّاسٌ : شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ ، فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ ، فَلَمْ نُفَارِقْهُ ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَةٍ لَهُ بَيْضَاءَ ، أَهْدَاهَا لَهُ فَرَوْهُ بْنُ نُفَاثَةَ الْجَذَامِيِّ . فَلَمَّا اتَّقَى الْمُسْلِمُونَ وَالْكَفَّارُ ؛ وَلَّى الْمُسْلِمُونَ مُذْبِرِينَ ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَعْلَتَهُ قَبْلَ الْكُفَّارِ .

قَالَ عَبَّاسٌ : وَأَنَا آخِذٌ بِلِجَامِ بَعْلَةٍ رَسُولِ اللَّهِ ﷺ أَكْفُمُهَا ؛ إِرَادَةً أَنْ لَا تُسْرِعَ ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «أَيُّ عَبَّاسٍ! نَادِ أَصْحَابَ السَّمُرَةِ» . فَقَالَ عَبَّاسٌ ، وَكَانَ رَجُلًا صَيِّتًا : فَقُلْتُ بِأَعْلَى صَوْتِي : أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ : فَوَاللَّهِ ؛ لَكَأَنَّ عَطْفَهُمْ حِينَ سَمِعُوا صَوْتِي عَطَفَهُ الْبَقَرُ عَلَى أَوْلَادِهَا ، فَقَالُوا : يَا لَبَيْكَ! يَا لَبَيْكَ! قَالَ : فَافْتَتَلُوا وَالْكَفَّارَ ، وَاللَّعْوَةَ فِي الْأَنْصَارِ ؛ يَقُولُونَ : يَا مَعْشَرَ الْأَنْصَارِ! يَا مَعْشَرَ الْأَنْصَارِ! قَالَ : ثُمَّ

and looked at them fighting and said: "This is the time when the fight is raging hot." Then the Messenger of Allāh ﷺ took (some) pebbles and threw them in the face of the infidels. Then he said: "By the *Rubb* of Muhammad, the infidels are defeated." I went round and saw that the battle was in the same condition in which I had seen it. By Allāh, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent and they began to retreat.

فُصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ! يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ!

فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَعْغَتِهِ كَالْمُتَطَوِّلِ عَلَيْهَا إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا حِينَ حَمِيَ الْوُطَيْسُ».

قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصِيَّاتٍ، فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَرُمُوا وَرَبِّ مُحَمَّدٍ».

قَالَ: فَذَهَبَتْ أَنْظَرُ؛ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى. قَالَ: فَوَاللَّهِ؛ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصِيَّاتِهِ، فَمَا زِلْتُ أَرَى حَدَّهْمَ كَلِيلًا، وَأَمْرَهُمْ مُذْبِرًا. [أَخْرَجَهُ مُسْلِمٌ: ١٧٧٥].

**1190.** Abu Ishâq reported: I heard Al-Barâ' narrating when a man came and said to him, "O Abu 'Umârah! Did you flee on the day (of the battle) of Hunain?" Al-Barâ' replied, "I testify that the Prophet ﷺ did not flee, but the new and hasty people ran and the people of Hawâzin who were arrowmen, threw arrows at them. At that time, Abu Sufyân bin Al-Hârith رضي الله عنه was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, 'I am the Prophet without a lie. I am the son of 'Abdul-Muttalib.' We used to seek protection with the Messenger of Allāh ﷺ at hard times, and the most brave of us was he who could keep fighting beside him (i.e., the Prophet ﷺ)." (Bukhârî 4315)

١١٩٠ - عَنْ أَبِي إِسْحَاقَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى الْبَرَاءِ، فَقَالَ: أَكُنْتُمْ وَلَيْتُمْ يَوْمَ حُنَيْنٍ يَا أَبَا عُمَارَةَ؟ فَقَالَ: أَشْهَدُ عَلَى نَبِيِّ اللَّهِ ﷺ مَا وَلَّى، وَلَكِنَّهُ انْطَلَقَ أَخِيفَاءَ مِنَ النَّاسِ وَخُسْرًا، إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ، وَهُمْ قَوْمٌ رُمَاءٌ، فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلِ، كَأَنَّهَا رَجُلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ الْقَوْمُ إِلَى رَسُولِ اللَّهِ ﷺ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ يَقُودُ بِهِ بَعْغَتَهُ، فَتَزَلَّ، وَدَعَا، وَاسْتَنْصَرَ، وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبُ، أَنَا ابْنُ عَبْدِ

الْمُطَلَّبُ. اللَّهُمَّ أَنْزِلْ نَصْرَكَ.

قَالَ: الْبَرَاءُ: كُنَّا وَاللَّهُ إِذَا أَحْمَرَ  
الْبَاسُ؛ نَتَّقِي بِهِ، وَإِنَّ الشُّجَاعَ مِنَّا  
لَلَّذِي يُحَازِي بِهِ؛ يَعْنِي النَّبِيَّ ﷺ.  
[أَخْرَجَهُ الْبُخَارِيُّ: ٤٣١٥ وَمُسْلِمٌ:  
١٧٧٦].

1191. Salamah bin Al-Akwa' رضي الله عنه narrated: We fought by the side of the Messenger of Allāh ﷺ at Hunain. When we encountered the enemy, I advanced and ascended a hillock. A man from the enemy side turned towards me and I shot at him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw a group of people appearing from the other hillock. They and the Companions of the Prophet ﷺ met in combat, but the Companions of the Prophet ﷺ turned back and I too turned back defeated. I had two mantles, one of which I was wrapping round the waist (covering the lower part of my body) and the other I was putting around my shoulders. My waistsheet got loose and I held the two mantles together. (In this condition) I passed by the Messenger of Allāh ﷺ who was riding his white mule. He said: "The son of Akwa' is frightened." When the infidels gathered round him from all sides, the Messenger of Allāh ﷺ got down from his mule, picked up a handful of dust from the ground, threw it into their (enemy) faces and said: "May these faces be deformed!" There was no one among the enemy left without having soil in his eyes from that handful. So they fled in retreat. Allāh, the Exalted, defeated them, and the Messenger of Allāh ﷺ distributed their booty among the Muslims.

١١٩١ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ  
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: غَزَوْنَا مَعَ  
رَسُولِ اللَّهِ ﷺ حُتَيْنًا، فَلَمَّا وَاجَهْنَا  
الْعَدُوَّ؛ تَقَدَّمْتُ، فَأَغْلَوْتُ ثِيَابِي،  
فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ، فَأَرَمِيهِ  
بِسَهْمٍ، فَتَوَارَى عَنِّي، فَمَا دَرَيْتُ مَا  
صَنَعَ، وَنَظَرْتُ إِلَى الْقَوْمِ؛ فَإِذَا هُمْ  
قَدْ طَلَعُوا مِنْ ثِيَابٍ أُخْرَى، فَانْقَرَوْا هُمْ  
وَصَحَابَةُ النَّبِيِّ ﷺ، فَوَلَّى صَحَابَةُ  
النَّبِيِّ ﷺ.

وَأَرْجَعُ مِنْهُمْ مَاءً، وَعَلَيَّ بُرْدَتَانِ،  
مُتَرِّرًا بِأِحْدَاهُمَا، مُرْتَدِيًا بِالْأُخْرَى،  
فَاسْتَطَلَقْتُ إِزَارِي، فَجَمَعْتُهُمَا جَمِيعًا،  
وَمَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْهُمْ مَاءً،  
وَهُوَ عَلَى بَغْلَتِهِ الشَّهْبَاءِ، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «لَقَدْ رَأَى ابْنُ الْأَكْوَعِ  
فَرَعًا».

فَلَمَّا غَشُوا رَسُولَ اللَّهِ ﷺ؛ نَزَلَ  
عَنِ الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ  
مِنَ الْأَرْضِ، ثُمَّ اسْتَقْبَلَ بِهِ  
وُجُوهَهُمْ، فَقَالَ: «شَاهَتِ الْوُجُوهُ».  
فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا؛ إِلَّا مَلَأَ  
عَيْنَيْهِ تُرَابًا يَبْتَلِكُ الْقَبْضَةَ، فَوَلَّوْا

مُدْبِرِينَ، فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ  
بَذَلِكَ، وَقَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَهُمْ  
بَيْنَ الْمُسْلِمِينَ. [أخرجه مسلم: 1777].

## (29) CHAPTER. Tâ'if fight

1192. 'Abdullâh bin 'Amr رضي الله عنهما narrated: When the Messenger of Allâh ﷺ besieged Tâ'if and could not conquer its people, he said: "We will return (to Al-Madinah), if Allâh wills." That distressed the Companions (of the Prophet ﷺ) and they said: "Shall we go away without conquering it (i.e., the fort of Tâ'if)?" Then the Prophet ﷺ said (to them): "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said: "We will return (to Al-Madinah) tomorrow." That delighted them; the Prophet ﷺ smiled. (Bukhârî 4325)

## (٢٩) بَابُ فِي غَزْوَةِ الطَّائِفِ

١١٩٢ - عَنْ عَبْدِ اللَّهِ بْنِ عمرو رضي الله عنهما؛ قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَلَمْ يَنْلُ مِنْهُمْ شَيْئًا، فَقَالَ: «إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ تَعَالَى». قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَفْتَحْهُ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اغْدُوا عَلَى الْقِتَالِ». فَعَدَّوْا عَلَيْهِ، فَأَصَابَهُمْ جِرَاحٌ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ غَدًا». قَالَ: فَأَعَجَبَهُمْ ذَلِكَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ. [أخرجه البخاري: ٤٣٢٥ ومسلم: 1778].

## (30) CHAPTER. The battles the Prophet ﷺ led himself

1193. Abu Ishâq reported: 'Abdullâh bin Yazid went out and offered with the people two *Rak'ah* and invoked for rain. I met Zaid bin Arqam, there was a man between me and him. I asked him, "How many *Ghazwât* did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." Then I asked, "In how many *Ghazwât* did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Dhât Al-'Usair (or: 'Ushair-name of a place)." (Bukhârî 1022, 3949)

## (٣٠) بَابُ عَدَدَ غَزَوَاتِ رَسُولِ اللَّهِ ﷺ

١١٩٣ - عَنْ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ خَرَجَ يَسْتَسْقِي بِالنَّاسِ، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ اسْتَسْقَى. قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنَ أَرْقَمَ. قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ (أَوْ: بَيْنِي وَبَيْنَهُ رَجُلٌ). قَالَ: فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ غَزْوَةً. فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزْوَةً. قَالَ: فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَاهَا؟ قَالَ: ذَاتُ الْعُسَيْرِ (أَوْ:

العُسَيْرِ). [أخرجه البخاري: ١٠٢٢]

و٣٩٤٩٩ ومسلم: ١٨١٢، ب (١٢٥٤).

**1193.(a)** Buraidah رضي الله عنه reported:  
The Messenger of Allâh ﷺ led sixteen  
expeditions and fought in eight. (Bukhâri  
4473)

١١٩٣ م - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ  
عَنْهُ؛ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ  
عَشْرَةَ غَزْوَةً، قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ.

[أخرجه البخاري: ٤٤٧٣ ومسلم:

١٨١٤].

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